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A GRAMMAR

OF THE

GREEK LANGUAGE,

BY

WILLIAM EDWARD JELF, B.D.

LATE STUDENT AND CENSOR OF CHRIST CHURCH.

THIRD EDITION,

ENLARGED AND IMPROVED; WITH AN ADDITIONAL INDEX TO THE CONSTRUCTIONS OF THE GOSPELS, ACTS, AND EPISTLES.

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SYNTAX.

INTRODUCTION.

Language:—Province of the Syntax.

§. 350. 1. LANGUAGE is the expression of thoughts, or combinations of notions in the mind[a]. Each of these notions is expressed by a *word*, a thought by a *sentence*, or combination of words; words are merely the materials of language, which receive their power by their combinations with each other.

Language is *subjective*, as it represents things only as they are conceived of in the mind.

2. Language does not consist in an arbitrary artificial arrangement of words, but is the expression of the previous internal arrangement of notions, by means of the words or forms of speech; therefore grammar, or the science of language, has rather to explain this arrangement of words than the nature of the words themselves; and its proper province is to trace the development of a sentence from its most simple to its complete form, showing how, in the progress of this development, the various phenomena of the language arose. But as each of these words has certain fixed properties of meaning which regulate its functions when combined with others in a sentence, and as some of the difficulties (to resolve which is an object of a modern grammar of an ancient language) consist in the right apprehension of these properties of single words, it follows that we must treat of words and their forms, independently of each other, previously to the syntax, which treats of words and their forms in their connection with each other in a sentence.

Obs. In[b] the various theories on the origin of language, there are many attempts to decide whether the verb or the noun is the form in which human thought first expressed itself; but as such vague speculations depend on the assumption that these elements of language were arbitrary creations of the human mind, and moreover are apart from our purpose

[a] Arist. De Interp. cap. 1. ἔστι μὲν οὖν τὰ ἐν τῇ φωνῇ τῶν ἐν τῇ ψυχῇ παθημάτων σύμβολα.

[b] Smith's Moral Sentiments. Kühner Gr. Gr. §. 386. Donalds. New Crat. 41.

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[b] Smith's Mod. Sceptics. Kühner Gr. Gr. p. 56. Donald. New Cratylus.

viewed in its national characteristics as a whole, and represented by an individual as a type of the whole:—

ὁ Πέρσης, ὁ Ἀράβιος, ὁ Λύδος, &c. This usage is mostly restricted to nations under monarchical institutions, though Thucyd. uses ὁ Ἀθηναῖος and ὁ Συρακόσιος[a]: so G. T. ὁ Ἰουδαῖος.

Obs. In many combinations where we should expect the plural, the singular form is used; as, Eur. El. 451 *ταχύπορον* πόδα. Thus also a singular substantive is used to define a plural adjective; as, *ἡδεῖς* τὴν ὄψιν Plat., *ἄριστοι* τὴν ψυχήν Æsch. Pers. 442.—So also in Trag. σῶμα is joined with plural words; as, Eur. H. F. 703 *χρόνος γὰρ ἤδη δαρὸς, ἐξ ὅτου πέπλοις* κοσμεῖσθε σῶμα.

Plural.

§. 355. 1. The plural does not properly belong to abstract, proper, or material nouns; but these have also the plural when they assume a generic character.

a. Proper names, to signify persons resembling the person of the proper name; as, Plat. Theæt. p. 169 B *οἱ Ἡρακλέες τε καὶ Θησέες, Herculeses and Theseuses;* Æsch. Ag. 1439. Χρυσηΐδων[b]: but generally only in comic and the later prose writers[c]; as, Οἰδίποδες, Λάμαχοι. So Soph. Aj. 1114 *τοὺς μηδένας, these nobodies.* Frequently in Latin, as *Scipiones, Lælii.*

b. Material names are often found in the plural; the plural parts which constitute the whole being considered rather than the singular whole. So in Homer: κονίαι and *κονίη* (always *κονίη* when battle or danger is signified; as, *ὑπῆγεν αὐτὸν ἐκ κονίης*). Il. *μ*, 23 *κάππεσον ἐν κονίῃσι*; ψάμαθοι always: in Attic πυροὶ καὶ κριθαί; Plat. Legg. p. 887[d] γάλαξι: Id. Ion. 693 αἱμάτων, *of ancestry through several generations;* so G. T. John i. 13 *οὐκ ἐξ* αἱμάτων: Eur. Alc. 496 *φάτνας ἵδοις ἂν* αἵμασιν (*drops of blood*) *πεφυρμένας*[e]: ἥλιοι, *rays of sun,* like *soles,* &c.

c. Abstract nouns are used in the plural when they signify the sorts or cases of the abstract notion—its particular circumstances or phenomena.

a. In Homer: when the several acts, or things, or events differing in sort, time, or circumstances, whence an abstract notion springs, are considered, rather than the abstract notion which collects and unites them into one; the singular signifies an act or state, without considering the particulars whereof it is made up, the plural sets forth the particulars; as, Il. *ν*, 121 *κακὸν ποιήσετε μεῖζον τῇδε* μεθημοσύνῃ, *by this carelessness which ye shew:* Il. *ν*, 108 *μάχονται ἡγεμόνος* κακότητι, *by the cowardice of one:* μεθημοσύνῃσι τε λαῶν, *by the careless actions of many.* Od. *α*, 7 *αὐτῶν γὰρ σφετέρῃσιν* ἀτασθαλίῃσιν ὄλοντο. Il. *χ*, 104 *νῦν δ' ἐπεὶ ὤλεσα λαὸν* ἀτασθαλίῃσιν ἐμῇσιν, *by my manifold follies;*—θάνατοι, *mortes, sorts of death,* Od. *μ*, 341. (Also Soph. Electr. 206.) Cf. Il. *β*, 792 ποδωκείῃσιν: *τ*, 97 δολοφροσύνῃς: *χ*, 216 *συνημοσύνας.* So ὑπεροπλίαι, ὑποθημοσύναι. There are more plural abstracts in the Odyssey than the Iliad; though many of those in the former are to be taken as concrete.

[a] Bernh. 60. [b] Bl. Gloss. Ag. 1414. 60. Ellendt. Lex Soph. ad voc. Musgr. Phœn. 1540.
[c] Lobeck Ajac. 190.
[d] Monk. ad loc. Blomf. Gloss. Choeph.
[e] Nitzsch. Od. *α*, 7.

β. In the Post-Homeric and Attic poets: μανίαι, *fits of madness;* αἵματα, *deeds of blood*, &c. So of feelings, thoughts, resolutions: Pindar. Pyth. III. 13 ἁ δ' ἀποφλαυρίξαισά νιν (*contemnens Apollinis iram*) ἀμπλακίαισι φρενῶν[a]. Ibid. VIII. 91 μεγάλας ἐξ ἐλπίδος πέταται ὑποπτέροις ἀνορέαις, *animosis consiliis, moliminibus fortibus* (ἀνορέα, *virtus, fortitudo*): εὔνοιαι, Æsch. S. c. Th. 450: σοφίαι, Arist. Ran. 670.

γ. Prose: Hdt. VII. 158 ὑμῖν μεγάλαι ὠφελίαι τε καὶ ἐπαυρέσεις γεγόνασι. Id. III. 40 ἐμοὶ δὲ (Polycrati) αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι. Ibid. 82 ἔχθεα, *inimicitiæ*, στάσεις, *seditiones*, φιλίαι. Id. VI. 11 ταλαιπωρίαι, *ærumnæ*. Ibid. 58 τῶν βασιλήων οἱ θάνατοι. As, Cicero Tuscul. I. 48, 116 *claræ mortes pro patria oppetitæ;* so also *neces*[b]. Hdt. VI. 109 τὰ Ἀθηναίων φρονήματα, *animi*. Xen. Cyr. VIII. 8, 8 διὰ πόνων καὶ ἱδρώτων τὰ σώματα στερεοῦσθαι.—So in Isocrates we find: ἀλήθειαι, ἀργίαι, αὐθάδειαι, δυναστεῖαι, ἔνδειαι, εὐπορίαι, ἰσηγορίαι, ἰσότητες, καινότητες, καρτερίαι, μετριότητες, παιδεῖαι, πενίαι, πραότητες, σεμνότητες, φιλανθρωπίαι, χαλεπότητες[c], *instances* or *sorts of truth*, &c. Very commonly: ψύχη καὶ θάλπη; θυμοί, *animi*[d]; Plato Rep. p. 471 D φόβοι: Id. Phædon. p. 66 C ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδώλων παντοδαπῶν καὶ φλυαρίας ἐμπίπλησιν (τὸ σῶμα) ἡμᾶς πολλῆς. So φρονήσεις, φιλοσοφίαι, *systems of philosophy:* Plato Theæt. 172 C ἀπέχθειαι (Demosth. 127, 64.), ἀνδρίαι, *deeds of valour*, ὑγίειαι καὶ εὐεξίαι τῶν σωμάτων, (like *valetudines*.) So in Demosth. very often: πολλὰς ἐλπίδας ἔχω (p. 813, 2.): ἐπὶ ἐλπίσι καταλείπειν p. 841, 19.—πίστεις ἔχειν ἱκανάς, *testimonia*, p. 843. princ.—εὐνοίας δοῦναι, to give *marks of favour*, p. 96, 25. *ubi* v. Bremi: χάριτες, *favours, gifts:* 103. also, βοήθειαι, διάνοιαι, καιροί, πολιτεῖαι; p. 111, 3 αἱ τοιαῦται πολιτεῖαι, where Bremi: *Plural. indicat hanc rerum civilium rationem per longum jam tempus durantem, renovatam semper, adesse igitur eam in plurali.* So G. T. 1 Pet. ii. 1 ἀποθέμενοι—ὑποκρίσεις—φθόνους—καταλαλίας; Eph. ii. 3 θελήματα τῆς σαρκός. So δυνάμεις, *acts of power, miracles.*

Obs. 1. In Attic and sometimes in other writers the plural was used with certain abstracts which might be considered in the plurality of their parts; as, γάμοι, *nuptiæ*: πλοῦτοι, *divitiæ:* νύκτες, *the hours of night*[e]: Plat. Symp. 217 D. Od. μ, 286. Hdt. IV. 181. Sapph. p. 28. Xen. Cyr. IV. 5, 13. ὄψεις Thuc. I. 10. So ὕπνοι, Plat. θρόνοι, *the royal rights*, Trag.[f]: ταφαί, *a funeral*, &c.[g] So G. T. οὐρανοί, αἰῶνες, ἀνατολαί, δυσμαί —αἱ γραφαί. So of many concretes, the singular is not generally used: as in poetry, δώματα, κάρηνα, στέμματα, μέγαρα, κλίμακες, λέκτρα, πύλαι and τόξα, the two last in prose; and the names of feasts and games; as, τὰ Ὀλύμπια, &c. So G. T. ἐγκαίνια, ἄζυμα—τὰ σάββατα.

Obs. 2. The poets often use the plural merely to give weight to the expression[h]: Eur. Hec. 403 χάλα τοκεῦσιν (for μητρί) εἰκότως θυμουμένοις. So in Lat.: *parentes, liberi, filii.* So in the traged. to express fondness: τὰ φίλτατα, τὰ παιδεύματα &c.

Obs. 3. The Greeks could use the plural (as well as the singular, see §. 354. *Obs.*) both of abstracts and concretes, when the same thing is predicated of many persons; as, κακοὶ τὰς ψυχάς—οἱ τῶν ἀνθρώπων θάνατοι.

[a] Diss. ad loc.
[b] Stallb. Plat. Crito. 46 C.
[c] Bremi Excurs. VII. ad Isocr. p. 210.
[d] Lobeck Aj. 716.
[e] Blomf. Gloss. Choeph. 282. Heind. Protag. 310 C.
[f] Ellendt. Lex. Soph. ad voc.
[g] Bernh. 63
[h] Arist. Rhet. III. 6 εἰς ὄγκον τῆς λέξεως (ad sermonis granditatem) συμβάλλεται τὸ ἐν πολλὰ ποιεῖν.

2. *Dual.*—The dual is the expression of two persons or things, considered as a pair—or of several things viewed in pairs. So Œd. Col. 337 ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις φύσιν κατεικασθέντε ἐκείνω, refers to four persons, who, by their relations to each, arrange themselves into two pairs. See §. 387, 388.

Obs. 4. The dual is not used in G. T. except δύο.

II. ADJECTIVES.

Notion of the Adjective.

§. 356. 1. Adjectives express the notion of QUALITY, and have a threefold force.—1. *Attributive,* as τὸ καλὸν ῥόδον.—2. *Possessive,* as βασιλικὸς κῆπος, *the king's garden;* or, 3. *Predicative,* τὸ ῥόδον ἐστὶ καλόν.

2. The original force of the adjective was probably only attributive, whereby some quality is represented as immediately residing in its subject. As such it had the substantival relations of gender, number, and case, and is always referred to a substantive. The use of adjectives as predicates instead of verbs, seems to have arisen from certain actions or energies of any thing being considered rather as qualities than energies; as, τὸ δένδρον (θάλλει, energy)—ἐστὶ θαλερόν, (quality;) thus many primitive verbs are lost, and their derivative adjectives used predicatively in their place; as, καλός, αἰσχρός, ἀγαθός, κακός &c. The possessive force arises from the notion of belonging to some one being considered as a distinctive quality.

Obs. 1. For the substantival use of Adjectives, see §. 436.

3. With adjectives are classed participles, which represent the active or passive notion of the verb (past, present, or to come), as a quality residing in the agent or patient. Many participles have from frequent use assumed a purely adjectival meaning; as, ὀλόμενος—πεπνυμένος.

4. Adjectives have either a transitive, or intransitive, or passive force; as, πρακτικός, *active:* ἐνεργητικός, *operative:* τρόφιμος, *nutritious:* καλός, κακός: ἰάσιμος, *wholesome:* σεμνός, *honoured,* &c.

Obs. 2. Some verbal adjectives in τός, which generally have a passive force, are frequently in poetry, and sometimes in prose, used transitively[a]. Compound verbal adjectives in τος are thus frequently used; as, ὕποπτος ὢν δὴ Τρωικῆς ἁλώσεως — *suspecting,* Hec. 1135. Thuc. VIII. 45. So πιστός, Æsch. Prom. 917. Soph. Œ. C. 1031. Plat. Legg. 824 B.[b] ἀλό-

[a] Ellendt. Lex. Soph. ad voc. μεμπτός. Schæf. Hec. Pors. 1117.
[b] R. P. Hec. 1117. Herm. Œ. R. 192—962.

γιστος, Arist. Rhet. II. 8, 6. μεμπτός, Soph. Trach. 446. περίρρυτος, Eur. Phœn. 209. ἄψαυστος, Soph. Œ. Rex 885. ἀφόβητος, Id. 969. ἀμφίπλεκτος, Id. Philoct. 688. ξιφοδηλητός Æsch. Choeph. 729. νυκτιπλαγκτός, Id. 751.

III. VERB.

Sorts of Verbs.

§. 357. 1. The verb expresses the notion of an ENERGY, ACTION, or STATE, and is conceived of as one of these three motions or directions in space—*whither—whence—where.*

2. The direction *whither* is expressed by those verbs, in which the action is represented as proceeding from the subject to the object of the verb; as, τύπτω τὸν παῖδα (verb transitive): or in which the object is represented as the effect produced by the action; as, γράφω τὴν ἐπιστολήν (semi-transitive: see §. 545. *Obs.* 2.): The direction *whence,* by the verbs in which the action is represented as coming to the subject from something else; as, τύπτομαι (ὑπό) τινος: (*Passive*) The notion of *where,* (a state) by the verbs which represent the action as neither proceeding from nor to a subject, but merely residing in it; as, ἀνθέω, *I bloom*—intransitive.

3. When the agent and patient of the verb is one and the same person, so that the action proceeds from and returns upon the subject,—as, τύπτεσθαι, *to beat oneself:* ἀπωθεῖσθαι, *to repulse from oneself:* κομίζεσθαι, *to acquire for oneself,*—that is called the reflexive, or middle sense, (middle verb.) Many verbs of middle form, by a modification of their sense, whereby their reflexive notion, though implied, is lost, have assumed an intransitive force; as, βουλεύομαι, *I deliberate:* and some even a transitive; as, σοφίζομαί σε, *I deceive you;* properly, *I make myself wise:* and in some, of which there is no active form, all trace of the reflexive sense is lost; as, μαίνομαι, *I rage:* ἥδομαι, *I am pleased:* (deponents.)

4. When the reflexive action is directed from two or more subjects to one another, it is called reciprocal; as, τύπτονται, *they beat one another:* διακελεύονται, *they exhort one another.*

5. Hence arises the following division of verbs:—

1. Transitive Verbs.
2. Semi-transitive Verbs.
3. Reflexive Transitive Verbs.
4. Reciprocal Transitive Verbs.
5. Intransitive Verbs.
6. Reflexive Intransitive Verbs.
7. Passive Verbs.

6. For the expression of these different notions, the Greek language has, properly speaking, only two forms: the *Active*, for the transitive, semi-transitive and for many intransitive notions; and the *Middle*, for the reflexive, reciprocal, and the rest of the intransitives. The *Passive* action is conceived of as reflexive, (as the action ends in the subject,) and hence is expressed by the middle form, except in the future and aorist tenses which have peculiar passive forms.

Obs. 1. There are various sorts of transitive actions; among them we may remark,—*a.* the transitive proper, where the action simply takes effect on an agent,—*b.* the causative, which is conceived as placing its patient in an intransitive state or action; as, ἐγείρω, *I waken;* that is, *I cause this person to be awake:* φαίνω, *I show; I make this to be seen.* But many other transitive verbs are used in this sense, on the principle of *qui facit per alium facit per se;* the person who caused the action to be done being conceived of as himself doing it. So Hdt. III. 39 ὁ Ἄμασις ἔφερε καὶ ἦγε πάντας. (See §. 362. 6.)—*c.* transmissive. When the effect of the action is to transfer one object to another, both of which are in some degree affected by the action; as, δίδωμι ταῦτά σοι.

Obs. 2. Intransitive verbs either express the state, as ἀνθέω, *I bloom,* or the motion of the subject, as ἔρχομαι, *I am coming.*

Obs. 3. When the intransitive verb expresses a state of feeling &c., it may have an object towards which it is directed; as, φθονέω σοι—ζηλῶ σε, though this object is not directly and immediately affected by it: hence this, when compared with the patient of a transitive verb, may be called the *remote patient.*

Remarks on the Active, Middle and Passive Verbs.

ACTIVE.

§. 358. 1. The primary power of the verb was probably intransitive; and the form in μαι was probably the original form of the oldest verbs, expressing a state; but as a state may be conceived of as affecting others, the intransitive notion readily became transitive without any change in the word. The deponent verbs are instances of this.

2. But the necessity of some distinction becoming evident as the language progressed, separate forms soon arose for the expression of each: the active (μι) for the transitive, the middle (μαι) for the passive and reflexive notions. This difference of sense is clear in the undoubtedly primary form in μι, as except εἰμί, *sum,* and εἶμι, *eo,* no verb in μι has a purely intransitive force. The later active form in ω so little retained the proper transitive force of the older form in μι, that we find as many verbs in ω intransitive as transitive; as, θάλλω, ἀνθέω, χαίρω &c. From transitive verbs in ω new reflexive notions were formed in the middle form μαι.

3. Hence the following usages arose in the active voice:

Verbs Intransitive used as Transitive or Passive—or Transitive as Intransitive.

§. 359. 1. For the acc. after verbs intransitive, such as *βαίνειν πόδα*, see §. 558. 2.

2. The state in which a person is represented by an intransitive verb, as *ἐλεεῖν, to be in a state of pity*, may be conceived of as directed towards an object, as *ἐλεεῖν τινά, to pity some one*, and thus have a partly transitive force; hence in the construction of a sentence, an equivalent transitive notion is sometimes substituted for the intransitive; as, *ἐξιέναι* (=*λείπειν*) *τὴν γῆν, to leave the land.*—See §. 548. *Obs.* 1.

3. Intransitive verbs are used as passive, when they are joined with forms (generally the dative, or *ὑπό* or *πρός* with gen.), which represent the state or motion of the subject as caused by some one else; as, *ἐκπίπτειν ὑπό τινος, expelli ab aliquo:* Hdt. III. 65 *οὗτος μὲν ἀνοσίῳ μόρῳ τετελεύτηκε ὑπὸ τῶν ἑωῦτοῦ οἰκηϊωτάτων*: Id. VI. 92 *ἐτελεύτησαν ὑπ' Ἀθηναίων, slain by the Athenians:* Id. 106 *πόλιν δουλοσύνῃ περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων*: Id. VII. 18 *μεγάλα πεσόντα* (*overthrown*) *πρήγματα ὑπὸ ἡσσόνων*. Very often *φεύγειν ὑπό τινος, to be put to flight by*, or in a legal sense, *to be accused by*; Il. σ, 149 *Ἀχαιοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο φεύγοντες*: Plat. Apol. p. 12 G *μήπως ἐγὼ ὑπὸ Μελήτου τοσαύτας δίκας φύγοιμι!* Ibid. p. 35 D *ἀσεβείας φεύγειν ὑπό τινος*: Xen. Hell. IV. 1, 33 *διακεῖσθαι ὑπό τινος*: Plat Apol. p. 30 E *ἐὰν γάρ με ἀποκτείνητε, οὐ ῥᾳδίως ἄλλον τοιοῦτον εὑρήσετε—προσκείμενον τῇ πόλει ὑπὸ τοῦ θεοῦ* (*appointed to the city by*): *ὀφλεῖν ὑπό τινος, to be condemned by*, Plat. Apol. p. 39 B: Demosth. p. 49, 33 *ὁ τούτων καταστὰς ὑφ' ὑμῶν βουλεύσεται*. So, *πάσχειν ὑπό τινος, to suffer at some one's hands.* Eur. Med. 1015 *κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι, you shall be restored by your children.* So the Dative: Eur. Ion. 84 *φεύγει πυρί, are put to flight by;* Æsch. Choeph. 81 *δακρύω τύχαις, I am made to weep by the fortunes.*—See §. 611. *b.*

Obs. 1. So G. T., as Matt. xvii. 12 *πάσχειν ὑπ' αὐτῶν*: 1 Cor. xi. 24 *ὑπὸ τῶν ὄφεων ἀπώλοντο.*

4. Many transitive verbs, especially such as express motion, are used intransitively. This usage extends from Homer downwards, and is found in other languages. So German: *ziehen, brechen, schmelzen.*—French: *décliner, changer, sortir.*—Latin: *vertere, mutare, declinare.*—English: *to move, turn*, &c. The common explanation of this has been to supply the personal pronoun, or some substantive; but this is both unfounded and unnecessary.

5. Many verbs which properly express only an intransitive state or action assume a further transitive force, implied in or resulting from the intransitive state or action; so *λοχᾶν* (*insidiari*), *δορυφορεῖν, ἐπιτροπεύειν τινά, χορεύειν Φοῖβον choreis celebrare* Pind. Isthm. I. 8.: Cf. Soph. Antig. 1153: so Eur. Herc. F. 690 *εἰλίσσουσαι, saltando celebrantes:* so in the middle, *τύπτεσθαι θεόν, to honour, πατέρα, to mourn:* cf. §. 362. 8., 548. *Obs.* 1.

6. A neuter notion is sometimes derived from a passive, as *ἐκπλήττεσθαι to be alarmed* (=*to fear,*) *τί.*—See §. 548. *Obs.* 5.

The following Verbs commonly transitive are sometimes used as intransitive[a]:

The Verbs marked † are of frequent occurrence.
*——————— * occur only in Poetry.*

ἄγειν, *to move*, Xen. Anab. IV. 2, 15, and compounds, Matt. xxi. 31.
ἀνάγειν, *to move back*, Xen. Cyr. I. 4, 24: *to put out to sea*, Hdt. VIII. 76[b].
διάγειν, *perstare*.
αἴρειν, Matt. ix. 16, compounds of.
ἀνταίρειν, Demosth. p. 23, 20. 66. 5, *to oppose*.
ἀπαίρειν, Hdt. VI. 99, *to sail away*.
ἀνακαλύπτειν, *to be uncovered*, Eurip. Orest. 288.
ἀνακοντίζειν, *to shoot forth*, Od. ε, 113.
ἀναλαμβάνειν, *refici*, Plat. Rep. 467.
ἀνοίγειν, *to stand out to sea*, Xen. Hell. I. 1. ὡς ἕκαστοι ἤνοιγον.
ἀπαλλάττειν, *to depart*, Hdt. I. 16.
ἀφανίζειν, *to disappear*, Xen. Cyr. Anab. III. 4, 9.
*βάλλειν, Il. λ, 722. Æsch. Agam. 1172, Eur. Cyc. 574, and compounds.
†διαβάλλειν, *to cross over*, Hdt. VI. 44[a].
†εἰσβάλλειν and ἐμβάλλειν, *to invade*.
ἐκβάλλειν, *to spring forth*.
ἐπιβάλλειν, *to fall to the share of*, Hdt. IV. 115. St. Luke xv. 12.
†μεταβάλλειν, *to change*.
περιβάλλειν, *to sail round, to double*, Hdt. VI. 44. Thuc. VIII. 95.
†προσβάλλειν, *to fall on*.
†συμβάλλειν, *to engage*.
†ὑπερβάλλειν, *to surpass*.
δηλοῦν, δηλοῖ, *patet*, Hdt. IX. 68. Thuc. i. 21.
διατρίβειν, *versari, colloqui*, Plat. Demosth. 93.
διέδεξε (δείκνυμι), Hdt. II. 134. III. 32, &c.
διδόναι, *to yield*, Eurip. Phœn. 21[b].
†ἐκδιδόναι, *to flow into, empty itself* (of a river), Hdt. III. 9. VI. 76.
ἐπιδιδόναι, *proficere*, Hdt. II. 13.
ἀνταποδιδόναι, *respondere*, Plat. Phæd. 72 A. B.
*ἐγείρειν, *to rouse yourself*, Eurip. Iph. A, 624.
†ἐλαύνειν, *to go*, Xen. Cyr. I. 4, 20.
†προσελαύνειν, *adequitare*, Id.
διελαύνειν, *to pass through*, Hdt. III. 86.
ἐπελαύνειν, *to advance against*.
*ἐνιπλήττειν, *to rush into*, Il. μ, 72.
ἐπείγειν, *to hasten*, Eurip. Heracl. 732. Orest. 799.
†ἔχειν, *to be*, (that which a person has, often constituting his state, σχῆμα; so Lat. *habitus*,) Hdt. III. 82: with adverbs εὖ, καλῶς, κακῶς, &c. *bene, male habere:* and adjectives, Eurip. Med. 550: also more rarely, *to come to land*, Hdt. VI. 92: *domi se tenere*, Id. VI. 39: hence
ἀντέχειν, *resistere*, Hdt.
ἀπέχειν, *distare*.
ἐξέχειν, *to rise*, (of the sun.)
ἐπέχειν, *se sustinere, expectare*, Hdt. VI. 102: *in mente habere*, Ibid. 96.
κατέχειν, *se retinere*; also, *to come to land*.
παρέχειν, as τῇ μουσικῇ, *musicæ se dare*, Plat. Rep. 411 A.
παρέχει μοι, *licet mihi*, Hdt. III. 142.
προέχειν, *præstare*, Hdt. III. 142. Demosth. 10.
προσέχειν, *attendere, appellere*, Hdt. III. 48—and perhaps also μετέχειν, *to cling to*, Thuc. II. 15.
θαρσύνειν, *to be of good cheer*, Soph. El. 917.
λάπτειν, Ag. 1149.

[a] Monk. Alc. 922. Herm. Œ. R. 153. Bos. ἑαυτοῦ. [b] Schweig. ad loc.
[c] Valck. Hdt. 114. 3. [d] Valck. ad loc. Diatrib. p. 233.

ἱέναι, to leave off, Il. τ, 402, &c. and compounds[a].
ἐξιέναι, to empty themselves, (of rivers,) Hdt. VI. 20.
ἀνιέναι, to remit.
ἐφιέναι ἰσχυρῷ γέλωτι, indulgere, Plat. Rep. 388 E.[b]
κατορθοῦν, to succeed, Demosth. 23.
κεύθειν, to be covered, Soph. Œ. R. 967.
κλίνειν, to bend towards, and compounds, like *declinare*.
ἐπικλίνειν, to bend towards, Demosth. 30.
ἀποκλίνειν, to turn to, Demosth. 13.
**κρύπτειν, to lie hid*, Soph. El. 826. Eurip. Phœn. 1117.
**κυκλοῦν, revolve*, Soph. El. 1365. Trach. 130.
μίσγειν, μιγνύναι, compounds of,
συμμίσγειν, commisceri.
προσμιγνύναι, to come to blows: but more often in the historians *appropinquare*, Hdt. VI. 95.
λείπειν, compounds of,
ἀπολιπεῖν, to be behind, Hdt. VII. 221. Thuc. III. 10. Plat. Phæd. 78 B.
ἐλλείπειν, officio suo deesse, Demosth. 27. 30. Hdt. III. 25, *to fail.*
νικᾶν, to prevail, Hdt. VI. 109, &c.
ξυντείνειν, to tend towards, Eurip. Hec. 190.
οἰκεῖν, habitari, ἡ πόλις οἰκεῖ, Plat. Rep. 462. D. 543. A.: *to live* (without any case,) Hdt. III. 99.
**παίειν*[a], *to dash against*, Æsch. Prom. Vinct. 855; so *ξυμπαίειν*, Eur. Hec. 118: *εἰσπαίειν*, Eur. Rhes. 560. Soph. Œ. R. 1252.—*ἐπεισπαίειν*, Aristoph. Plut. 806.
**πάλλειν, to shake, quake*, Eur. El. 435. Soph. Œ. R. 153.
**παύειν, to cease*, in Imper. Od. δ, 659. Eur. Helen. 1336. Aristoph. Ran. 530. So Plato. *καταπαύσας*, Eur. Hec. 917. *ἀπόπαυε*, Od. *a*, 340.
ποιεῖν, to make for, to be, τί ποιεῖ, what is it? Germ. *was macht es?* see also Thuc. II. 8. IV. 12.
†*πράττειν*, with adverbs *εὖ, κακῶς*, or neuter adj. *κακά*, &c.
†*πταίειν, to stumble*, Demosth. 23.
προσπταίειν, to be shipwrecked, Hdt. VI. 95.
σημαίνειν, Eur. Heracl. 830. but see §. 373. 2.
**σπέρχειν, to be excited*, Il. ν, 334.
στρέφειν, and its compounds generally.
συνάπτειν, manus conserere.
συναρμόζειν, to suit.
σφακελίζειν, carie corrodi, Hdt. III. 66.
**τελεῖν, to be completed*, Æsch. P. V. 223. Soph. El. 1419.
†*τελευτᾶν, to die.*
τήκειν, to pine, Soph. Elect. 124.
†*τρέπειν*, like *vertere.*
†*ἐπιτρέπειν, se permittere*, Hdt. III. 81. Demosth. 92.
ὑποκύπτειν, succumbere, Hdt. VI. 96, &c.
†*φαίνειν, splendere*, Theocr. II. 11. 2 St. Peter ii. 19.
φέρειν[b], compounds of,
†*διαφέρειν, differre.*
ὑπερφέρειν πλούτῳ, Xen. Rep. Lac. XV. 3. Thuc. I. 81.
**φύειν, to grow*, Il. ζ. 149. Theocr. IV. 24.
†*χαλᾶν*[c], *to yield*, Eur. Hec. 403. So also we must explain *ἄγε, ἄγε δή, πρόσαγε, φέρε δή, ἔχε δή.*

Obs. 1. It is very important to remember the neuter usages of these verbs, especially of *ἔχω* and its compounds, as the interpretation of a great many passages depends upon this sense.

Obs. 2. In poetry sometimes the same word is used, even in the same passage, both transitively and intransitively; as, Hesiod. Opp. 5 *ῥέα μὲν γὰρ βριάει* (*causes to swell*), *ῥέα δὲ βριάοντα* (*swelling*), *χαλέπτει*: Anacreont. XL. extr. *εἰ τὸ κέντρον πονεῖ τὸ τῆς μελίσσης, πόσον δοκεῖς πονοῦσιν, Ἔρως, ὅσους σὺ βάλλεις.*

[a] Lobeck. Aj. 258. [b] Stallb. Protag. 336 A. [c] Pflugk. Hec. 118.
[d] Herm. Œ. C. 1691. [e] Pflugk. Hec. 403.

Compound or Paraphrastical Verbal Expressions.

§. 360. 1. A simple verbal notion is sometimes expressed by a substantive and verb. The substantive (mostly in apposition) generally contains the required verbal notion: Œd. Col. 233 δέος ἴσχετε (=φοβεῖσθε) μηδὲν ὅσ' αὐδῶ: Il. θ, 171 σῆμα τιθεὶς (=σημαίνων) νίκην: Æsch. Ag. 815 ψήφους ἔθεντο (=ἐψηφίσαντο) φθοράς: Hdt. IV. 88 ζῶα γραψάμενος (=ζωγραψάμενος). So Hdt. I. 127 λήθην ποιεύμενος (=λανθανόμενος) τά μιν ἐόργεε. So Plautus Mensech. V. 7. 27 *quid me vobis tactio est?*

2. Sometimes a double verbal notion, which naturally would be expressed by two verbal forms, is expressed by a verb and a substantive; so Soph. Elect. 556 ἐξῆρχες λόγοις ἐμέ, instead of ἐξῆρχες λέγων ἐμέ: Eur. Phœn. 1549 θεραπεύμασιν ἐμόχθει = ἐμόχθει θεραπεύων: Æsch. Ag. 236 φυλακὰν κατασχεῖν = φυλάσσων κατασχεῖν: Soph. El. 124 τάκεις οἰμωγὰν Ἀγαμέμνονα = τάκεις οἰμώζουσα[a]: Id. Œd. Col. 1120 μηκύνω λόγον (=λέγω μακρηγορῶν) τέκνα. So Demosth. 53, 10 τεθνᾶσι τῷ δέει τοὺς ἀποστόλους.

3. Another form of expressing a verbal notion is by the verb εἶναι, and an adjective cognate to the verb by which the verbal notion would properly be expressed; as, Plato Charm. 117 ἐξάρνῳ εἶναι = ἀρνεῖσθαι: Id. Alcib. 83 ἀνήκοον εἶναι = ἀνηκουστεῖν.

Remarks on the Tempora Secunda.—(See also §. 183. II.)

§. 361. The Greek language has two forms for some tenses, which are distinguished in grammar as primary and secondary tenses: the secondary tenses are the older forms, and in many verbs retain the original intransitive notion, while the stronger notion of the transitive was signified by a strengthened form (see §. 183); and so in fact we find many verbs, of which the Aor. I. and the Pft. I. are transitive, the Aor. II. and Pft. II. intransitive. So there is a similar distinction between the Aor. I. and II. Midd., and the Aor. I. and II. Passive, as we shall see below.

MIDDLE VOICE.

§. 362. The middle voice has a twofold function; it expresses, i. the reflexive and reciprocal, ii. some parts of the passive, notion.

a. As Reflexive.

1. The essential sense which runs throughout the middle reflexive verb, is Self—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs; and the particular sense of each middle verb must be determined by

[a] Herm. Elect. 122.

discovering the relation in which this notion of self stands to the notion of the verb.

2. There are four relations in which this notion of self may stand to the verb:—1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival or Pronominal.

1. The *self* stands to the notion of the verb as Genitive.

As, ἀπώσας, *having pushed away:* ἀπωσάμενος, *having pushed from oneself,* or *repulsed*: ἀποπέμπομαι, *I send away from myself:* ἀποσείσασθαι, *to shake off, depellere.* So ἀμύνεσθαι, (though this is rather *for myself,* than *from myself,* as in the active voice it prefers the dative to the genitive, see §. 596. *Obs.* 1.): παρέχεσθαι, *to furnish from one's own means*—οἱ μὲν γὰρ νέας παρείχοντο, but τοῖσι δὲ προσετέτακτο—νέας παρέχειν. So παρέχεσθαι ὀδμήν or ἔργα: τὸ φρέαρ τριφασίας παρέχεται ἰδέας, *from itself:* ἐκδύεσθαι, *to take off from oneself:* ἀποθέσθαι, *to put away from oneself:* ἐπαγγέλλεσθαι, *to declare from oneself, to promise:* ἐκποιεῖσθαι υἱὸν, *to put away his son.*

2. The *self* stands to the notion of the verb as the Dative:—

(Generally the Dat. Com. vel Incom.)—as, παρασκευάζεσθαί τι, *sibi parare:* αἱρεῖσθαι τι, *sibi sumere, to choose:* ἀφαιρεῖσθαι, *to take away for oneself:* αἴρεσθαι, *to take on,* or *for oneself:* αἴρειν, to take up, to lay on another: αἰτεῖσθαι & παραιτεῖσθαι, *sibi expetere:* πράττεσθαι χρήματα, *pecuniam sibi:* κτᾶσθαι, *sibi comparare:* μισθοῦσθαι, *to hire for oneself, conducere:* μισθοῦν, to hire out: ἄγεσθαι γυναῖκα, *ducere sibi uxorem, to marry:* βουλεύω (σοι), I advise: βουλεύομαι, *I advise myself, deliberate.* So ἐνδύεσθαι, *to put on oneself:* λείπεσθαι μνημοσύνα, *to leave memorials for oneself:* συλλέγεσθαι: τιμωρεῖν τινί, to help some one: τιμωρεῖσθαι, *to help oneself.* So ἀμύνεσθαι; προσποιεῖσθαι, *sibi subjicere:* δανείσασθαι and χρήσασθαι, *to borrow:* θέσθαι and παραθέσθαι; μεταπέμψασθαι; φέρεσθαι τὰ δευτεραῖα, *to carry off for oneself the second prize:* καταστρέφεσθαι, *sibi subvertere, to reduce,* so καταδουλοῦσθαι; τίθεμαι, *I take to myself—adopt:* τιθέμενος βάσιν, Eur. Hec. 1059. So κληρώσασθαι. So θεῖναι νόμους, to make laws for others: θέσθαι νόμ. *to make laws by which oneself is bound.* Xen. M. S. IV. 4, 19 ἔχεις ἂν οὖν εἰπεῖν, ὅτι οἱ ἄνθρωποι αὐτοὺς (τοὺς ἀγράφους νόμους) ἔθεντο;—Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι. So also γράφειν and γράφεσθαι νόμους[a]: Id. Œcon. IX. 14 ἐν ταῖς εὐνομουμέναις πόλεσιν οὐκ ἀρκεῖν δοκεῖ τοῖς πολίταις, ἣν νόμους καλοὺς γράψωνται.

Obs. 1. Hence there is a peculiar difference between the active and middle sense of some verbs: the latter signifying that the action of the verb was done for one's own benefit (Dat. Com.), and thence signifying the corresponding contrary to the active voice; as, λῦσαι, to set free; λύσασθαι, *to ransom:* χρῆσαι, to lend or give an oracle; -ασθαι, *to borrow* or *consult an oracle:* so δανείσαι, -ασθαι: τῖσαι, to pay; τίσασθαι, *to punish:* the active signifying the action or state of the giver, the middle that of the receiver[b]; this may arise from the *receptive notion* proper to the middle verb.

3. The *self* stands to the verb as the Accusative:—

ἐπιτιθέναι, to place on; ἐπιτίθεσθαι, *to place oneself on, to attack:* χράω, I give or apply; χράομαι, *I apply myself to:* τρέπω, I turn; τρέπομαι, *I turn*

[a] Valck. Amm. p. 136. Kuster. Verb. Med. 58. [b] Kuster. de Verb. Med. p. 61.

myself: Od. *a*, 422 οἱ δ' εἰς ὀρχηστὺν—τρεψάμενοι τέρποντο: λούω, I wash; λούομαι, *I wash myself=I bathe:* ἐπαίρω, I raise; ἐπαίρομαι, *I raise myself:* ἀπέχω, I keep off; ἀπέχομαι, *I keep myself off=I abstain:* Hdt. VI. 67 καλυψάμενος ἤϊε ἐκ τοῦ θείτρου, *covering himself:* ἀπάγξαι τινὰ, to throttle, hang; ἀπάγξασθαι, *to throttle, hang oneself:* τύπτομαι, κόπτομαι, *I beat myself:* τήκειν, to melt, to melt away; τήκεσθαι, *to melt oneself away, contabescere=to pine:* ἐγγυᾶσθαι, *to pledge oneself:* ἐπιβάλεσθαί τινι, *to lay oneself on something, to attack.* So κείρεσθαι, στεφανοῦσθαι, &c.: and ἀναμνήσασθαι, *to remind oneself, recordari=to remember:* λανθάνειν, to escape another person's notice; λανθάνεσθαι, *to forget:* φυλάξασθαι, *to guard oneself=to beware:* φοβεῖσθαι, (φοβεῖν, *terrere:*) παύεσθαι, *to cease,* (παύειν τινά τινος, *avocare ab:*) στέλλεσθαι, *proficisci,* (στέλλειν, *mittere:*) πλάζεσθαι, *to wander,* (πλάζειν, to make to wander:) περαιοῦσθαι (ποταμόν), *to pass over,* (περαιοῦν τινα ποταμόν, *trajicere:*) φαίνεσθαι, *to show oneself=appear,* (φαίνειν, to show:) ἔλπεσθαι, *to hope,* (ἔλπειν, to make to hope:) ἵστασθαι, *to place oneself=to stand,* (ἱστάναι, to place:) πήγνυσθαι, *to congeal,* (πηγνύναι, to fix:) γεύεσθαι, *to taste,* (γεύειν, to make to taste:) πορεύεσθαι, *to pass on, proficisci,* (πορεύειν τινά, to pass a person on:) ἀπαλλάσσεσθαι, *to remove oneself=to depart,* (ἀπαλλάσσειν τινά, to remove some one else:) ἐπείγεσθαι, *to press on oneself=to hasten,* (ἐπείγειν τινά, to press on some one:) εὐωχεῖσθαι, *to feed oneself=to banquet,* (εὐωχεῖν τινά, to feed any one:) κοιμᾶσθαι, *to lull oneself to sleep=to go to sleep,* (κοιμᾶν τινά, *consopire:*) ἀγάλλεσθαι, *to adorn oneself, to plume oneself,* (ἀγάλλειν, *ornare:*) ὀρέγεσθαί τινος, *to stretch oneself at=to aim at a thing,* (ὀρέγειν, to extend:) σκοπεῖσθαι, *to look at oneself=consider,* (σκοπεῖν, to look at:) and so in many verbs in όω; δηλόω, I show; δηλόομαι, *I show myself.*

Obs. 2. It will be seen from these instances, that in compound middle verbs the relation in which *self* stands to the verb is frequently determined by the preposition.

4. The *self* stands to the verb as a pronominal Adjective:—

ὀνομάζεσθαι παῖδα, to call a person *one's* son[a]: κείρεσθαι τὴν κεφαλήν: νίπτεσθαι τοὺς πόδας, to wash *one's own* feet, (νίπτειν τοὺς πόδας, to wash another's feet:) τύπτεσθαι τὴν κεφαλήν, to beat *one's own* head: Il. *ε*, 97 ἐτιταίνετο κάμπυλα τόξα: Od. *a*, 262 ὄφρα οἱ εἴη ἰοὺς χρίεσθαι χαλκήρεας: Demosth. p. 836, 3 Δημοχάρης—οὐκ ἀποκέκρυπται τὴν οὐσίαν: Id. p. 101, 46 ταύτην ῥαθυμίαν ἀποθέσθαι:—ἐγκαλύψασθαι τὴν κεφαλήν, *suum caput;* (ἐγκαλύπτειν, *alius c.*): περιρρήξασθαι χιτῶνα, *one's own coat;* (περιρρῆξαι, *another's coat*): θέσθαι τὰ ὅπλα.

Obs. 3. If verbs which have the *self* in the acc. relation are followed by a substantive in the acc., they transfer it to the subst. as a pronominal adject.; as, τύπτομαι, *I beat myself;* τύπτομαι τὴν κεφαλήν, *I beat my head:* λούομαι, *I wash;* ἐλούσατο χρόα (Eur. Alc. 160), *she washed her body.*

5. Some middle verbs have the *self* in more than one of these relations, in which case their sense generally differs accordingly:

αἴρομαι, *I raise myself* (acc.): *I take on* or *for myself*[b] (dat.): διδάσκομαι, *I teach myself* (acc.), (*some one*) *for myself* (dat.).

Or, the notion is the same, though the several parts of it stand in a different relation:—

[a] Herm. Œ. R. 1014. [b] Kuster Verb. Med. 16.

τίθεμαι, *I apply myself* (acc.) *to*=*I adopt*; τίθεμαι, *I apply to myself* (dat.)=*I adopt*; see Æsch. Eum. 226, Eur. Hec. 1059, 1074: μεθίεσθαι, *to remove myself from*, followed by gen.; μεθίεσθαι, *to remove from myself*[a], followed by acc. So Eur. Med. 736 ἄγουσιν οὐ μεθεῖ' ἂν ἐκ γαίας ἐμέ. So Alc. 1111 οὐκ ἂν μεθείμην σοῖς γυναῖκα προσπόλοις, Mss. which editors have altered into μεθείην: Cf. Soph. Elect. 1277 τῶν σῶν προσώπων ἡδονὰν μεθέσθαι: Eur. Phœn. 519 where Mss. ἐκεῖνο, edd. ἐκείνου: Arist. Vesp. 416 τόνδ' οὐ μεθήσομαι, let go *from* myself.

Obs. 4. It was laid down by Dawes, and adopted by almost all commentators, except Hermann and Pflugk, that μεθίεσθαι is always followed by a genitive, and to suit that dictum all the passages in which the acc. follows have been altered. It is true μεθίεσθαι generally has a gen., but in the passages above it will be seen (esp. in Med. 736) that the notion of dismissing *from oneself* is the one required by the sense.

6. The principle laid down (§. 357. 3.), that the person who causes or allows an action to be done is often conceived and spoken of as if he did it himself, is very frequently applied to middle verbs, inasmuch as the middle verb represents the act as existing as an intention &c. in the mind of the subject, rather than as *actually* done by him. See §. 363. 6.

So κείρασθαι[b], ἀνακρίνασθαι, βιάσασθαι &c. i. e. *to cause some one to shave, &c.* So γήμασθαι, *to give in marriage*, πρεσβεύομαι, *I send an ambassador*, κηρυκεύομαι, ταγεύομαί τινα, ἄρχομαί τινος, *I cause to begin*:—διδάξασθαι παῖδας, *to send to be taught* (διδάσκειν, to teach); as, Eur. Med. 295 παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς[c]: παραγράφεσθαι νόμους, *curare, ut leges excerpantur*: ἀρέσασθαί τινα, *curare, ut quis placetur*: Hdt. III. 88 τύπον (*monumentum*) ποιησάμενος λίθινον ἔστησε, *having caused to be made*: so Id. I. 31 Ἀργεῖοι σφέων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφούς: γράφεσθαί τινα, properly, to cause the name of the accused to be entered in the accuser's name before the judge (*nomen deferre*), hence *to accuse*: Id. VII. 101 παρέπλεε—ἀπογραφόμενος (sc. νέας), *naves consignari jubens* (Ibid. 100 ἀπέγραφον οἱ γραμματισταί).

7. The *self* generally stands in the same relation to the middle as any other object would to the active verb: or it may be discovered from the context. The following rules may be laid down: α. If the case following the middle verb is in the genitive or dative, as ἐπιτίθεσθαι τοῖς πολεμίοις, the *self* must be in the acc. β. If the case is acc., then the *self* must be in the genitive or dative, as ἀπωθοῦμαι τοὺς πολεμίους, I drive away the enemy *from myself*, (ἀπωθέω ἀπὸ τοῦδε:) ἀμύνομαι τούσδε, I repel these *for my own advantage*, ἀμύνω τόδε σοι, I drive this away for your advantage.

Obs. 5. In middle verbs compounded with a preposition the *self* sometimes (but not always) depends on the preposition: as Plato Gorg. 465 B ἀλλότριον κάλλος ἐφελκομένους.

[a] Pflugk. Eur. Alc. 1111. Herm. Electr. 1269. R. P. 734. Dawes Misc. Crit. 238. Elm. Med. 712. Valck. Phœn. 522.
[b] Lobeck Phryn. 319.
[c] Elm. Med. 290. Ruhnk. Tim. 71.

a speech, harangue.—So ποιεῖν ὀργήν, to produce anger; ποιεῖσθαι ὀργήν, *to be angry*—ποιεῖν τι, of the workman; ποιεῖσθαι, of him who orders it—ποιεῖσθαι, to *esteem*, to *make something of*—σπένδειν, to pour out a libation; σπένδεσθαι, *to make a truce*—ὁρίζειν, to bound; ὁρίζεσθαι, *to define*—πειρᾶν χωρίου, to attack a position; πειρᾶσθαί τινος, *to experience any thing mentally* (Ellendt. ad voc.)—προτείνειν, of bodily actions; προτείνεσθαι (mental), *to offer:* Hdt. IX. 34 προετείνετο οἱ μισθόν—σταθμᾶν, to weigh; σταθμᾶσθαι, *to weigh any thing mentally:* so διδάσκω, I teach; διδάσκομαι, *I educate*, or *send to school:* see also §. 362. 6. Compare συνέβαλον and συνεβάλοντο in Hdt. V. 1. So G. T. καταλαμβάνειν, to seize; καταλαμβάνεσθαι, *to apprehend*, &c.: so ἐνεργεῖν is of *actual*, 1 Cor. xii. 6; ἐνεργεῖσθαι of ideal energies: so αἰτεῖτε, act of prayer; αἰτεῖσθε, mental character of the prayer, Jam. iv. 2.

Obs. 1. This distinction is very marked in those verbs in εύω, which in the active have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character—to live in such a state; as, βλακεύω, I am idle; βλακεύομαι, *I am a vagabond:* πονηρεύω, I am wicked; πονηρεύομαι, *I behave wickedly:* πολιτεύω, I am a burgher; πολιτεύομαι, *I live as a burgher.* So in Xen. στρατεύω, I undertake an expedition, of a general or state; στρατεύομαι, *I am engaged in an expedition*, as a soldier[a]. And as the middle sense of such verbs is the more complete and expressive of the two, it is more commonly used than the active; as, εὐτραπελεύεσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, &c.; while others, which are intended to express only a state, and not the mental character implied in that state, are used only in the active; as, πρωτεύειν, ἀριστεύειν. So all derivatives from substantives in εύς, as βασιλεύω. The middle derivatives in ίζομαι correspond in meaning to those in εύομαι, as χαριεντίζομαι, ἀκκίζομαι (Ἀκκώ, the name of a conceited woman), *I dress finely.* The derivatives from national names in ίζω have no middle form, as δωρίζω, *I Dorize.*

Obs. 2. The active form however is sometimes used where we should expect the middle, as Thuc. I. 131 τοιαῦτα ἐφαίνετο ποιῶν: Hdt. VII. 7 Αἴγυπτον πολλὸν δουλοτέρην ποιήσας: so G. T. Acts xxiii. 13 συνωμοσίαν πεποιηκότες; John xiv. 23 μονὴν ποιήσομεν; both with varr. lectt. Eph. iii. 11 πρόθεσιν ἣν ἐποίησεν: Mark ii. 23 ὁδὸν ποιεῖν means there actually *made a path*, not merely *took a path.*

Obs. 3. It is not meant that when the middle forms of the above verbs occur, they have always this ideal force, as the middle verb may of course be used in one of its more direct powers given in 362. 2. sqq.

7. There is a peculiar reflexive sense appropriated to the middle forms of some verbs, which seems to have arisen from the arbitrary usages of language; as, αἰτεῖν, to ask for a gift; αἰτεῖσθαι, *for a loan*[b]: γαμεῖν, *ducere uxorem;* γαμεῖσθαι, *nubere*[c]. So τεκεῖν, properly of mother; τεκέσθαι, properly of father[d]: so μισθοῦν, *to let;* μισθοῦσθαι, *to hire;* δανείζειν and δανείζεσθαι: ἐπιψηφίζειν, to put to the vote; ἐπιψηφίζεσθαι, *to vote.*

b. Reciprocal force of Middle.

§. 364. 1. When a middle verb refers to two or more subjects which act on each other, it has a reciprocal sense; as, ἀμείβεσθαι, *to answer*

[a] Sturzii Lex. Xenoph. ad voc.
[b] Valck. Amm. 13.
[c] Elm. Med. 257. 593. Valck. Amm. 59.
[d] Herm. Trach. 831. but cf. Æsch. Eum. 660. Eur. Suppl. 1089 and 1092. Herc. 975. Soph. Œd. Col. 1110.

each other; τύπτονται, *they beat each other;* διακελεύονται, *they exhort one another.*

c. *Passive force of Middle.*

2. From the reflexive receptive sense of the middle (see especially §. 362. *Obs.* 1.) arose its passive receptive sense, whereby the subject is represented as receiving an action from some one else, and becoming the patient of it: as, ζημιοῦμαι ὑπό τινος, *I receive punishment;* τετιμῆσθαι μετ' Ἀχαιοῖς, *to receive honour among the Greeks, to be honoured;* διδάσκομαι, *I receive instruction,* that is, *I cause some one to teach me;* then pass. ὑπό τινος, *I am taught;* πείθομαι, *I receive persuasion;* then pass. ὑπό τινος, *I am persuaded by the arguments of some one.*

3. The most natural and common use of the passive is where the notion which stands in the accusative as the patient or immediate object of the active verb, and which must be expressed to complete the verbal expression, becomes the subject of the passive verb: as τύπτεις ἐμέ becomes ἐγὼ τύπτομαι—κτίζω πόλιν becomes ἡ πόλις κτίζεται—κηρύττω ταῦτα=ταῦτα κηρύττεται: so Part. as ἐπιταττόμενοι.

Obs. 1. Where the former agent is to be brought forward in the passive construction, it stands in the genitive with ὑπό, παρά, διά, πρός, or the instrumental dative; as Ἕκτωρ ἐφονεύθη ὑπὸ Ἀχιλλέως, or Ἀχιλλεῖ.

4. The passive voice is not commonly used with the more remote objects of the active voice, which need not be expressed to complete the verbal notion; hence neuter verbs which do not necessarily take an accusative in the active voice, but are complete without it, (as σιγάω, πηδάω) are not usually found in the passive form.

Obs. 2. As the theory of the passive voice is that the immediate patient of the verbal notion in the active is represented as the recipient of the same notion in the passive, it is clear why some verbs are not found in the passive voice; and why in proportion as a verb requires, or usually or occasionally takes such an accusative, it may more or less usually be used passively.

5. The following peculiarities deserve notice:

α. Sometimes the *act* of a transitive verb is the subject of the passive, no regard being had to the agent or patient thereof; as we say, *the blow is struck:* as Plato De Virt. 377 E ὅσα ἐν τέχνῃ διδάσκονται (we find διδάσκω σε ταῦτα): so *participles,* as Plat. Legg. 471 D τὸ ἐπιταττόμενον: Soph. Ant. 972 ἀρατὸν ἕλκος τυφλωθέν, *the wound inflicted by his being blinded;* (τυφλόω σε ἕλκος is a conceivable construction, as βάλλω σε ἕλκος see 584. 36.:) Il. ρ. 86 οὐταμένην ὠτείλην, *the inflicted wound.*

Obs. 3. So G. T. Luke ii. 21 ἐκλήθη τὸ ὄνομα.

Obs. 4. This must not be confounded with the construction where the acc. of the part, in apposition to the acc. of patient (see §. 384. 1.), becomes the subject of the passive verb, as τύπτω σε κεφαλήν=ἡ κεφαλὴ τύπτεται: or it may remain, as τύπτομαι τὴν κεφαλήν.

β. An intransitive verb which does not require and very rarely takes an accusative, is sometimes used passively to express that the verbal act has taken place without reference to the agent thereof: Demosth. 50. 37 ἐν ὅσῳ τάδε μέλλεται; (sometimes μέλλω τάδε:) Thuc. V. 111 τὰ μὲν ἰσχυρότατα ἐλπιζόμενα μέλλεται: Isocr. ἣν τὰ παρ' ἡμῖν ὑπηρέτηται, (sometimes ὑπηρετέω τάδε): Æsch. 39. 28 τὸ πρᾶγμα ἐσίγηθη: Id. 54. 13 σεσίγηται τὸ κήρυγμα:

Hdt. III.82 σιγῷτο ἂν τὰ βουλεύματα; (so Lat. *tria verba silentur*): Dem. 432. 21 τὰ μέγιστα κινδυνεύεται τῇ πόλει: so τὰ ἠσεβημένα, *unholy acts:* Soph. Œ. R. 624 τἀμὰ ἡμαρτημένα: so G. T. Phil. ii. 5 τοῦτο φρονείσθω ἐν ὑμῖν.

Obs. 5. It is but rarely that we find such an expression as Thuc. VI. 44 τόλμημα ἐπεχειρήθη, because the cognate notion is not generally expressed in the active voice in so definite a form, but generally in the indefinite form of ταῦτα &c.

γ. Transmissive verbs take their object in the dative, which therefore does not stand as the subject of the passive verb, but the required passive notion is expressed by the corresponding neuter verbs of *reception*, as δίδωμι, λαμβάνω &c. The notion which stands in the accusative of the thing given stands as the subject of the passive verb: as ταῦτα ἐδόθη: sometimes however, where there is something more than mere transmission implied, the remote object in the dative is the subject of the passive: as Thuc. I. 126 ἐπιτετραμμένοι τὴν φυλακήν.

Obs. 6. G. T. Gal. ii. 7 πεπίστευμαι τὸ εὐαγγέλιον: Rom. iii. 2 ἐπιστεύθησαν τὰ λόγια: so Matt. xi. 5 πτωχοὶ εὐαγγελίζονται: Rom. vi. 17 εἰς ὃν παρεδόθητε τύπον διδαχῆς: Heb. vii. 11 ὁ λαὸς—νενομοθέτητο (but we find νομοθετεῖν τινά τι LXX. Cf. Ps. cxviii. 33).

δ. Some verbs, whose immediate object stands for some grammatical reason not in the accusative, but genitive or dative, nevertheless sometimes occur in the passive voice with this as the subject, signifying that the verbal notion operates therein: as κατηγορέω μου may become κατηγοροῦμαι, because were it not for some special notion in the verb which requires the genitive, the accusative would have followed, as it does after αἰτιάομαι for instance: so Hdt. VII. 144 αἱ δὲ (νῆες) οὐκ ἐχρήσθησαν: so Xen. Symp. IV. 29 κρεῖττον πιστεύεσθαι ἢ ἀπιστεῖσθαι: so φθονεῖσθαι, ζηλοῦσθαι, ἀπειλεῖσθαι &c. Plat. Rep. 551 A ἀμελεῖται τὸ ἀτιμαζόμενον: Xen. Mem. IV. 2. 33 φθονηθεὶς ὑπὸ τοῦ Ὀδυσσέως: so καταψηφίζομαι θανάτου, ἄρχομαι, κρατοῦμαι, ἡγεμονεύομαι, ἐπιχειροῦμαι.

Obs. 7. So G. T. Matt. xxvii. 12 ἐν τῷ κατηγορεῖσθαι αὐτόν: Acts xxii. 30 τί κατηγορεῖται: Heb. xiii. 16 ὁ Θεὸς εὐαρεστεῖται: Heb. xi. 2 ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

Obs. 8. It will be observed that these exceptional cases are merely idiomatic, not extending to whole classes of verbs, but only to particular verbs in each class, to which the usages of speech happened to give this form of expression.

ε. In some few instances the passive voice has for its subject the substantive which would stand with the active verb in the dat., local or instrumental, expressing that the action performed by the instrument has taken place, as Soph. Phil. 140 σκῆπτρον ἀνάσσεται, or that the place or sphere of the operation of the verb has received it: Eur. Alc. 78 τί σεσίγηται δόμος Ἀδμήτου, *why is the house kept silent:* so Id. Iph. Taur. 367 μέλαθρον αὐλεῖται: Heracl. 402 θυηπολεῖται δ' ἄστυ: Pind. Ol. IX. 92 ἀείδετο πᾶν τέμενος: Hdt. II. 13 ὕεται πᾶσα ἡ χώρη: Il. ξ. 392 ἐκλύσθη θάλασσα.

ζ. In some few instances the passive voice of intransitive verbs is used impersonally, though in many seemingly impersonal constructions the clause is the subject; the following however seem to be really impersonal: Plat. Phædr. 232 A οὐκ ἄλλως αὐτοῖς πεποίηται: Eur. Med. 364 κακῶς πέπρακται πανταχῇ: Arist. Rhet. I. 8. 7 διηκρίβωται περὶ τούτων: Ib. 15, 27 ὀμώμοσται.

η. There are one or two passages in which the passive voice of a transitive verb has a peculiar impersonal force; the action being represented not as inflicted on or suffered by its proper subject, but simply as itself completed: Thuc. III. 93 ὧν ἐπὶ γῇ ἐκτίζετο: Æsch. Choeph. 806 τόδε καλῶς κτάμενον, *while this slaughter is being worked.*

6. As the passive voice has a Future and Aorist of its own, it follows that, as a general rule, the Future and Aorist middle are almost always reflexive or intransitive, and only passive in particular cases. (See below, 7.) All other middle forms are used both in a passive and a middle sense, hence the form τέτυμμαι is more properly called the Perfect Middle or Passive than the Perfect Passive.

7. *Future and Aor. I. and II. Middle, used seemingly in a passive, but really in a middle force.*

a. Future middle. Hdt. VIII. 113 οὗτος οὐκ ἔφη λείψεσθαι τοῦ βασιλῆος, *he will not stay behind the king* (λειφθήσεσθαι, be left): Thuc. VI. 18 τὴν πόλιν τρίψεσθαι, *will wear itself away:* Ibid. 64 οὐ βλάψονται, *they will not injure themselves, receive any injury:* Xen. Cyr. I. 6, 9 εἰ μὴ ἕξει ἡ στρατιὰ τὰ ἐπιτήδεια, καταλύσεταί σου εὐθὺς ἡ ἀρχή, *will fall to pieces; καταλυθήσεται, will be destroyed*: Ibid. II. 1, 23 (προσῴφηνε) τῶν δεκαδάρχων τοὺς κρατίστους εἰς τὰς τῶν λοχαγῶν χώρας καταστήσεσθαι, *to place themselves:* Id. Anab. I. 3, 8 ἔλεγε θαρρεῖν, ὡς καταστησομένων τούτων εἰς τὸ δέον, *the affairs would arrange themselves well:* Ibid. V. 4, 17 τοῦτον (τετρωμένον)—ἔπεμπεν, ὅπως θεραπεύσοιτο, *that he should take care of himself:* Id. Anab. II. 3, 23 τούτου εἷς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες, *will not fall short of him:* Plat. Rep. p. 376 C θρέψονται (*grow up*) δὲ δὴ ἡμῖν οὗτοι καὶ παιδευθήσονται τίνα τρόπον: Id. Crit. p. 54 A σοῦ ζῶντος, βέλτιον θρέψονται καὶ παιδεύσονται, *form themselves:* Il. ν, 100 τελευτήσεσθαι, *complete itself:* Thuc. I. 142 κωλύσονται, *will hinder themselves:* Pind. Ol. VIII. 45 ἄρξεται, *parebit.* So λέξομαι; as, Eur. Alc. 322 αὐτίκ' ἐν τοῖς οὐκέτ' οὖσι λέξομαι, *I shall call myself*: Id. Or. 440 ψῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ, *will bring itself out:* Theocrit. I. 26 αἰγά τε σοι δωσῶ διδυματόκον ἐς τρὶς ἀμέλξαι, ἃ δύ' ἔχοισ' ἐρίφως ποταμέλξεται (*give milk*) ἐς δύο πέλλας.

Obs. 1. The Future middle is sometimes used passively, especially in Attic Greek, when the Fut. pass. is never or rarely used; the receptive reflexive form being used for the passive receptive form, which, when considered *only* as receptive[a], differ but little; and the poets used the shorter form of the middle Future for the passive: thus, τιμήσεται (Thuc., Soph., Plat., Xen., &c.), ζημιώσεσθαι, ὠφελήσεσθαι, ἀδικήσεσθαι, μαστιγώσεσθαι, &c. So φιλήσεαι (Od. *a*, 123.), στερήσομαι, &c.[b]; thus ἐασόμενοι Thuc. I. 141: βουλεύσεται Æsch. Sept. Theb. 198: λησόμενον Soph. Electr. 1249. So G. T. Gal. v. 12 ἀποκόψονται.

b. The Aor. I. middle never, either in prose or poetry, has a passive sense: the following which seem to be passive will be seen to be in reality middle: Od. *θ*, 35 κούρω δὲ δύω καὶ πεντήκοντα κρινάσθων (*let them divide themselves*) κατὰ δῆμον: v. 48 κούρω δὲ κρινθέντε δύω κ. πεντ. (*the divided*): Hesiod. Scut. H. 173 κάπροι δοιοὶ ἀπουράμενοι ψυχάς, *lost their lives:* Pind. Olymp. VII. 15 εὐθυμάχαν ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανωσάμενον

[a] Bernh. 345.

[b] Monk. Hipp. 1458. Hemsterh. Thom. Mag. p. 852. R. P. Med. 336. Advers. 222. Piers. Mœr. 13, and 367—though several futures given as passives in these commentators are in reality middle.

αἰνέσω, coronam sibi peperit: Ibid. 81. Id. XII. 17. Nem. VI. 19: Id. Pyth. IV. 243 ἥλπετο δ' οὐκέτι οἱ κεῖνόν γε πράξασθαι πόνον, *sibi effecturum esse:* Plat. Rep. p. 416 E τὰ δ' ἐπιτήδεια, ὅσων δέονται ἄνδρες ἀθληταὶ πολέμου σώφρονές τε καὶ ἀνδρεῖοι, ταξαμένους παρὰ τῶν ἄλλων πολιτῶν δέχεσθαι μισθὸν φυλακῆς, i. e. *apud se constituentes res ad vitam necessarias a reliquis civibus tanquam custodiæ mercedem accipere:* Theocrit. III. 29 οὐδὲ τὸ τηλέφιλον ποτιμαξάμενον πλατάγησεν, *sticking closely,* when struck by the hand: Id. VII. 110 εἰ δ' ἄλλως νεύσαις, κατὰ μὲν χρόα πάντ' ὀνύχεσσι δακνόμενος κνάσαιο, *allow them to tear your flesh.* So Anthol. Epigr. XI. 33 τοίχων ὀρθὰ τιναξαμένων, *vibrating;* Jacobs, *dum parietes illum terræ tremorem et concussionem ita in se recipiebant, ut recti starent.*

Obs. 2. G. T. The Aorists also, which seemingly are used passively, may be viewed as middle, §. 362. 6., §. 363. 6. So 1 Cor. x. 2 ἐβαπτίσαντο (al. ἐβαπτίσθησαν) *baptized themselves* (*entered into engagements with Moses*); 1 Cor. vi. 11 ἀπελούσασθε. So Acts xxii. 6 ἐκλεξαμένους, may be better rendered *choosing.*

§. 365. 1. The Aor. II. middle, also, is never used passively (except the anomalous form ἐκτάμην), and probably was originally distinguished from the Aor. I., in that the Aor. II. had rather an intransitive sense derived from the reflexive, the Aor. I. generally a reflexive transitive sense; as, ἐλειψάμην μνημόσυνα, *I left for myself memorials;* ἐλιπόμην, *I left myself, I remained;* ἀνατρεψάμην, *I overturned myself;* ἀνετραπόμην, *I fell:* Plat. Cratyl. 395 D ἡ πατρὶς αὐτοῦ ὅλη ἀνετράπετο[a].

2. The use of the Aor. II. middle for the passive is only apparent, and arises from the affinity of the intransitive and passive notions: it frequently occurs in ἔχω and its compounds; as[b], Il. η, 247 τῇ δ' ἑβδομάτῃ ῥινῷ σχέτο, *stuck:* Od. λ, 333 κηληθμῷ δ' ἔσχοντο, *were charmed:* Id. γ, 284 κατέσχετ' ἐπειγόμενός περ ὁδοῖο, *stopped:* Hdt. VII. 128 ἐν θωύματι μεγάλῳ ἐνέσχετο, *stood in great wonder:* Id. I. 13 ἐν τέλεϊ τούτῳ ἔσχοντο, *rested in this end:* Pind. Pyth. I. 10 τεαῖς ῥιπαῖσι κατασχόμενος, *charming himself by:* Eur. Hipp. 27 ἰδοῦσα——καρδίας κατέσχετο, *fixed her heart upon:* Od. ο, 384 κατάλεξον, ἠὲ διεπράθετο πόλις, *fell.*

3. As the Pft. middle forms (τέτυμμαι &c.) are common both to the passive and middle voice, they are found both in a middle and passive sense, but more frequently the latter. As Midd.: Thuc. II. 78 ἐκκεκομισμένοι, cf. VIII. 61: Xen. An. IV. 7. 1 ἀνακεκομισμένοι: G. T. Rom. iv. 21 ἣν ἐπήγγελται ὁ Θεός. They are also used in a sense only differing from the active, in that the reflexive sense in some way or other is implied in them; as, Soph. Œ. C. 1016 ἐξηρπασμένοι: Eur. Med. 1127 ᾐκισμένη: Xen. An. VII. 4. 16 ἐσπασμένοι: Demosth. 303. 27 ἐγνωσμένους.

Obs. So G. T. Acts xx. 13 διατεταγμένος: actively.

Remarks on the use of the Middle forms for the Passive notion.

§. 366. It has been laid down above, that probably many of the forms usually called passive are in reality middle, and that the only real passive forms are the Future and Aor. To prove this we may observe, first, That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action on itself—in the reflexive from itself, in the passive from another[c]; so that originally, it is probable, no accurate distinction would be drawn between what may be

[a] Stallb. Plat. Crat. 395 D. [b] Ibid. Phædr. 244 E. [c] Elm. Heracl. 757.

called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion, being conceived of as a sort of reflexive, would be represented in the reflexive form. Secondly, Those middle forms, Future and Aor., to which there are corresponding forms in the passive, have properly only a reflexive meaning. Thirdly, We see that these are formed from the active by the addition of certain endings, while the really passive forms of these tenses are formed differently; so that it is probable that the other tenses usually termed passive, (Pres. Impft. Pft. Plpft.) formed by the addition of the same endings, and used very frequently indeed in a reflexive sense, are likewise really reflexive forms; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms: as the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses; while for its more accurate definition in past and future time fresh forms were quickly invented, partly from the middle, partly from the active (§. 367). So the Sclavonic language has no passive but uses the reflexive, and the Sanscrit has a transitive form (*Parasmaipadam*), and a reflexive (*Atmanēpadam*), the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb.

PASSIVE VOICE.

§. 367. 1. The Aorist and Future of the passive seem to be formed from the active. The Aorist II. passive seems properly to be only an Aorist II. active, after the analogy of verbs in μι, with an intransitive sense, while the Aorist I. was transitive; as, ἐξέπληξα, *I frightened;* ἐξεπλάγην, *I shuddered*: ἔστησα, *I placed;* ἔστην, *I stood;* which accounts for the fact that few verbs have Aorist II. both active and passive; but as an intransitive notion properly only expresses a state consequent on a completed action, and not the performance or completion of that action, a letter (θ) was inserted in this Aorist II. to signify this performance or completion; as ἐξεπλάγην, *I shuddered;* ἐξεπλήχ[θ]ην, *I have been frightened:* ἔστην, *I stood;* ἑστά[θ]ην, *I have been placed;* and from both these Aorists were formed Futures, with the middle endings; as, λιπή-σομαι, λειφθή-σομαι.

Obs. 1. The letter θ, which thus gives the passive force to the intransitive notion, answers to the *t* or *d* of the participle in the cognate languages: *da-tāh*, Sanscrit, from *dā*, to give; *da-tus*, Latin; *da-déh*, Persian; *tavi-ts*, *tavi-da*, *tavi-th*, Gothic, from *tau*, to do; so, *fac-tus*, *bren-dur*.

Obs. 2. In the Homeric language, this difference between the Aorist I. and II. passive is yet clearer: Il. γ, 201 ὅς τράφη (*grew up*) ἐν δήμῳ Ἰθάκης—ἐθρέφθην, *was brought up:* compare Od. λ, 222. Il. ι, 158 δμηθήτω! *precibus se exorari patiatur!* but Il. β, 860 ἀλλ' ἐδάμη ὑπὸ χερσί, *prostratus jacuit:* compare Il. μ, 403. ο, 521. Il. π, 507 ἐπεὶ λίπεν ἅρματ' ἀνάκτων, *were behind;* λειφθῆναι, *to be left behind:* Hdt. IV. 84 Οἰόβαζος ἐδεήθη Δαρείου—ἕνα παῖδα αὐτῷ καταλειφθῆναι: ἐφάνην, *I appeared*, is in all writers distinguished from ἐφάνθην, *I was shewn forth*[a]. But in the course of time the difference between these tenses was lost, so that most verbs formed only one or the other to express the passive notion.

[a] Cf. Soph. Ant. 103.

2. As the middle forms were used for the passive, so these passive forms were in many verbs used to express the reflexive and neuter notion; as, *τραπῆναι, to turn oneself; φοβηθῆναι, to fear; ὁρμηθῆναι, to pass forth; καταπλαγῆναί τινα, to be alarmed at any one; ἀπαλλαγῆναι, to remove oneself, to pass away from; πορευθῆναι, ἀσκηθῆναι, εὐωχηθῆναι:* Eur. Phœn. 868 **τεκνώθη**, *had children* (as we speak of a man as *befriended*, meaning that he has friends). When the Aorist both middle and passive was in use, as *ἐχύμην* and *ἐχύθην, ταρπέσθαι* and *τερφθῆναι, ὁρμήσασθαι* and *ὁρμηθῆναι*, the neuter notion might be expressed by either (though with a slight difference of meaning), the passive only by the passive form.

Obs. 3. So G. T. **ἀπεκρίθη, ἀποκριθείς**, &c.

3. That all such verbs originally expressed the passive notions by the middle form is probable, from the fact, that of many verbs we find a middle form in the Homeric dialect, while the later writers use the passive; as, *ἄγαμαι, ἠγασάμην* Ep.; *ἠγάσθην* Att.: *ἔραμαι, ἠρασάμην* Ep.; *ἠράσθην* Att.

Obs. 4. Where both passive forms are in use, the Ionic and oldest Attic writers preferred the Aor. I., those of the later æra the more harmonious form of Aor. II.[a]

Remarks on the Deponent Verbs.

§. 368. 1. Deponent verbs are those verbs which exist only in the middle; they are divided, as their Aorist appears either in the middle or passive form, into Deponents Middle, as *χαρίζομαι, ἐχαρισάμην*, or Deponents Passive, as *ἐνθυμέομαι, ἐνεθυμήθην*.—(See §. 320. 2.)

2. In many deponent verbs the reflexive sense is apparently lost, at least to us, as we do not know what the active sense of the verb may have expressed; so that they seem to have an independent transitive or intransitive sense; as, *βιάζομαί τι, ἐργάζομαί τι, δέχομαί τι*, though it is probable that there was originally a corresponding active form. Of some verbs we find single instances of the active; as, *βιάζω, δωρέω, μηχανάω, ὠνέω*. And some active forms may be traced through the Latin; as, *gigno, γίγνω, γίγνομαι*. And some again exist in compounds, as in the use of the word *μεθέπω* (Il. *ε*, 329 *αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους*) we find traces of the sense of the deponent *ἕπομαι*.

3. From this original active form or active sense of the deponents it arose that many deponents have also occasionally a passive meaning, corresponding to this existing or implied active form, especially in the Pft., and some also a passive form of the Aor. I., besides the Aor. I. middle. So of the verbs mentioned in Sect. 2., we find *βιάζομαι, βεβίασμαι*, used passively: Hdt. VIII. 85 *χώρη οἱ ἐδωρήθη πολλή* (compare Soph. Aj. 1029[b] *ἐδωρησάμην, I presented:*) Id. V. 90 *τὰ ἐκ τῶν Ἀλκμαιωνιδέων ἐς τὴν Πυθίην μεμηχανημένα*, compare Demosth. p. 847, 10: Plat. Phæd. p. 69 B *ὠνούμενά τε καὶ πιπρασκόμενα*[c]: Id. Soph. p. 224 A *ὠνηθεῖσαν*; also, *ἐωνῆσθαι*. The following are some instances of the passive use of deponent verbs:

a. Pft. and Plpft. *ἐργασμένα* Hdt. VII. 53. Attic also, *εἴργασμαι*; Hdt. I. 123 *τάδε οἱ κατέργαστο*: immediately afterwards, *κατεργασμένου δέ οἱ τούτου*, and *κατεργασμένων τῶν πρηγμάτων*, compare IV. 66: Plat. Legg. p. 710 D *πάντα ἀπείργασται τῷ θεῷ*: Hdt. I. 207 *χωρὶς τοῦ ἀπηγημένου, præter id, quod expositum est*, compare IX. 26: Id. II. 78 and 36 *μεμιμη-*

[a] R. P. Phœn. 986. and Valck. Phœn. 979.
[b] Ellendt Lex Soph. ad voc.
[c] Stallb. ad loc.

μένος, *ad imitationem expressus:* οἰκεῖσθαι in Herodotus, and sometimes in other authors, means *to dwell* (compare Hdt. III. 91. 96. 97: Thuc. V. 83: Eur. Iph. A. 710), but Hdt. VII. 22 ὁ γὰρ Ἄθως ἐστὶ ὄρος μέγα—οἰκημένον ὑπὸ ἀνθρώπων (just before οἱ περὶ τὸν Ἄθων κατοικημένοι): Thuc. VII. 70 κεκτημένος: Id. III. 61 ᾠτιαμένος: Plat. Gorg. p. 453 D ἀπεκέκριτο: Id. Crat. p. 404. sq. A εὖ ἐντεθυμημένον, *well considered:* Id. Phædr. p. 279 C ἐμοὶ μὲν γὰρ μετρίως ηὖκται: Demosth. 576, 15 ἐσκεμμένα καὶ παρεσκευασμένα πάντα λέγω (though shortly afterwards, οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας): λελωβῆσθαι Plat. Rep. 611 B.

b. Aorist[a], ἀμιλληθέντα Eur. Phœnix Fr. IV. 2; ὀνηθέν Plat. Legg. 850 A, Soph. 224 A: Hdt. IX. 108 κατεργασθῆναι: Id. VII. 144 (νῆες) οὐκ ἐχρήσθησαν, *adhibitæ sunt:* Demosth. 519. 29 χρησθῇ[b], (but Soph. Ant. 24 χρησθείς, al. χρῃσθείς:) Id. Aj. 216 ἀπελωβήθη: Id. Phil. 330 ἐξελωβήθην; Plat. Men. 91 C λωβηθῆναι: Soph. Trach. 1000 καταδερχθῆναι. When a deponent verb has both the passive and middle Aorist, the passive generally has a passive sense, though not always, as for instance, μέμψασθαι and μεμφθῆναι do not differ in their meaning. But as a general rule it may be laid down that, where the Aor. I. middle has an active or neuter force, the Aor. I. pass. has its proper passive force; in the following this distinction regularly obtains: ἐδεξάμην, *excepi;* ἐδέχθην, *exceptus sum* (though Eur. Heracl. 757 ὑποδεχθείς midd.): ἐβιασάμην, *coëgi;* ἐβιάσθην, *coactus sum;* ἐκτησάμην, *mihi comparavi;* ἐκτήθην, *comparatus sum;* ἰάσασθαι, *sanare* (Thuc. I. 123.); ἰαθῆναι, *sanari* (Hippocr.); θεάσασθαι, *spectare;* τὸ θεαθέν, *the spectacle* (Thuc. III. 38.); ὀλοφύρασθαι, *to lament;* ὀλοφυρθῆναι, *to be lamented;* λογίσασθαι, *to reckon;* ἐλογίσθην always pass.: αἰκίσασθαι, αἰκισθῆναι pass.: ἀκέσασθαι, ἀκεσθῆναι pass.: ἀποκρίνασθαι, *to answer;* ἀποκριθῆναι, *to be divided* (but in G. T. *to answer*).

Obs. 1. In G. T. we find also διελέχθην, ἐρρύσθην, ἐχαρίσθην.

c. Present and Imperfect, in very few verbs; as βιάζεσθαι frequently in Thucyd. and others[c]: προσεδέχετο Thucyd. IV. 19, &c.

d. The Future also very rarely, as Soph. Trach. 1220 ἐργασθήσεται; ἀπωνηθήσεται Bekk. Anecd. 432. 16.[d] G. T. ἰαθήσεται, ἀπαρνηθήσομαι.

Obs. 3. In the decline of the language after the time of Aristotle, when the convenience of the form was rather looked to than the accuracy of the notion, the use of the middle in the passive sense was more extended.

Verbum finitum and infinitum.

§. 369. 1. In every verb the Greek language distinguishes the relations of person, time, and mode of expression, by the personal, temporal, modal forms. When a verb is in one of these it is called *verbum finitum.*

2. When it assumes the form of a substantive (infinitive), or of an adjective (participle), it is called *infinitum.*

[a] Elm. Heracl. 757. [b] Compare Herm. Soph. Ant. 23. Ellendt χράομαι and χρῄζω.
[c] Ellendt Lex. Soph. ad voc. Toup. Longin. 365. [d] Bernh. 341.

SYNTAX OF SENTENCES.

CHAPTER I.

Unity of a Sentence.

§. 370. 1. The unity of a sentence consists in the relation in which a verbal notion of an action, or state (verb or adjective), stands to a substantival notion of a person, or thing, by means of which they form one thought[a].

2. There are three relations in which a verbal (or adjectival) and a substantival notion may stand to one another: 1. the *predicative*, where the verbal or adjectival notion is referred to the substantive, so as to form one thought, *τὸ ῥόδον θάλλει, τὸ ῥόδον ἐστὶ καλόν*: 2. where the verbal or adjectival notion is referred to the substantive so as to form one notion (the *attributive*), *θάλλον*, or *καλὸν ῥόδον*: 3. where the substantival notion is referred to the verbal, so as to form one thought (the *objective*), *θάλλει ἐν τῷ κήπῳ*: *παίει τὸν παῖδα*.

Obs. 1. The principal notion in the sentence is the one which grammatically depends on the other; in the predicative and attributive relation the verb or adjective, in the objective the substantive is the principal word: and the word expressing this principal notion generally conveys by its inflexions the particular nature of the relation between the two notions.

3. Compound sentences.—In all these relations the verbal and substantival notions differing from each other, form by these mutual relations a new complete thought: and as the dependent sentences are only substantival, adjectival, or adverbial notions, expressed by many words instead of one, these same relations may exist between a leading word and one or more of these dependent sentences; as, *ὁ ἀνὴρ (ὃν εἶδες) ἔφη*: *ὁ ὑπὸ σοῦ ὀφθεὶς ἀνὴρ ἀπήγγειλεν ὅτι ὁ Κῦρος ἐνίκησεν*, sc. *ἀπήγγειλε τὴν τοῦ Κύρου νίκην*.

Obs. 2. In combinations where two verbal forms, *θαυμάζων εἶπε*, or two substantival forms, as *οἱ ἐν τῷ οὐρανῷ ἀστέρες*, come together, the sentence is really composed of a verbal or adjectival and a substantival notion; as, *θαυμάζων εἶπε*=*εἶπε μετὰ θαύματος*: *οἱ ἐν τῷ οὐρανῷ ἀστέρες*=*οἱ ἐν οὐρανῷ ὄντες* (adjectival).

[a] Plato Soph. 262 B *οὐκοῦν ἐξ ὀνομάτων μὲν μόνων συνεχῶς λεγομένων οὐκ ἔστι ποτὲ λόγος, οὐδ' αὖ ῥημάτων χωρὶς ὀνομάτων λεχθέντων.*

SYNTAX OF THE SIMPLE SENTENCE.

Of the Elements of a simple Sentence.

§. 371. 1. In every thought there are three elements: two, as it were, the materials of the thought—the verbal and substantival notions; the third a mental act connecting the two, determining the connexion between them. The verbal notion is expressed in language by the root of the verb, or an adjective derived from the root; the substantival notion by the substantive; the correspondence and connexion between them by the personal forms of the verb, or the formal word *εἶναι* (*copula*) with an adjective; and the relation in which the verbal notion stands to the person speaking by the tenses and moods.

2. The verbal notion is called the predicate, the thing spoken of another—*id quod prædicatum est.* The substantival notion, as the thing on which the verbal notion is as it were placed, is called the subject—*id quod prædicato subjectum est.* The predicate is the essential part of the sentence, that which gives a character to it; the subject is subordinate to it, and can therefore be implied in the inflected forms of the verb, as *δίδωμι, I give.* So every finite form of the verb can stand as a perfect sentence, as *γράφομεν*; the root *γράφ-* expressing the predicate, and the inflexion *ομεν* both the subject, and the connexion between them.

3. As any sentence may either declare a fact, as *τὸ ῥόδον θάλλει*; ask a question, as *τίς οἶδεν*; express a desire or wish, as *γράφε, ἴωμεν*; or a condition, or aim, or circumstance, as *ἢν γράφῃ, ὃς γράφει, ὡς γράφῃ*; sentences are divided into categorical, interrogative, imperative, and dependent.

SUBJECT.

§. 372. 1. The subject is always

a. A substantive, or substantival pronoun: *τὸ ῥόδον θάλλει*: *τρεῖς ἦλθον*: *ἐγὼ γράφω.*

b. An adjective, used elliptically as a substantive: *ὁ σόφος διδάσκει.*

c. An adverb with the article, which have elliptically the force of a substantive; as, *οἱ ἄνω ἀνέστησαν.*

d. An infinitive, with or without the article, and with or without an objective case; as, *διδάσκειν*, or *τὸ διδάσκειν*, or *τὸ διδάσκειν τοὺς παῖδας—συμφέρει.*

e. Any part of speech, or letter, or syllable, &c. not representing any notion, but considered merely as a combination of lines or letters; as, τὸ τύπτειν: τὸ Α: τὸ νῦν: τὸ "εἰ τοῦτο γενῆται" Ὁμηρικόν ἐστιν.—See §. 457. 3.

f. A sentence very frequently stands as the subject; usually an infinitive, but sometimes some other dependent clause; as, ὡς μέν ἔγωγε οὐ μαίνομαι (subject) δηλά τοι γέγονε. So especially relative sentences by an ellipse of οὗτος or οὗτοι, as (οὗτοι) οὓς ἔλεγον ἦλθον.

2. The subject is in the nominative case, as the relation of the sentence consists in the predicate being referred to the substantive, not the substantive to the predicate: and therefore the verb is inflected, not the substantive; as, τὸ ῥόδον θάλλει: ὁ ἄνθρωπος θνητός ἐστιν.—See also §. 662. *Obs.*

Obs. 1. The subject is sometimes expressed by the neuter article τό or τά, with the genitive plural of the substantive; as, Soph. Phil. 497 τὰ τῶν διακόνων = διάκονοι.

Obs. 2. In uncertain and distributive definitions of number, the subject is elliptically expressed by a preposition and the case of the numeral; as, εἰς τέσσαρας ἦσαν: Xen. Cyr. VIII. 3, 9 ἔστασαν δὲ πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχιλίους, ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, δισχίλιοι δὲ ἑκατέρωθεν τῶν πυλῶν. Hence with the genitive absolute: Xen. Hell. 4, 5 ἤδη συνειλεγμένων (αὐτῶν sc.) εἰς τὴν Φυλὴν περὶ ἑπτακοσίους. So, καθ' ἕκαστους, *singuli*, κατὰ ἔθνη, *singulæ gentes:* Thuc. I. 3 καθ' ἕκαστους ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἕλληνας.

Ellipse of the Subject.

§. 373. The subject, as not being the principal member of the sentence, is sometimes not expressed by any especial word, though it may be easily supplied from the context, or from the elliptical usages of every day conversation; as, κακῶς ἔχει, *it is ill,* that is, *this which you say.*

1. The subject is indefinite, and must be considered to be a neuter pronoun; as, καλῶς ἔχει, *it is well:* Thuc. II. 50 ἐδήλωσε, *it shewed itself.* So Xen. M. S. I. 2, 32.

Obs. 1. Impersonal verbs, (in English, verbs with the indefinite *it*,) the Greek language, properly speaking, has not; the expressions δεῖ, δοκεῖ, πρέπει, ἔξεστι, ἐνδέχεται, ἔχει λόγον, λέγεται, sometimes δηλοῖ, δείκνυσι, were considered as personal, the infinitive, or substantival sentence, or something in the context or the mind, supplying the place of subject. So G. T. Luke viii. 20, the sentence ἡ μήτηρ σοῦ κ. τ. λ. is the subject of ἀπηγγέλη.

2. The subject is definite, and is implied in the predicate:

As early as Homer; Od. φ, 142 ὄρνυσθ' ἑξείης ἐπιδέξια πάντες ἑταῖροι, ἀρξάμενοι τοῦ χώρου, ὅθεν τέ περ οἰνοχοεύει (sc. ὁ οἰνοχόος): Hdt. II. 47 θυσίῃ δὲ ἥδε τῶν ὑῶν τῇ Σελήνῃ ποιέεται· ἐπεὰν θύσῃ (sc. ὁ θυτήρ), τὴν οὐρὴν

ἄκρην καὶ τὸν σπλῆνα καὶ τὸν ἐπίπλοον—ἐκάλυψε—τῇ πιμελῇ: Id. III. 93 ἐσήμηνε (sc. ὁ κῆρυξ): Xen. Anab. III. 4, 36 ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε (sc. ὁ κήρυξ) τοῖς Ἕλλησι παρασκευάσασθαι: Ibid. VI. 5, 25 παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὦμον ἔχειν, ἕως σημαίνοι τῇ σάλπιγγι (sc. ὁ σαλπιγκτής). So ἐσάλπιγξεν in Xen. So Dem. Lept. 465, 14 ἀναγνώσεται (sc. ὁ γραμματιστής). So we must explain ὕει, νίφει, βροντῷ, ἀστράπτει (sc. ὁ Ζεύς, ὁ θεός, who, as being the only power capable of performing this action, was, in the notion of the ancients, implied in the verb). So Thuc. V. 52 ἔσεισε: Xen. Cyr. IV. 5, 5 συσκοτάζει. Sometimes the subject was expressed; as, Il. μ, 25 ἐκ δ' ἄρα Ζεὺς συνεχές: Hdt. III. 117 τὸν μὲν γὰρ χειμῶνα ὕει σφι ὁ θεός.

3. The subject is not implied in the predicate, but is easily supplied from the context or by the mind:

Hdt. III. 82 ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασίων φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη (sc. τὰ πρήγματα) ἐς μουναρχίην. So in expressions of time; as, ἦν ἐγγὺς ἡλίου δυσμῶν (sc. ἡ ἡμέρα). So in certain phrases the word θεός was omitted; as, παρέχει μοι (sc. ὁ θεός), *the god affords me the opportunity, permits:* Hdt. III. 73 ἡμῖν παρέξει ἀνασώσασθαι τὴν ἀρχήν. Then, through the familiar and frequent use of this expression, it came to have the force of the Latin *licet:* hence the accusative παρέχον, *quum liceat*, or *liceret;* as, Hdt. V. 49 παρέχον (ὑμῖν) τῆς Ἀσίης πάσης ἄρχειν. So προσημαίνει (sc. ὁ θεός): Hdt. VI. 27 φιλέει δέ κως προσημαίνειν, εὖτ' ἂν μέλλῃ μεγάλα κακὰ ἢ πόλει ἢ ἔθνεϊ ἔσεσθαι (with the subject: Ibid. extr. ταῦτα μέν σφι σημήϊα ὁ θεὸς προέδεξε). So also χρή, *oportet*, sc. ὁ θεὸς, or ἡ Πυθίη χρῇ, Ion. χρῇ (Hdt.), *the god*, or *the oracle, declares.* So also in the New Testament, we must supply προφητής, ἡ γραφή, πνεῦμα, &c. before φησί, λέγει, μαρτυρεῖ[a].

4. Frequently the subject is implied in and must be supplied from some word in the sentence:

Hdt. IX. 8 τὸν Ἴσθμον ἐτείχεον καί σφι ἦν πρὸς τέλεϊ (sc. τὸ τεῖχος): Xen. Cyr. II. 4, 24 πορεύσομαι εὐθὺς πρὸς τὰ βασίλεια, καὶ ἦν μὲν ἀνθίστηται (sc. ὁ βασιλεύς). Sometimes the subject so implied is signified by a pronoun; as, Eur. Hec. 21 ἐπεὶ δὲ Τροία θ' Ἕκτορός τ' ἀπόλλυται ψυχή, πατρῴα θ' ἑστία κατεσκάφη, αὐτὸς δὲ (sc. πατήρ) βωμῷ πρὸς θεοδμήτῳ πιτνεῖ: ubi v. Pflugk. So ἕκαστος, where οὐδὲ εἷς precedes; as, Plat. Symp. 192 E οὐδ' ἂν εἷς ἐξαρνηθείη—ἀλλ' οἵοιτ' ἂν (sc. ἕκαστος)[b]. So also with other cases. (See §. 893.)

5. The subject σύ is sometimes omitted with the second person singular, a general indefinite notion (as in English, *you*) being supplied; as, Xen. Cyr. 4, 5, 6 οὐδὲ βουλόμενος ἂν εὕρες ῥᾳδίως.

6. The indefinite pronoun τὶς (*one*) is frequently omitted. The very fact of the verb being without any expressed subject suggesting the indefinite τὶς, in answer as it were to the question τίς; *who?*

So Il. ν, 287 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο (sc. τὶς, *one*): Il. β, 389 περὶ ἔγχεϊ χεῖρα καμεῖται, sc. τις: Plat. Gorg. p. 456 D καὶ γὰρ τῇ ἄλλῃ ἀγωνίᾳ οὐ τούτου ἕνεκα δεῖ πρὸς ἅπαντας χρῆσθαι ἀνθρώπους, ὅτι ἔμαθε (sc. τὶς) πυκτεύειν τε καὶ παγκρατιάζειν καὶ ἐν ὅπλοις μάχεσθαι[c]: Id. Crit. p. 49 C οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὁτιοῦν πάσχῃ

[a] Viner Gramm. p. 471. [b] Stallb. ad loc. [c] Ibid. ad loc. [d] Ibid. ad loc.

ὑπ' αὐτῶν: Id. Rep. 347 C[d]: Id. Apol. p. 29 B ἡ τοῦ οἴεσθαι εἰδέναι (ἀμαθία), ἃ οὐκ οἶδεν[a]: Hdt. IV. 190 ἐπεὰν ἁπίῃ (sc. τὶς) τὴν ψυχήν: Æsch. Choeph. 593 αἰγίδων φράσαι κότον. So Id. Eum. 645 πέδας μὲν ἂν λύσειεν (sc. τὶς): cf. Soph. Œ. R. 315[b] and 612. So often with infinitive; Eur. Or. 428 μισούμεθ' οὕτως, ὥστε μὴ προσεννέπειν (sc. τινά, *ut nemo (nos) alloquatur*. So with a participle before an infinitive; Plato Rep. 400 A οὓς ἰδόντα (sc. τινα), ἀναγκάζειν, κ. τ. λ. So also with the 3rd plur., the general notion of *men, they*, being supplied: Thuc. VII. 69 ὁ Νικίας, ὅπερ πάσχουσι (*men are affected*), ἐν τοῖς μεγάλοις ἀγῶσι, κ. τ. λ.

7. The indefinite pronoun *one, they*, supplied by the sense, is in Greek expressed by τὶς, or the III. plural, as λέγουσι, φασί,—or III. singular passive, λέγεται,—or II. singular, as φαίης ἄν: so Matt. i. 23 καλέσουσι: John xx. 2 ἦραν: Heb. xi. 12 ἐγενήθησαν.

Obs. 2. The real subject is sometimes supplied by τὶς, when there is some reason for not naming expressly the person: Æsch. Choeph. 58 φοβεῖται δέ τις (sc. Clytæmnestra): Id. Ag. 369 οὐκ ἔφα τίς. This also occurs with the object; as, Æsch. Eumen. 373 σπευδόμεναι δ' ἀφελεῖν τινὰ τάσδε μερίμνας (sc. Jupiter).

PREDICATE.

§. 374. The predicate is always a verbal notion, and hence is expressed either

a. By a verb; as, τὸ ῥόδον θάλλει.

b. Or by an adjective or substantive, with εἶναι (or its equivalents, §. 375. 3.), which, as connecting the predicate and the subject, is called the copula; as, ὁ ἄνθρωπος θνητός ἐστιν: ὁ Κῦρος ἦν βασιλεύς: or with a passive verb, as ᾑρέθην βασιλεύς, or in the oblique cases with active verbs, as συμμάχους ἕξει θεούς, see §. 375. 5. sqq.

c. Or by a numeral with εἶναι; as, σὺ ἦς πάντων πρῶτος.

d. Sometimes by a pronoun with εἶναι; as, τοῦτο τὸ πρᾶγμά ἐστι τόδε: but to this pronoun we must supply an essential word; as, τόδε τὸ πρᾶγμα.

e. Sometimes by an adverb with εἶναι (see §. 375. 3.) or ἔχειν, as τόδε καλῶς ἔχει.

Remarks on the Predicative Adjective, and the Copula εἶναι.

§. 375. 1. The predicate was originally expressed by a verb. On the origin of the predicative force of adjectives, see §. 356. 2.

2. The predicative adjective or substantive is capable of fully expressing the verbal notion, inasmuch as the relations of person, time, and mood are supplied by the inflexions of the verb εἶναι; as, εὐδαίμων εἰμί = εὐδαιμονέ-ω, εὐδαίμων εἶ = εὐδαιμον-εῖς: this copula expresses no real notion, but only the mental act whereby the two material notions are united; Man (*is*) mortal: hence it is called *verbum abstractum*.

[a] Stallb. ad loc. [b] See Herm. ad loc.

3. We must distinguish between the formal sense of this verb and its essential sense, εἶναι, *to be*, expressing existence; as, ἔστι θεός, *there is a God*=θεός ἐστι ὤν: Hdt. III. 108 τοῦ θείου ἡ προνοίη—ἔστιν ἐοῦσα σοφή: Hdt. VIII. 68 τὴν ἐουσαν γνώμην, *my real opinion*. In this essential sense, it may, like any other verb, be joined to an adverb, by which the existence, &c. is more clearly defined: Il. ξ, 130 sq. οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς, κρατερὸς Λυκόργος, δὴν ἦν, *was* (=*lived*) *long*: Il. η, 424 διαγνῶναι χαλεπῶς ἦν (*it was difficult*) ἄνδρα ἕκαστον: Il. ι, 551 Κουρήτεσσι κακῶς ἦν: Il. λ, 762 ὡς ἔον (*sic eram*), εἴποτ' ἔην γε μετ' ἀνδράσιν! Hdt. III. 152 δεινῶς ἔσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι, *they were terribly engaged by*: Isocr. Paneg. c. I. §. 5 ὥστ' ἤδη μάτην εἶναι τὸ μεμνῆσθαι περὶ αὐτῶν: Eur. Hec. 284 κἀγὼ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἰμ' ἔτι: Ibid. 626 ἄλλως (sc. ἔστι) φροντίδων βουλεύματα, *frustra sunt*: Ibid. 732 εἴ τι τῶνδ' ἔστιν καλῶς: Isocr. Panegr. 5 μάτην ἐστὶ τὸ μεμνῆσθαι περὶ τούτων. So, ὁ Σωκράτης ἦν ἀεὶ σὺν τοῖς νέοις: so καλῶς, κακῶς ἔστι &c. G. T. Matt. xxiii. 30 εἰ ἤμεθα, *if we had been*. So in Latin, Terent. Andr. I. 1, 35 *Sic vita erat*.

Obs. 1. The copula εἶναι is sometimes supplied by ὑπάρχειν, γίγνεσθαι, φῦναι, κυρεῖν (poet.), τυγχάνειν: hence the verbs γίγνεσθαι and φῦναι are found very frequently with adverbs, especially local and intensive, such as δίχα, χωρίς, ἐκάς, ἐγγύς: ἅλις, μᾶλλον, μάλιστα, οὐχ ἥκιστα &c.; as, Hdt. VI. 109 τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἱ γνῶμαι: Thuc. IV. 61 οὐ γὰρ τοῖς ἔθνεσιν, ὅτι δίχα πέφυκε, τοῦ ἑτέρου ἔχθει προσίασιν: Demosth. p. 34 princ. τὰ δὲ πράγματα πολλάκις οὐχ οὕτω πέφυκεν: πέφυκε has, especially in Aristotle, the sense of, *it is by nature*; ταῦτα οὐχ οὕτως πέφυκε, *this is not the nature of these things*: ἀγαθὸν πέφυκε, *is by nature a good*.

4. To give emphasis to the predicate, the verbal form is resolved into the participle and εἶναι; this is rather poetical, though it is found also in prose, especially in Hdt.: Il. ε, 873 τετληότες εἰμέν: Æsch. Ag. 1178 καὶ μὲν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων ἔσται δεδορκὼς νεογάμου νύμφης δίκην: Eur. Alc. 124 δεδορκὼς ἦν: Soph. Phil. 1210 στείχων ἂν ἦν: Eur. Cycl. 381 πῶς, ὦ ταλαίπωρ', ἥτε πάσχοντες τάδε: Id Hec. 117 ἦν σπεῦδων: Hdt. I. 57 ἦσαν οἱ Πελασγοὶ βάρβαρον ἱέντες γλῶσσαν· 146 ταῦτα ἦν γενόμενα ἐν Μιλήτῳ: Id. III. 99 ἀπαρνός ἐστι: Id. IX. 51 ἡ δέ (νῆσός) ἐστι ἀπὸ τοῦ Ἀσωποῦ δέκα σταδίους ἀπέχουσα: Plat Legg. p. 860 E εἰ ταῦτα οὕτως ἔχοντά ἐστιν: Demosth. p. 11, 7 ταῦτ' ἂν ἐγνωκότες ἦσαν, compare p. 13, 14: Id. p. 853, 29 ταῦτ' οὕτως ἔχοντ' ἐστίν: Hdt. III. 64 ἀπολωλεκὼς εἴη: so also with participles; Il. τ, 80 ἐπιστάμενόν περ ἐόντα. In an exactly similar way the verbs γίγνεσθαι and πέλεσθαι (poet.) are found with the participle; as, Hdt. III. 76 ἐν τῇ ὁδῷ μέσῃ στείχοντες ἐγίνοντο.

Obs. 2. G. T. only εἶναι: Matt. v. 25 ἴσθι εὐνοῶν: vii. 29 ἦν διδάσκων: Mark xiii. 25 ἔσονται ἐκπίπτοντες: Acts viii. 28 ἦν ὑποστρέφων.

Obs. 3. We are not to suppose that whenever εἶναι, ὑπάρχειν, γένεσθαι &c. occur with a participle, that it is merely a resolution of the verbum finitum, for frequently these verbs in this collocation have their proper force.

Predicative Adjective, Substantive or Participle, with other Verbs.

5. The predicate is sometimes expressed by the addition of a predicative adjective to other verbs besides those given above, *Obs.* 1., to complete the notion by defining the application and operation of the verb; giving the state or effect consequent on the verb, but not necessarily implied in it: as Soph. Œ. R. 166 ἠνύσατε ἐκτοπίαν φλόγα πήματος: Eur. El. 1131 οὐδεὶς

πένητας βούλεται κτᾶσθαι φίλους: Id. Hel. τῆς τύχης εὐδαίμονος τύχοιτε: Id. Frag. 852 οὐ τοῖσδε χρῆται τοῖς καλοῖς ἀληθέσιν: Demosth. 425, 2 ἱστάναι τινὰ χαλκοῦν: so Virg. Æn. I. 70 *age diversos.*

Obs. 1. This must be distinguished from the adjective used for the adverb (§. 714.), and also from the predicative adjective attached to the object of the verb. (§. 439. 2.)

6. A predicative substantive is also so used, to express some substantival notion with which the verb completes the predicate: Thuc. IV. 27 Κλεὼν ᾑρέθη κατάσκοπος: Eur. Frag. 405 ὅσον νόσημα τὴν Κύπριν, κεκτήμεθα: Men. In. XI. 2 δικαιὸς ἂν ᾖς, τῷ τρόπῳ χρήσει νόμῳ: Xen. Cyr. VIII. 3, 12 ἵπποι ἤγοντο θῦμα τῷ ἡλίῳ: we often use here the word *as, for,* as sometimes in Greek the word ὥσπερ, or ὡς; Xen. Symp. IV. 45 σοὶ ὡς δούλῳ χρῆται.

Obs. 2. This may be referred to the participial construction by an ellipse of the participle of εἶναι, as ὡς δούλῳ (ὄντι) χρῆσθαι.

7. A participle with a substantive is frequently thus used to complete the verbal notion. (See §. 681.)

Obs. 3. Not only may the finite verb be thus used with a predicative noun, but the infinitive or participle, as Soph. Œ. C. 119 ποῦ κυρεῖ ἐκτόπιος συθείς: Eur. Med. 301 κρείσσων νομισθείς ἐν πόλει. This may be referred to the infinitival construction by supposing an ellipse of εἶναι where the verb admits of the infinitive, as νομισθείς above. So G. T. Rom. i. 3 ὁρισθέντος υἱοῦ Θεοῦ: so with verbal adjectives, Rom. i. 1 κλητὸς ἀπόστολος: ibid. 7 κλητοῖς ἁγίοις.

Ellipse of the Copula εἶναι.

§. 376. The predicate, as being the essential part of the sentence, can never be omitted; but when it is expressed by a periphrasis with εἶναι, this copula, as expressing only the verbal relation which is readily supplied by the mind, may be omitted, (when the time is present,) in expressions meant to be emphatic, pathetic, excited; as, Hdt. VI. 121 θῶμά δέ μοι (sc. ἐστι): so Æsch. Cho. 1048. So in a short forcible formula, such as ὁποῦ φρενῶν (sc. ἐστίν). And sometimes εἶναι is omitted when it is the substantive verb. The following are the most frequent cases of this ellipse:

a. In general sentences, proverbs, axioms, undisputed truths, &c., which in all languages take the shortest and most energetic forms, or where it is desired to give the sentence this colouring: Eur. Or. 330 ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς: Ibid. 981 βροτῶν δ' ὁ πᾶς ἀστάθμητος αἰών: Xen. Cyr. II. 4, 27 στρατιᾷ γὰρ ἡ ῥάστη (ὁδὸς) ταχίστη. So G. T. St. James iii. 8 ἀκατάσχετον κακόν, (ἐστι sc.) μεστὴ ἰοῦ: Acts xix. 28 μεγάλη ἡ Ἄρτεμις Ἐφεσίων: Heb. v. 13 πᾶς ὁ μετέχων γάλακτος ἄπειρος λόγῳ: 1 Cor. iv. 20 οὐκ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ. And in the first person plural: Æsch. Eumen. 382 εὐμήχανοι δὲ καὶ τέλειοι &c. (sc. ἔσμεν).

b. Very commonly with the verbal adjectives in τέος, and in other

expressions of *necessity, duty,* as ἀνάγκη, χρεών, θέμις, εἰκός: Demosth. p. 129, 70 ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον. (So frequently in Latin.) Ibid. p. 112, 7 ἀνάγκη φυλάττεσθαι καὶ διορθοῦσθαι περὶ τούτου: Eur. Hec. 1275 καὶ σήν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. G. T. as 1 Cor. vi. 13 τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασι. Also in certain formulas with καιρός and ὥρα, ἐστι is omitted; as, ὥρα ἤδη ἀπιέναι.

c. With certain adjectives; as ἕτοιμος, πρόθυμος, φροῦδος, οἷός τε, δυνατός, ῥᾴδιον, χαλεπόν, &c.: also in the constructions by attraction; θαυμαστὸν ὅσον, *mirum quantum,* ἀμήχανον ὅσον, *immane quantum:* Eur. Med. 612 ἕτοιμος ἀφθόνῳ δοῦναι χερί: Plat. Phædr. p. 252 A (ἡ ψυχὴ) δουλεύειν ἑτοίμη: Demosth. p. 48, 29 ἐγὼ—πάσχειν ὁτιοῦν ἕτοιμος: cf. Id. p. 111, 4.: Eur. Hel. 1523 εἰδέναι πρόθυμος (sc. εἰμί). So φροῦδος γὰρ ὁ ἀνήρ, *the man is gone;* φροῦδα πάντα, *all is gone.* So G. T. Rom. i. 15 τὸ κατ' ἐμὲ πρόθυμον (sc. ἐστί).

d. Also in relative sentences, both when εἶναι is the copulative, and when the substantive verb: Od. υ, 298 αἳ κατὰ δώματ' Ὀδυσσῆος θείοιο. So Æsch. Pers. 508 ὅσοι δὲ λοιποί (sc. εἰσί). Il. τ, 43 οἵ τε κυβερνῆται καὶ ἔχον οἰκήϊα νηῶν. So regularly in the constructions οὐδεὶς ὅς or ὅστις οὔ (*nemo non*); as, Soph. Œ. R. 372 οὐδεὶς ὃς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα. See *Attraction of the Relative,* §. 824.

e. Also in other dependent sentences: so Il. γ, 106 ἐπεί οἱ παῖδες (sc. εἰσί) ὑπερφίαλοι: Thuc. I. 9 εἴ τῳ ἱκανὸς (sc. ἐστί) τεκμηριῶσαι.

Obs. 1. The ellipse of the Impft. ἦν is rare: Thuc. IV. 40 τινος ἐρομένου εἰ οἱ τεθνεῶτες αὐτῶν (ἦσαν) καλοὶ κἀγαθοί: Æsch. 63 s. fin. νὺξ (ἦν) ἐν μέσῳ καὶ παρῆμεν κ. τ. λ.—of the conjunctive of εἶναι after the relative ὅς ἄν, and after conjunctions, is but rare: such as, Il. ε, 481 ὅς κ' ἐπιδευής sc. ἂν ᾖ: Il. ξ, 376 ὅς δέ κ' ἀνὴρ μενέχαρμος, sc. ᾖ: Plat. Rep. p. 370 E ὧν ἂν αὐτοῖς χρεία: Demosth. p. 529, 14 οἱ δὲ θεσμοθέται εἰσαγόντων εἰς τὴν Ἡλιαίαν τριάκοντα ἡμερῶν, ἀφ' ἧς ἂν ἡ γραφή: ἔς τ' ἄν (Eur. Hipp. 659.), ὄφρ' ἀν (Theogn. 252.), ἕως ἄν (Hippocr. de aer. aq. loc. 101.): (G. T. as Rom. iv. 16 ἵνα κατὰ χάριν sc. ᾖ·) also rare of the indicative after conjunctions; such as, ὁπότε (Il. θ, 230.): frequent however after ὅτι; as, Xen. Symp. IV. 14 οἶδα ὅτι χρήματα ἤδὺ κτῆμα. The ellipse of εἴην does not occur; except perhaps Soph. Phil. 493 ὃν δὴ παλαὶ ἂν (sc. εἴη) ἐξότου δέδοικ' ἐγὼ μή μοι βεβήκῃ[a]: (G. T. Rom. i. 7 χαρὶς ὑμῖν:) of the imperative very rarely: Il. ν, 95 αἰδώς, Ἀργεῖοι: Soph. Œ. C. 1477 ἵλαος, ὦ δαίμων: (G. T. as Rom. ix. 5 εὐλογητὸς ὁ Θεός.) Of the participle it is very frequent; so in the absolute construction: as Æsch. Theb. 328 ἱππηδὸν πλοκάμων (sc. ὄντων). Of the infinitive in dependence on a governing verb or substantive, far more rare: Thuc. III. 36 ἀναλογισμὸς ὡμὸν τὸ βούλευμα (sc. εἶναι).

Obs. 2. G. T. we find also omitted of the present indic., εἰμί, as 2 Cor. xi. 6: εἰσί Rom. iv. 14: ἐσμέν, as Rom. viii. 17. In John xiv. 11 two different forms of the copula are to be supplied in two consecutive clauses: ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ πατὴρ ἐν ἐμοί.

[a] Herm. ad loc.

Predicative construction of words.

OF AGREEMENT.

§. 377 The verb agrees with the subject in person and number; the predicative adjective (or substantive when it signifies a personal name), agrees with its subject in gender, number, and case (Nominative); as, ἐγὼ γράφω, σὺ γράφεις, αὐτὸς γράφει: ὁ ἄνθρωπος θνητός ἐστιν—ἡ ἀρετὴ καλή ἐστι—τὸ πρᾶγμα αἰσχρόν ἐστιν—οἱ Ἕλληνες πολεμικώτατοι ἦσαν—ὁ Κῦρος ἦν βασιλεύς—ἡ Τόμῦρις ἦν βασίλισσα—ἡ τάξις ἦν ἑκατὸν ἄνδρες.

Exceptions.

The exceptions to this agreement naturally are not confined to the predicative relation, but occur also with adjectives and participles in the objective and attributive constructions; and therefore it will be convenient not to confine ourselves to the predicative exceptions, but to consider at the same time all cases of this sort which spring from the same principle. The disagreement of the relative however deserves a separate consideration, and therefore will be postponed to its proper place.

Constructio κατὰ σύνεσιν.

§. 378. *Principle.*—The Greek language in many of its constructions does not so much consider the grammatical form in which a notion is expressed, as the notion itself. This arose from the metaphysical spirit of the Greeks, which enabled them in the form of signification to see clearly the notion signified; and which, impressing itself strongly on the whole of their language, imparted to it a clearness and precision, in expressing the minutest shades of distinction, which are scarcely comprehensible to the moderns; while at the same time it creates a number of grammatical anomalies, which at first seem to be defects, but are in reality founded on the truest principles of grammar. The apprehension, retention, and application of this principle is most essential to the interpretation as well of particular passages, as of the general sense of an author. This construction is called κατὰ σύνεσιν, or *ad intellectum*, or σχῆμα πρὸς τὸ σημαινόμενον, or νοούμενον, or *ex animo loquentis* or *scribentis*.

a. Number of the verb—a plural verb joined to a noun singular in form, but plural in sense:

Il. β, 278 ὡς φάσαν ἡ πληθύς: Il. ο, 305 ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο, the notion being πολλοὶ Ἀχαιοί: Il. ψ. 157 λαὸς Ἀχαιῶν πείσονται: Hdt. IX. 23 τὸ πλῆθος ἐπεβοήθησαν: Thuc. I. 20 Ἀθηναίων τὸ πλῆθος—οἴονται: Id. IV. 32 ὁ ἄλλος στρατὸς ἀπέβαινον: Id. V. 60 τὸ στρατόπεδον ἀνεχώρουν: Æsch. Ag. 577 Τροίην ἑλόντες δήποτ' Ἀργείων στόλος θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν, So in Latin; as, Liv.

V. 40 *pars per agros dilapsi, pars urbes petunt finitimas:* and even Hesiod. Scut. 327 χαίρετε, Λυγκῆος γενεή. So G. T. John vii. 49 ὁ ὄχλος ——ἐπικατάρατοί εἰσι.

Obs. 1. The phrase ἕβαν οἰκόνδε ἕκαστος does not belong to this class.—See §. 478.

b. Gender and number of adjective, participle, and pronoun—a masculine or feminine adjective, agreeing with a noun neuter in form, but masculine or feminine (and sometimes also plural) in sense:

τὸ μειράκιόν ἐστι καλός: τὸ γυναίκιόν ἐστι καλή: τὰ παιδικά ἐστι καλός: Xen. Cyr. V. 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν—τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι. So Plat. Phædr. p. 240 A ἔτι τοίνυν ἄγαμον, ἄπαιδα, ἄοικον ὅτι πλεῖστον χρόνον παιδικὰ ἐραστὴς εὕξαιτο ἂν γενέσθαι.

Obs. 2. μειράκιον is seldom joined with a neuter adjective; but Ant. 124, 26 μειράκιόν ἐστιν ἁμαρτόν: Lys. 99, 13 μειράκιον—διωιτώμενον. Cf. Ibid. 23.

§. 379. In the attributive and objective constructions we find the following:

a. Adjectives and participles not agreeing in gender or number, sometimes neither in gender nor number, with the substantive of which they are the immediate attributives—only in poetry[a]:

Il. χ, 84 φίλε τέκνον (Hector): Æsch. Ag. 81 τὸ ὑπεργήρων — παιδὸς οὔδεν ἀρείων: Id. Choeph. 893 φίλτατ' Αἰγίσθου βία: Eur. Bacch. 1305 ἔρνος κατθανόντα: Id. Troad. 735 ὦ φίλτατ', ὦ περισσὰ τιμηθεὶς τέκνον: Aristoph. Ach. 880 κολλικοφάγε Βοιωτίδιον. So Soph. Œ. R. 1167 τίς γεννημάτων: Æsch. Ag. 280 τίς τάχος ἀγγέλων;

b. Very commonly, in prose as well as poetry, participles do not agree with the substantive of which they are the remote attributives[a]; as,

Il. λ, 690 ἐλθὼν γάρ ῥ' ἐκάκωσε βίῃ Ἡρακληείῃ: Il. π, 281 ἐκίνηθεν δὲ φάλαγγες ἑλπόμενοι κ. τ. λ.: Pind. Nem. V. 43 ἔθνος μεταΐξαντα: Anacr. III. 16 βρέφος μὲν ἐσωρῶ φέροντα τόξον: Soph. Phil. 356 καί μ' εὐθὺς ἐν κύκλῳ στρατὸς ἐκβάντα πᾶς ἠσπάζετ', ὀμνύντες βλέπειν τὸν οὐκ ἔτ' ὄντα ζῶντ' Ἀχιλλέα: Id. Antig. 1021 οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοὰς ἀνδροφθόρου βεβρῶτες αἵματος λίπος: Eur. Hec. 39 κατέσχ' Ἀχιλλεὺς πᾶν στράτευμ' Ἑλληνικὸν πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην: cf. Bacch. 1305. ubi v. Pflugk. Hdt. I. 87 ὡς ὥρα πάντα μὲν ἄνδρα σβεννύντα τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλαβεῖν: Thuc. III. 79 ἐπὶ μὲν τὴν πόλιν—ἐπέπλεον—ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας: Id. IV. 15 τὰ τέλη καταβάντας ἐς τὸ στρατόπεδον βουλεύειν πρὸς τὸ χρῆμα ὁρῶντας ὅτι ἂν δοκῇ: cf. εἰδότες Id. I. 110. Xen. Cyr. VII. 3, 8 ὦ ἀγαθὴ καὶ πιστὴ ψυχή, οἴχῃ δὴ ἀπολιπὼν ἡμᾶς: Id. I. 2, 12 αἱ μένουσαι φυλαὶ —διαγωνιζόμενοι πρὸς ἀλλήλους διατελοῦσιν.—(See also §. 708. 1.) So remote attributives with local names: Xen. An. V. 5, 3 ἀφίκοντο εἰς Κοτύωρα —Σινωπέων ἀποίκους. So in apposition, the expression ἡ βουλὴ οἱ Πεντακόσιοι Æschin. p. 53 e. fin.

[a] Elm. Œ. R. 1167. R. P. Phœn. 1730.

[b] Perhaps Æsch. Choeph. 645, παρεκβάντες may be the attributive in apposition to τὸ μὴ θέμις: the neuter notion of the act of wrong being changed to that of the persons committing it.

c. Very usually indeed with pronouns; as,

Hdt. IV. 125 ὑπήγον ἐπὶ τὴν Κεφάλλα, ταμασσομένων δὲ καὶ τούτων: Id. VIII. 121 τιμώμενοι ἐς Κέρκυραν καὶ δηώσαντες αὐτῶν τὴν χώρην: Thuc. I. 136 φεύγει—ἐς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) εὐεργέτης: Id. IV. 15 ἐς δὲ τὴν Σπάρτην ὡς ἠγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς (sc. τοῖς Λακεδαιμονίοις): Xen. Cyr. III. 3, 14 συγκαλέσας τῶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιάδε: Id. M. S. I. 2, 62 ἐάν τις φανερὸς γένηται κλέπτων—τούτους θανατοῦν ἔστιν ἡ ζημία, cf. Cyrop. I. 2, 2., VII. 4, 5: Plat. Rep. p. 370 ἐξ ἄλλης πόλεως—καὶ ἐκεῖνοι (sc. οἱ πολῖται) δέονται, ubi v. Stallbaum; cf. ibid. p. 374 A: Id. Lysid. p. 204 E ἃ χρὴ ἐραστὴν περὶ παιδικῶν πρὸς αὐτὸν ἢ πρὸς ἄλλους λέγειν: Demosth. p. 23, 18 εἰ μὲν γάρ τις ἀνὴρ ἔστιν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου καὶ ἀγώνων, τούτους μὲν φιλοτιμίᾳ πάντας ἀπωθεῖν αὐτὸν (τὸν Φίλιππον) ἔφη. On this construction with relatives, see *Adjectival Sentences*, §. 819.

Obs. 1. Sometimes the attributive agrees in gender neither with the form nor the implied notion of the substantive used, but with another substantive, which occurred to the author when he was writing, instead of the one he had used before: Eur. Troad. 535 πᾶσα δὲ γένη Φρυγῶν πρὸς πόλις ὠμιλάθη — ξεστὸν λόχον Ἀργείων καὶ Δαρδανίας ἅταν θεᾷ δώσων (as if λαός, or some such word, had preceded). So Plato Phileb. p. 32 A ἀπιόντων καὶ διακρινομένων, as if ὑγρῶν, not ὑγρότητος, had preceded. So Æsch. Eum. 780 αὐ δ' εἴσαγε (Minerva) τήνδε κυρώσων δικήν (sc. acting as θεσμοθέτης): Ibid. 960 κύρι' ἔχοντες θεαί, sc. *gods*. G. T. Acts ix. 37 λούσαντες κάτω, speaking *generally*, though it was the office of women.

Obs. 2. This anomaly is, in many cases, not properly to be explained κατὰ σύνεσιν, but it arose rather from the carelessness of the writer in not keeping in his mind the form he had used before.

Obs. 3. So the number of the verb in the predicative sentence follows the person who was prominently in the writer's mind; as, Æsch. Eum. 448 τοῖσιν ἀμφιπόλοις δόξῃ' ἂν γᾶν ὑπέλθῃ, sc. *Orestes*, who was in the mind of the speaker, and is thus emphatically brought before the audience: cf. § 960 *f*.

§ 960. 1. When the subject is expressed by the neuter article τό or τά with the gen. pl. of the substantive, the predicate is almost always in the plural; and if it be an adjective or participle, it agrees likewise in gender with the attributive genitive; as,

Sophocl. Phil. 497 τὰ τῶν διακόνων, τοὐμὸν ἐν σμικρῷ μέρει ποιούμενοι, τὸν οἶκόν' ἡμῶν ἐστάλου. Plat. Rep. p. 563 C τὸ μὲν γὰρ τῶν θηρίων—ἐλευθεριώτερά ἐστιν (the sing. ἐστιν is on account of the neuter plur. ἐλευθερώτερα). We find the sing. Plat. Legg. 712 D τὸ τῶν Ἐφόρων θαυμαστὸν ὡς τυραννικὸν γέγονεν.

2. So when a substantival notion is expressed by a periphrasis of a substantive with another attributive substantive in the genitive, as ψυχὴ Τειρεσίαο, the attributive participle agrees with the subject in case, but in gender and number with the attributive genitive which expresses the principal part of the compound notion: as,

Od. λ, 90 sq. ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο χρύσεον σκῆπτρον ἔχων: Il. β, 450 ὀρνίθων πετεηνῶν ἔθνεα πολλά—ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα

πτερύγεσσιν : Æsch. Ag. 770 θράσος ἄτας — εἰδομέναν τοκεῦσιν[a] : Soph. Antig. 1001 sq. ἀγνῶτ' ἀκούω φθόγγον ὀρνίθων κακῷ κλάζοντας οἴστρῳ : Id. Aj. 168 πτηνῶν ἀγέλαι μέγαν αἰγυπιὸν ὑποδείσαντες : Xen. Cyr. II. 4, 15 τὸ μὲν πλῆθος τῶν πεζῶν καὶ τῶν ἱππέων—ὡς ἐπιόντες τὰ θηρία ἐξανισταῖεν So Plat. Legg. p. 657 D τὸ δὲ τῶν πρεσβυτέρων ἡμῶν ἐκείνους αὖ θεωροῦντες.

3. So in phrases such as ἄλλος ἄλλον, which imply at least two subjects of the action, the plural verb is used; as,

Plat. Rep. 550 E ἄλλος ἄλλον ὁρῶν—τὸ πλῆθος τοιοῦτον—αὐτῶν ἀπειργάσατο : Soph. Aj. 725 οὔτις ἔσθ' ὃς οὐ—ὀνείδεσιν ἤρασσον, ὃ ἕκαστος. So Hdt. III. 82, 5 αὐτὸς ἕκαστος : and generally there is a plural participle in the same sentence belonging to these expressions; as, Æsch. Ag. 585 ἄλλος ἄλλοθεν—ἔλασκον εὐφημοῦντες[b].

Masculine or Feminine Subject, with the Adjective in Neuter Singular.

§. 381. 1. When the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective may stand in the neuter singular. This construction is used especially in sayings, proverbs, axioms, &c.:

Il. β, 204 οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω : Eur. Hipp. 110 τερπνὸν ἐκ (*after*) κυναγίας τράπεζα πλήρης : Soph. Ant. 683 φρένας—παντῶν χρημάτων ὑπέρτατον : Eur. Med. 329 πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις : Id. Or. 232 δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο : Ibid. 772 δεινὸν οἱ πολλοὶ, κακούργους ὅταν ἔχωσι προστάτας : Arist. Eccl. 236 χρήματα πορίζειν εὐπορώτατον γυνή : cf. Eur. Med. 329, Id. Electr. 1035 μωρὸν μὲν οὖν γυναῖκες. So Id. Herc. F. 1293 αἱ μεταβολαὶ λυπηρόν : Hdt. III. 82 ἡ μουναρχίη κράτιστον : Id. VII. 10, 7 διαβολὴ (*calumnia*) γάρ ἐστι δεινότατον. So we must explain Thuc. I. 10. princ. Μυκῆναι μικρὸν ἦν, *was a small thing:* Plat. Rep. p. 354 A οὐδέπωτ' ἄρα — λυσιτελέστερον ἀδικία δικαιοσύνης : Ibid. p. 364 A καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπίπονον : Ibid. p. 375 D ἄμαχόν τε καὶ ἀνίκητον θυμός : Id. Hipp. M. p. 288 B θήλεια ἵππος καλὴ οὐ καλόν ; Ibid. C λύρα καλὴ οὐ καλόν ; χύτρα καλὴ οὐ καλόν ;

2. So when two qualities or acts are predicated of two persons or things, οὐδέτερον, ἀμφότερον, οὐδέτερα, ἀμφότερα are used:

Plat. Rep. 349 D ὁ μὲν δίκαιος φρόνιμός τε καὶ ἀγαθὸς, ὁ δὲ ἄδικος οὐδέτερα[c]. Here also belong these passages: εἰ ταῦτα ἀδύνατον Plat.: Id. Parmen. p. 260 A ταῦτα δὴ ἀδύνατον ἐφάνη : Id. Sophist. p. 252 E τά γε δύο ἀδύνατον εὑρέθη. Also, Xen. Anab. II. 1, 22 τί οὖν ταῦτ' ἐστίν ; Plat. Phæd. p. 58 C τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον ; τί ἦν τὰ λεχθέντα καὶ πραχθέντα ; Id. Gorg. p. 58 C σκεπτέον τί τὰ συμβαίνοντα ; (On the contrary, Phæd. p. 112 A ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα ;) So Xen. M. S. III. 9, 3 φθόνον δὲ σκοπῶν, ὅ τι εἴη, *quid esset invidia*; but ὅστις, *qualis qui*, the neuter signifying the genus, the masculine the difference. So in Latin: Virg. Æn. IV. 570 *varium et mutabile semper femina*. So also in abbreviated adjectival sentences: Hdt. III. 108 ἡ δὲ δὴ λέαινα, ἐὸν ἰσχυρότατον καὶ θρασύ-

[a] Klausen Ag. 728. [b] Matth. 301. [c] Madvig Att. Synt. 211. Obs. 5.

τατον, ἅπαξ ἐν τῷ βίῳ τίκτει ἕν. Thuc. I. 2. extr. παρ' Ἀθηναίους οἱ δυνατώτατοι, ὡς βέβαιον ὄν, ἀνεχώρουν: Plat. Rep. p 420 C οἱ ὀφθαλμοὶ, κάλλιστον ὄν, οὐκ ὀστρείῳ ἐναληλιμμένοι εἰσίν.

Obs. 1. The demonstrative pronoun deserves a separate consideration. When the predicate is a demonstrative pronoun, it properly agrees with its subject in gender, number, and case; as, οὗτός ἐστιν ὁ ἀνήρ—αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν — τοῦτό ἐστι τὸ ἄνθος. So Plat. Phædr, p. 245 E ὡς ταύτης οὔσης φύσεως ψυχῆς, *quum hæc sit natura animi*; Id. Euthyphr. princ. οὗτοι δὴ Ἀθηναῖοί γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν. But it very often stands in neut sing.[a]: Eur. Heracl. 739 τοῦτο γὰρ φύβος: Plat. Rep. p. 344 A ἔστι δὲ τοῦτο τυραννίς, *est autem hæc tyrannis*[b] (instances such as Virg. III. 173, *nec sopor illud erat*, are very rare): Ibid. p. 432 B τοῦτό ἐστιν ἡ δικαιοσύνη: Eur. Bacch. 305 μανία δὲ καὶ τοῦτ' ἔστι: Plat. Phædr. p. 245 C μόνον δὴ τὸ αὐτὸ κινοῦν—τοῦτο πηγὴ καὶ ἀρχὴ γενέσεως: Demosth. p. 367 τοῦτο γάρ εἰσιν εὐθύναι: Id. p. 1141 τοῦτο γὰρ ἔστιν ἡ αἰκία: Id. p. 96, 27 τοῦτ' εἰσὶν οἱ λόγοι, *hæc verborum est vis*: Id. p. 97, 28 τοῦτό γ' ἐστὶν ὑπερβολὴ μανίας. When the plural form is used it expresses yet more clearly the notion of general indefiniteness.—See also §. 757. 2.

Obs. 2. The neuter demonstrative is also joined with a masculine or feminine substantive when this expresses a general notion, as is most frequently the case in abstract substantives: Hdt. III. 82. princ. τριῶν γὰρ προκειμένων,—δήμου τε—, καὶ ὀλιγαρχίης, καὶ μονάρχου, πολλῷ τοῦτο (i. e. μόναρχον εἶναι) προέχειν λέγω: Demosth. p. 22, 15 (ὁ Φίλιππος) δόξης ἐπιθυμεῖ καὶ τοῦτο (i. e. δόξαν λαμβάνειν) ἐζήλωκε. So Od. μ, 74 sq. νεφέλη δέ μιν ἀμφιβέβηκε Κυανέη· τὸ μὲν (for ἡ) οὔποτ' ἐρωεῖ, κ. τ. λ.

Obs. 3. The pronouns οὐδείς and μηδείς agree generally with the subject when they signify *good for nothing, worthless*; as, Hdt. IX. 58 διέδεξαν,—ὅτι οὐδένες ἅμα ἐόντες ἐν οὐδαμοῖσι ἐοῦσι Ἕλλησι ἐναπεδεικνύατο: Arist. Eq. 158 ὦ νῦν μὲν οὐδεὶς, αὔριον δ' ὑπέρμεγας—; but stand in the neuter, οὐδέν, μηδέν, when they signify the abstract notion of *nothingness, badness, unworthiness*; as, Plat. Rep. p. 556 D ἄνδρες ἡμέτεροί εἰσιν οὐδέν: ubi v. Stallbaum. So in abbreviated predicative sentences: Ibid. p. 341 C νῦν γοῦν, ἔφη, ἐπεχείρησας οὐδὲν ὤν, *quum nihil valeas, nullius momenti sis*: Ibid. p. 562 D τοὺς δέ γε, εἶπον, τῶν ἀρχόντων κατηκόους προπηλακίζει ὡς ἐθελοδούλους τε καὶ οὐδὲν ὄντας: ubi v. Stallb.: Id. Apol. Socrat, p. 41 E ἐὰν δοκῶσί τι εἶναι, μηδὲν ὄντες: Eur. Ion. 594 ὁ μηδὲν ὤν, κἀξ οὐδένων. Also with the article: Id. Rhes. 821 ἢ τὸν Ἕκτορα τὸ μηδὲν εἶναι καὶ κακὸν νομίζετε—; cf. Heracl. 166 εἰ γέροντος οὕνεκα τύμβου, τὸ μηδὲν ὄντος, ὡς εἰπεῖν ἔπος. So also, τὶ εἶναι, *aliquid esse*, μεῖζον and πλέον εἶναι, are found with plural substantives.

Obs. 4. When the subject expresses an indefinite, general notion, the words τί, χρῆμα, πρᾶγμα, κτῆμα, are frequently joined with the neuter adjective; as, Hdt. III. 53 φιλοτιμίη κτῆμα σκαιόν, *res sinistra est*: Ibid. τυραννὶς χρῆμα σφαλερόν: Eur, Or. 70 ἄπορον χρῆμα δυστυχῶν δόμος: Id. Iph. A. 334 νοῦς δέ γ' οὐ βέβαιος ἄδικον κτῆμα, κοὐ σαφὲς φίλοις: Plat. Theag. p. 122 B συμβουλὴ ἱερὸν χρῆμα: Demosth. p. 21, 12 ἅπας μὲν λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν: Theocr. XV. 83 σοφόν τι χρῆμ' ὤνθρωπος: ubi v. Valcken. So in Latin: Ovid. ex Ponto II. 7, 37 *res timida est omnis miser*: Martial. Epigr. X. 59 *res est imperiosa timor*. But we must be careful not to suppose, with some grammarians, an ellipse

[a] Stallb. ad loc. [b] Stallb. Gorgias 504.

of χρῆμα, or some such word, whenever the neuter adjective stands alone, as the neuter alone has the notion of generality, or indefiniteness.

§. 382. 1. **Predicative Substantive.**—When the predicative substantive does not signify a person but a thing (abstract or concrete), it is frequently joined with a subject of different gender, and sometimes of different number. This occurs also in the apposition of substantives: Il. π, 498 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος ἔσσομαι: Od. κ, 453 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσεαι Ἀργείοισιν, *detrimento eris Achivis:* Il. η, 98 ἦ μὲν δὴ λώβη τάδε γ' ἔσσεται αἰνόθεν αἰνῶς: Æsch. S. c. Th. 189 κρατοῦσα μὲν γὰρ οὐκ ὁμιλητὸν θράσος: Hdt. VI. 112 τέως δὲ ἦν τοῖς Ἕλλησι καὶ τὸ οὔνομα τὸ Μήδων φόβος ἀκοῦσαι: Id. I. 32 ὁ ἄνθρωπος πᾶν ἐστὶ συμφορή: Thuc. II. 44 ἰδίᾳ γὰρ τῶν οὐκ ὄντων λήθη οἱ ἐπιγιγνόμενοί (sc. παῖδες) τισιν ἔσονται: Plat. Menon. p. 91 C οὗτοί γε (οἱ σοφισταί) φανερά ἐστι λώβη τε καὶ διαφθορὰ τῶν συγγιγνομένων. In apposition: Hdt. I. 205 γεφύρας ζευγνύων ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ: Thuc. III. 144 τὰ δὲ νῦν ἀνακείμενα—ἐξῃρέθησαν τριακόσιαι πανοπλίαι; Xen. Cyr. V. 2, 7 τὴν θυγατέρα, δεινόν τε κάλλος καὶ μέγεθος: so Virg. Æn. IV. 174 *Fama, malum quo non aliud velocius ullum:* so often in Trag. we find παίδευμα, θρέμμα (*alumnus*), κήδευμα: also, τὰ φίλτατα, *deliciæ;* as, Soph. Phil. 435 Πάτροκλος, ὃς σοῦ πατρὸς ἦν τὰ φίλτατα; and τὰ πρῶτα; as, Eur. Med. 912 οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἔσεσθαι: Hdt. VI. 100 Αἰσχίνης ὁ Νόθωνος, ἐὼν τῶν Ἐρετριέων τὰ πρῶτα: Id. IX. 77 Λάμπων ὁ Πύθεω, Αἰγινητέων τὰ πρῶτα, *Æginetarum princeps:* Theocr. XV. 142 Ἄργεος ἄκρα Πελασγοί, *Pelasgi, Argorum præstantissimi viri:* so Æsch. Pers. 3 τὰ πιστά=οἱ πιστοί: Thuc. I. 25 δυνάμει ὄντες—ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις: also, τὰ πάντα: Hdt. I. 122 ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνώ, *Cyno ei erat omne in sermone argumentum:* commonly without the article; πάντα εἶναί τινι, or ἅπαντα, "*tanti ab aliquo fieri, ut ei omnium instar sis:*" Hdt. III. 157 πάντα δὴ ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος[a]. So ἴσα in the New Test. and LXX., Phil. ii. 6 Ὃς οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ[b].

2. Thus plural forms, especially of abstract substantives, are put in apposition to a word in the singular. This is poetic, and gives emphasis and spirit to the passage: it is as early as Homer, especially in the word δῶρα; as, Il. υ, 268 χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο, like Theogn. 1293 γάμον, χρυσῆς Ἀφροδίτης δῶρα. (So Virgil, Æn. VIII. 129 *Clypeum Vulcani dona parentis:* Ovid. Met. XV. 163 *Clypeum lævæ gestamina nostræ:*) Hesiod. Scut. 312. μέγας τρίπος—χρύσειος, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο: Soph. Philoct. 36 ἔκπωμα, φλαυρούργου τινὸς τεχνήματ' ἀνδρός: Eur. Or. 1053 καὶ μνῆμα δέξαιθ' ἓν, κέδρου τεχνάσματα: Id. Hec. 265 Ἑλένην νιν αἰτεῖν χρὴν τάφῳ προσφάγματα: Id. Hipp. 11 Ἱππόλυτος, ἁγνοῦ Πιτθέως παιδεύματα[c].

Predicate in the Neuter Plural, instead of Neuter Singular.

§. 383. When an infinitive or a whole sentence stands as the subject, the predicative adjective is frequently in the neut. plural instead of the singular. This is especially the case with verbal adjectives in τέος and τός: in those in τέος the infinitive subject is implied; as,

[a] Herm. ad Vig. 95. Elm. Med. 887. Blomf. Æsch. Pers. 1.
[b] Whitby ad loc. [c] R. P. Orest. 1051. Monk Hipp. 11.

ἀμυντέα τινί ἐστιν = ἀμύνειν δεῖ τινι, *we must assist some one.* And so also in many in τός, as πιστά ἐστιν τινί, *we must trust some one:*

Od. λ, 456 οὐκέτι πιστὰ γυναιξίν: Od. ρ, 16 ἐμοὶ φίλ' ἀληθέα μυθήσασθαι: Hdt. I. 91 τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν καὶ θεῷ: Id. III. 35 Πρήξασπες, ὡς μὲν ἔγωγε οὐ μαίνομαι,— δῆλά τοι γέγονε: cf. c. 38 princ.— c. 61 Σμέρδιος τοῦ Κύρου ἀκουστέα εἴη: c. 82 δήμου ἄρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι: c. 83 δῆλα—, ὅτι δεῖ ἕνα γέ τινα ἡμέων βασιλέα γενέσθαι: Thuc. I. 86 οὔς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶν, οὐδὲ δίκαις καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει: Soph. Antig. 677 οὕτως ἀμυντέ' ἐστι τοῖς κοσμουμένοις, κοὔτοι γυναικὸς οὐδαμῶς ἡσσητέα: Eur. Or. 403 οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους.

Obs. So likewise the plural forms τὰ, τάδε, ταῦτα, sometimes also ἐκεῖνα, are joined to a singular, to generalise the notion thereof—to call to mind the several particulars which may be implied in this single notion: Il. θ, 362 οὐδέ τι τῶν μέμνηται, ὅ (*that*) οἱ μάλα πολλάκις υἱὸν τειρόμενον σώεσκον: Soph. Œ. C. 883 ἆρ' οὐχ ὕβρις τάδ': Eur. Hipp. 466 ἐν σοφοῖσι γὰρ τάδ' ἐστι θνητῶν, λανθάνειν τὰ μὴ καλά: Arist. Ach. 126 ταῦτα δῆτ' οὐκ ἀγχονή: Thuc. VI. 77 οὐκ Ἴωνες τάδε εἰσὶν οὐδ' Ἑλλησπόντιοι,—ἀλλὰ Δωριῆς: Æsch. c. Ctes. p. 55 οὐκ ἔστι ταῦτα ἀρχή: Id. de Fal. Leg. p. 50 ταῦτ' ἔστιν ὁ προδότης: Xen. M. S. III. 6, 6 πῶς γὰρ οἷόν τε μὴ εἰδότα γε τὰ ἀναλώματα καὶ τὰς προσόδους ἐπιμεληθῆναι τούτων: Id. Anab. I 9, 24 τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα μᾶλλον ἔμοιγε δοκεῖ ἀγαστὰ εἶναι: Plat. Phæd. p. 62 D ἀλλ' ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου: Id. Legg. p. 647 A. So καὶ ταῦτα, *idque*, and that even when an adjective or participle follows[a]; as, Plat. Gorg. 508 A σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τούτοις, καὶ ταῦτα σοφὸς ὤν.

Subject in the Neuter Plural, with Verb in the Singular.

§. 384. A neuter plural subject is joined with a singular verb; τὰ ζῶα τρέχει—τὰ πράγματά ἐστι καλά: Od. ι, 438 καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα: Eur. Med. 618 κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει. The principle of this construction is, that the neuter plural was conceived to express a class as one individual thing, a whole (collective unity); the notion of the individuality of the several members of the whole being lost sight of; where the notion of individuality is meant to be prominently brought forward the plural verb is used[b].

Obs. 1. This construction also occurs in adverbial formulas with the participle; as, δόξαν ταῦτα, *quum hæc visa, decreta essent:* Xen. Anab. IV. 1, 13 δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν: Plat. Protag. p. 314 C δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα, ubi v. Heindorf; on the contrary, Xen. Hell. III. 2, 19 δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν.

Obs. 2. The dual neuter is also sometimes joined with a singular verb; as, Od. ζ, 131 ἐν δέ οἱ ὄσσε δαίεται, the neuter dual being considered as a neuter plural: compare ὄσσε φαεινά Il. ν, 435, ὄσσε αἱματόεντα Ibid. 617;

[a] Reisg Comm. in Soph. Œ. C. 326 p. Stallb. Plat. Apol. 19 D.
[b] Aldrich. Logic. I. 1, 2. Neque enim *singulare* est quicquid *unum* dici potest.

and Il. π, 139 εἵλετο δ' ἄλκιμα δοῦρε: Lucian. Tox. 17 ἄμφω λέγεται: Arist. Rhet. 1. 2. 19 ἄμφω ᾖ. But this construction does not appear to have been usual.

Exceptions.

§. 385. *a.* When the neuter plural signifies or stands for names of *persons* or *animate things, and the notion of individuality is intended to be expressed,* the verb is in the plural[a]: Thuc. IV. 88 τὰ τέλη, "the magistrates," ὁμόσαντα ἐξέπεμψαν: Id. VII. 57 τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτευον: Isocr. Panath. 90. 481 τὰ μειράκια—παραγεγενημένα—κατεφρόνησαν: Plat. Lach. p. 180 E τὰ μειράκια διαλεγόμενα ἐπιμέμνηνται—καὶ—ἐπαινοῦσιν[b]: Eur. Cycl. 206 πῶς κατ' ἄντρα νεόγονα βλαστήματα (i. e. ἄρνες καὶ ἔριφοι), ἢ πρός γε μαστοῖς εἰσί; but Thuc. I. 58 τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχοντο αὐτοῖς, though the best Mss. read ὑπέσχετο: if it is ὑπέσχοντο, τὰ τέλη signifies *the magistrates*—if ὑπέσχετο, *the cabinet.* Of course the use of the plural or singular number properly depends on the notion in the speaker's or writer's mind, *animo loquentis*[c]: Plat. Rep. p. 353 B ἆρ' ἄν ποτε ὄμματα αὐτῶν ἔργον καλῶς ἀπεργάσαιντο μὴ ἔχοντα τὴν αὐτῶν ἀρετήν: where the plural notion ὀφθαλμοί was in the speaker's mind: but when it had become a mere form of grammar, the one or the other is often used somewhat arbitrarily. (See *Obs.* 2.)

b. And also when the neuter plural does not express living objects, but the personality or the plurality of the parts is to be signified: Il. λ, 573 ἐν γαίῃ ἵσταντο (δοῦρα) λιλαιόμενα χροὸς, where λιλαιόμενα gives personality to the parts: Xen. Anab. I. 7, 17 ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά: Id. Cyr. V. 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστὶ, κἄπειτα ἔρωτα αἰτιῶνται: ἐστί, *the whole class—mankind:* αἰτιῶνται, *each for himself lays the blame on.* So the notion of plurality of parts is signified by the following plural verbs: Thuc. I. 126 ἐπειδὴ ἐπῆλθον (as ἐπῆλθεν) Ὀλύμπια, *the Olympic* (not festival but) *games:* Xen. Anab. I. 2, 23 ἐνταῦθα ἦσαν τὰ Συννέσιος βασίλεια: so c. 4, 10: and when the neuter plural is defined by a noun of number which gives it plurality; as, Thuc. VI. 62 καὶ ἐγένοντο ἐξ αὐτῶν εἴκοσι καὶ ἑκατὸν τάλαντα: Xen. Anab. I. 4, 4 ἦσαν δὲ ταῦτα δύο τείχη. So Thuc. V. 26 ἀμφοτέροις δὲ ἁμαρτήματα ἐγένοντο (ἁμαρτήματα is predicated of each of the two). (So G. T. Matt. ix. 17 ἀμφότερα συντηροῦνται.) Xen. Cyr. III. 3, 15 ἀνέπαυον τὰ στρατεύματα, *Assyriorum et sociorum.* So where the neuter plural is defined by enumeration of its component parts: Od. ι, 182 ἔνθα δὲ πολλὰ μῆλ', ὅσσά τε καὶ αἶγες ἰαύεσκον: Ibid. 223 νῶον δ' ὀρῷ ἄγγεα πάντα, γαῦλοί τε σκαφίδες τε; but not always, see Od. λ. 609.

Obs. 1. The second person singular of the imperative is not used with neuter plurals; as commands are not addressed to a class, but to the individuals contained therein; but the third is occasionally, when it expresses rather a desire than a command: Eur. Heracl. 454 σωθήτω τέ μοι τέκνα: or where the nomin. is not of persons, but of things or circumstances: as, Eur. Med. 1048 χαιρέτω βουλεύματα, *farewell, my counsel:* Hdt. III. 81, 1 λελέχθω κἀμοὶ ταῦτα, *be this said by me too:* but also Il. τ, 29 ταῦτα μελόν-

[a] R. P. Hec. 1149. Stallb. Cratyl. 425 A: cf. Heindorf. Herm. Elect. 430. Ast. Plat. Legg. 46, and Rep. 353. Dobree Arist. Plut. 145.

[b] Lobeck Phryn. 425.

[c] Stallb. Rep. 353 B. and 503 D.

τῶν: in questions also the plural is used; Eur. Med. 82 ἆ τέκν' ἀκούεθ' οἷος εἰς ἱερὰς πατήρ.

Obs. 2. The non-Attic poets from Homer downwards use the plural very often merely for the metre: Il. λ, 310 ἀμίχανα ἔργα γένοντο: both constructions occur together, Il. β, 135 καὶ δὴ δοῦρα σέσηπε νέων καὶ σπάρτα λέλυται. So Hdt. V. 112 ὡς συνῆλθε (συνῆλθον al.) τὰ στρατόπεδα συμπεσόντα ἐμάχοντο. The Attic poets, except in the cases given under *a* and *b*, use the singular.

Obs. 3. The use of a plural verb with neuter plurals signifying things may be divided into two heads.

α. Where plurality is to be brought forward; as, Xen. Anab. I. 7, 17 φανερὰ ἦσαν ἴχνη πολλά: Id. Hell. I. 1, 23 γράμματα ἐδίδασαν.

β. Where a personal character is by a sort of poetical license thrown over the things, they are to be represented as agents; as, Hdt. II. 96 ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύνανται (notion of agent) πλέειν; (where some read δύνατα,) and immediately afterwards follows ἐκ γῆς δὲ παρέλκεται (notion of patient): Eur. Phœn. 1344 ὡς (δώματα) ἐνδακρύσαι γ' εἰ φρονοῦντ' ἐτύγχανον.

Obs. 4. Of course where there is another subject in the same sentence, the neuter plural is followed by a plural verb, as belonging to both. So Hdt. VIII. 12 οἱ νεκροὶ καὶ ναύαγια ἐξεφορέοντο.

Masculine or Feminine Noun in the Plural and Verb in the Singular; σχῆμα Πινδαρικόν.

§. 386. 1. A masculine or feminine subject in the plural is joined with a singular verb. This construction is called σχῆμα Βοιωτικόν, or Πινδαρικόν[a], probably because mostly used by the Doric poets. The instances of it are rare: Pindar. Olymp. XI. (X.) princ. μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται, where Dissen adds, "Hippon. Fragm. p. 41 Δύ' ἡμέραι γυναικὸς ἐστιν ἡδίσται, ὅταν γαμῇ τις κἀκφέρῃ τεθνηκυῖαν, quemquam *Gaisfordius ad Hephæstion*, p. 253 εἰσὶν *scribat*:" Id. Fragm. Dithyr. V. 16 sq. ἀχεῖταί τ' ὀμφαὶ μελέων σὺν αὐλοῖς, ἀχεῖται Σεμέλαν ἐλισσόμενοι χοροί. In an oracle in Hdt. VI. 86 οὐδ' ἔτι χεῖρες; (but here ἐστί is probably for ἔπεισι:) Hom. Hymn. in Cerer. 279 ξανθαὶ δὲ κόμαι κατεσήροθεν: Pind. Pyth. X. 71 ἐν δ' ἀγαθοῖσι κεῖται—πολίων κυβερνάσεις: Fragm. Dithyr. IV. 15. So Hesiod. Theog. 321 τῆς δ' ἦν τρεῖς κεφαλαί: Il. ψ, 477 noun in dual. ἐκδέρκεται ὄσσε, see §. 384. *Obs.* 1.

2. In Attic writers this construction is mostly limited to ἔστι and ἦν placed at the beginning of a sentence, so that the subject follows the verb, and the expression takes an impersonal form, like the French *Il est des hommes—Il est cent usages*, &c. Soph. Trach. 520 ἦν δ' ἀμφίπλεκτοι κλίμακες: Eurip. Ion. 1146 ἐνῆν δ' ὑφαντὰ γράμματα τοιαῦδ' ὀφαί: so Hdt. I. 26 ἔστι δὲ μεταξὺ τῆς τε παλαιῆς πόλιος—καὶ τοῦ νεοῦ ἑπτὰ στάδιοι: Id. VII. 34 ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀντιπέρην: Plat. Euthyd. p. 302 C ἔστι γὰρ ἔμοιγε καὶ βωμοί: Id. Rep. p. 462 E extr. ἔστι μέν που καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος; ubi v. Stallbaum. So γίγνεται: Ibid. p. 363 A χρὴ δίκαιον εἶναι—, ἵνα δοκοῦντι δικαίῳ εἶναι γίγνηται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι (but see §. 393. 7.). So G. T. as Luke ix. 28 ἐγέ-

[a] Dissen. Pind. Ol. X. VI. Herm. Trach. 517. Ellendt. Lex. Soph. ad voc. εἰμί.

νετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτώ. So in the dual: Plat. Gorg. 500 D εἰ ἔστι τούτω διττὼ τὼ βίω: Arist. Vesp. 58 ἡμῖν γὰρ οὐκ ἔστ' οὔτε—δοῦλω διαρριπτοῦντε.

Obs. 1. The passage in Eur. Bacch 1350 αἴ! αἴ! δέδοκται, πρέσβυ, τλήμονες φυγαί, is not an instance of this construction, δέδοκται being used absolutely, *decretum est*, and τλήμονες φυγαί are merely an explanation thereof; nor Id. Hipp. 1269 κέκρανται συμφοραί, as κέκρανται is III. plur. with the anomalous ν.

Obs. 2. Similarly the regular phrase ἔστιν οἵ, *sunt qui*.

Obs. 3. In the passage Thuc. III. 36 προσξυνελάβετο τῆς ὁρμῆς αἱ νῆες τολμήσασαι, the singular is to be explained either by taking αἱ νῆες collectively (=*the fleet*), or, as Arnold supposes, that τὸ νῆας τολμῆσαι was in Thucydides' mind when he began the sentence, which he afterwards paraphrased by αἱ νῆες τολμήσασαι.

Dual Subject—Plural Predicate.

§. 387. 1. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, as πόδε, χεῖρε, &c., or *in animo loquentis* considered as such, as two combatants. So Soph. Œd. Col. 337: ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις φύσιν κατεικασθέντε, *the four children divided into pairs.*

2. Hence the dual in many cases is joined with the plural verb, where the dual notion, as not requiring to be distinctly marked, is merged in the plural of which it is a modification; as, Il. ε, 275 τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους: Il. π, 218 δύ' ἀνέρε θωρήσσοντο: Ibid. 337 τὼ δ' αὖτις ξιφέεσσι συνέδραμον: Eur. Phœn. 69 τὼ δὲ ξυμβάντ' ἔταξαν. So dual participles with a plural; as, Soph. Œd. Col. 1676 ἰδόντε καὶ παθούσα παροίσομεν: the dual is used to denote two pairs, while the plural refers to the whole four persons: Od. λ, 211 ὄφρα καὶ εἰν Ἀΐδαο φίλας περὶ χεῖρε βαλόντε ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο: especially with the I. plur.; as, Eur. Iph. Taur. 777 ποῦ ποτ' ὄνθ' εὑρήμεθα[a]: Arist. Av. 35 ἀνεπτόμεσθα—μισοῦντε: and dual participles as remote attributives; as, Thuc. V. 59 τῶν δὲ Ἀργείων δύο ἄνδρες Θράσυλλός τε——καὶ Ἀλκίφρων προσελθόντε τῷ Ἄγιδι διελεγέσθην: Plat. Euthyd. 273 D ἄμφω βλέψαντες. Compare ὅσσε φαεινά, ἄλκιμα δοῦρε, §. 384. *Obs.* 2.—So relatives Xen. Mem. 2. 3. 18 τὼ χεῖρε—ἃς κ. τ. λ.

Obs. Very frequently, especially in poetry, the dual and plural are used indifferently in the same passage: Pindar. Nem. X. 64 λαιψηροῖς δὲ πόδεσσιν ἄφαρ ἐξικέσθαν, καὶ μέγα ἔργον ἐμήσαντ' ὠκέως.

[a] Elm. Iph. Taur. 777.

Verb in Dual with Plural Subject, or with several Subjects.

§. 388. 1. A dual verb is joined with a plural subject or with several subjects, when the persons or things signified by the plural or by the several subjects are spoken of or considered as so opposed or arranged as to form a pair or two pairs. There is a very simple case of this construction, in Il. [illegible] Δύω δ' ἀνέρε [illegible] Plat. Rep. 478 B [illegible] [illegible] Thus, Il. [illegible] [illegible] as if [illegible] [illegible] [illegible] (the streams being compared to two combatants): Il. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (two pairs). So Il. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

σμάτων: Theocr. V. 47 κρᾶναι δύω: Plat. Rep. p. 614 C δύο χάσματα ἐχομένω ἀλλήλοιν. But sometimes both the adjective and substantive are in the plural; as, Il. π, 326 δοιοῖσι κασιγνήτοισι.

b. In Attic a masculine dual attributive is sometimes joined to a feminine substantive in the dual, or refers to two feminines, Eur. Supp. 140 παῖδ' (*daughter's children*) ἐμὼ: so μόνω: Plat. Legg. 777: Eur. Supp. 1064 ἀμφω ματαίω, Καστορος τ' οὐκ ἀξίω: the gender is lost sight of in the new general notion implied in the dual. Almost invariably the article τώ is joined to the feminine dual instead of τά, and τοῖν, generally for ταῖν: so τώδε for τάδε (Æsch. Choeph. 207.), τούτω for ταύτα (Æsch. Pers. 188.), αὐτώ for αὐτά (Ib. 191.), τούτοιν for ταύταιν (Plat. Phil. 57.), αὐτοῖν for αὐταῖν: Andoc. I. 113 ἔλεξαν γὰρ . . . ὅτι αὐτώ με τὼ θεὼ περιαγάγοιεν,—— ἐγὼ δέ, ὦ ἄνδρες, ὑπ' αὐτοῖν μέν φημι τοῖν θεοῖν σεσῶσθαι: so ἀλλήλω (Xen. Mem. 2, 3, 18.), ἀλλήλοιν (Plat. Rep. 427 *d.*), οἷν for αἷν (Plat. Legg. 644) ἀμφοτέροιν (πεντηκοντόροιν Isocr. IV. 139.): so Thuc. V. 23 ἄμφω τὼ πόλεε: Xen. Cyr. V. 5, 2 τὼ γυναῖκε: Ibid. I. 2, 11 καὶ μίαν ἄμφω τούτω τὼ ἡμέρα λογίζονται: Plat. Phæd. p. 71 E τοῖν γενεσέοιν. Τούτω τὼ τέχνα, τούτοιν τοῖν κινησέοιν, τὼ ὁδώ in Plato. And sometimes the article is in the masculine, though the attributive participle is in the feminine: Soph. Œd. Col. 1600 τὼ δ' εὐχλόου Δήμητρος εἰς ἐπόψιον πάγον μολούσα: so masculine dual participles as remote attributives; this is also found as early as Homer: Il. θ, 455 οὐκ ἂν ἐφ' ἡμετέρων ὀχέων πληγέντε κεραυνῷ ἆψ ἐς Ὄλυμπον ἵκεσθον (*Minerva et Juno*): Hesiod. Opp. 195 καὶ τότε δὴ πρὸς Ὄλυμπον—λευκοῖσιν φαρέεσσι καλυψαμένω χρόα καλόν, ἀθανάτων μετὰ φῦλον ἴτον προλιπόντ' ἀνθρώπους Αἰδὼς καὶ Νέμεσις: Plat. Phædr. p. 237 D ἡμῶν ἐν ἑκάστῳ δύο τινέ ἐστον ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἑπόμεθα — · τούτω δέ κ. τ. λ.[a] Eur. Alc. 925 δύο ψυχὰς—διαβάντε. Xen. Mem. 2, 3, 18. τὼ χείρε—ἀφεμένω.

Obs. 2. It seems probable that the dual of the article, pronoun, participle and adjective had originally only one form for the masculine and feminine. The feminine dual of the article, τά, is hardly ever found in good writers.

Obs. 3. In considering the use of the plural for the dual, it should be remembered that in the Æolic dialect and in Latin there is no dual.

Obs. 4. The dual does not occur in G. T.

Constructions by Attraction.

§. 389. 1. The verbs εἶναι, γίγνεσθαι, καλεῖσθαι, &c., when used for the copula, sometimes, by a sort of attraction, agree in number with the predicate instead of the subject:

Hdt. I. 93 ἡ μὲν δὴ περίοδος—εἰσὶ στάδιοι ἕξ, like III. 60 τὸ μὲν μῆκος τοῦ ὀρύγματος ἑπτὰ στάδιοί εἰσί: Id. II. 15 αἱ Θῆβαι Αἴγυπτος ἐκαλέετο: Æsch. Choeph. 317 sq. Χάριτες δ' ὁμοίως κέκληνται γόος εὐκλεὴς προσθοδόμοις Ἀτρείδαις (subj. γόος, predicate Χάριτες): Thuc. III. 112 ἐστὸν δὴ δύω λόφω ἡ Ἰδομένη ὑψηλώ: Id. IV. 102 τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο: Id. VIII. 9 αἴτιον ἐγένετο—οἱ πολλοὶ τῶν Χίων οὐκ εἰδότες τὰ πρασσόμενα: Isocr. Paneg. p. 54 B ἔστι γὰρ ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θρᾷκες καὶ Πέρσαι: Plat. Gorg. p. 502 C λόγοι γίγνονται τὸ λειπόμενον[b]: Id. Rep. p. 422 E ἑκάστη γὰρ αὐτῶν πόλεις εἰσὶ πάμπολλαι[c]: Demosth. p. 817 princ. τῶν χρημάτων τὸ κεφάλαιον πλέον ἢ

[a] Heind. ad loc. [b] Heind. and Stallb. ad loc. [c] Stallb. ad loc.

[illegible] Beiker: (Cobb., wilkro [illegible]. So Id. p. [illegible] 26. [illegible] Id. [illegible] 22 [illegible] So especially the Latin: as, Terent. Andr. III. 5. 25 *Annulum eum unum [illegible] est.*

2. The same thing occurs in participial constructions: the participle not agreeing with the substantive of which it is a remote attribute, but with the proper predicate of the clause in which the participle stands.

Plat. Lacy. p. [illegible] Ἔστιν γὰρ μάχιμον [illegible], [illegible] δὲ ὄντας, [illegible] δὲ ὄντας [illegible]: Id. Phædon. p. [illegible] [illegible]: Eur. Troad. 1221 [illegible] Ἑστήκασι φίλοι οὖσαι. So Plat. Phædr. p. 155 [illegible] ἑτέρα ἐστίν, [illegible] ἑτέρα ἐστίν, [illegible] ἑτέρα [illegible] ἐστίν: Ibid. p. 145 C [illegible] ἐν ἑαυτῷ.

Obs. 1. καλεῖσθαι signifies not only "*to be*," but *to be recognised as being*. St. Luke i. 32.

Obs. 2. A similar attraction sometimes takes place in apposition, the verb agreeing with the substantive in apposition instead of the preceding nominative: Hdt. I. 180, 3 αἱ ἐπικαμψαί—αἱρεσίη (in apposition) παρεῖνει.

Especial Peculiarities of Number, Gender, and Person.

§. 390. 1. The construction often changes from the singular to the plural, and *vice versa*:

a. Xen. M. S. II. 3, 2 θαυμαστὸν δὲ τοῦτο, εἴ τις τοῖς ἀδελφοῖς ζημίαν ἡγεῖται,—τοὺς δὲ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι—ἔχει—δύνανται· ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσιν. Here τις has the indefinite sense of our English "*they*."

b. A singular verb is sometimes used after a plural subject implied in some part of the sentence, when the notion which might be predicated of them all is limited *in animo loquentis* to a single individual: as early as Homer: Il. ψ, 185 ἀλλὰ κύνας μὲν ἄλαλκε—ἵνα μὴ ἀποδρύφοι ἑλκυστάζων: Od. δ, 691 sq. ἤτ' ἐστὶ δίκη θείων βασιλήων, ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη: Arist. Nub. 988 ὅταν ὀρχεῖσθαι Παναθηναίοις δέον αὐτοὺς τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῇ τῆς Τριτογενείης: Eur. Hec. 1189 ἀνθρώποισιν οὐκ ἐχρῆν ποτε τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον, ἀλλ' εἴτε χρήστ' ἔδρασε, κ. τ. λ.: Id. Androm. 421 οἰκτρὰ γὰρ τὰ δυστυχῆ βροτοῖς ἅπασι, κἂν θυμώδη ὦν κυρῇ. (Cf. §. 379. *Obs.* 3.) Plat. Protag. p. 319 E τούτοις οὐδεὶς τοῦτο ἐπιπλήττει, ὥσπερ τοῖς πρότερον, ὅτι οὐδαμόθεν μαθών, οὐδὲ ὄντος διδασκάλου οὐδενὸς αὐτῷ, ἔπειτα συμβουλεύειν ἐπιχειρεῖ[a]: Ibid. p. 334 C ἀπαγορεύουσι τοῖς ἀσθενοῦσι—ἐν τούτοις οἷς μέλλει ἕδεσθαι, *in iis, quæ edere vult for volunt*: Id. Gorg. p. 478 B. C ἆρ' οὖν τὸ ἰατρεύεσθαι ἡδύ ἐστι καὶ χαίρουσιν οἱ ἰατρευόμενοι; μεγάλου γὰρ κακοῦ ἀπαλλάττεται.

[a] Heindorf et Stallb. Protag. 319 E. Pflugk Hec. 1189. Heind. Phæd. 62. Stallb. Rep. 389 D. Brunck Aj. 760. Elm. Med. 215.

c. When the gender of the persons signified has no especial stress laid upon it, but only the notion of personality is needed, the adjective, standing as the predicate to, or attribute of, a femin. subst., is in the masc. as the more indefinite form of expression: Xen. M. S. II. 7, 2 *συνεληλύθασιν ὡς ἐμὲ καταλελειμμέναι ἀδελφαί τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρεσκαίδεκα τοὺς ἐλευθέρους.* In a tragic chorus the masc. is used when the individual woman speaks of herself: Eur. Hipp. 1105 sqq. *ξύνεσιν δέ τιν' ἐλπίδα κεύθων λείπομαι ἔν τε τύχαις θνατῶν καὶ ἐν ἔργμασι λεύσσων.* So also in the plural: Eur. Med. 853 *σὲ πάντες* (for *πᾶσαι*), *ἰατεύομεν.* The masc. is regularly used when a woman is spoken of in the plural number: in the abstract plural notion the difference of sex is lost sight of, and the masc. is therefore used as a more general expression of personality: as, Eur. Androm. 711 *ἡ στεῖρος οὖσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους* (for *τίκτουσαν ἄλλην, Andromacham*), *οὐκ ἔχουσ' αὐτὴ τέκνα*: Soph. Œ. T. 1184 *ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'* (i. e. *τῇ μητρί*) *οὐ χρῆν μ' ὁμιλῶν.* And so an attributive or predicative adjective (or mostly a participle) is in the masc. gender when the woman, to whom it refers, speaking of herself, uses the first person plural[a], or a plural participle; as, Eur. Hec. 511 *οὔκ ἄρ' ὡς θανουμένους μετῆλθες ἡμᾶς*: Soph. Trach. 491 (Dejanira) *κοὖτοι νόσον γ' ἐπακτὸν ἐξαιρούμεθα θεοῖσι δυσμαχοῦντες*: Id. Electr. 399 (Electra) *πεσούμεθ', εἰ χρή, πατρὶ τιμωρούμενοι*: Id. Aj. 273 (Tecmessa) *ἡμᾶς δὲ τοὺς φρονοῦντας ἠνία ξυνών*: Eur. Iph. Aul. 823 *οὐ θαῦμά σ' ἡμᾶς* (*Clytæmnestram*) *ἀγνοεῖν, οὓς μὴ πάρος κατεῖδες.* Also in Aristoph. Eccles. 30 sq. a woman says, *ὡς ὁ κήρυξ ἀρτίως ἡμῶν προσίοντων δεύτερον κεκόκκυκεν, as I came up.* Eur. Andr. 357 *ἑκοντες αὐτοὶ τὴν δίκην ὑφέξομεν.*

Obs. We must not class here the anomalous instances of masculine adjectives with feminine substantives, which were sometimes used by poetical license or carelessness; as, Soph. Trach. 207 κοινὸς κλαγγά: Æschyl. Ag. 562 δρόσοι τιθέντες ἔνθηρον τρίχα: Nicand. Ther. 329 καταψυχθέντος ἀκάνθης: Ibid. 129 ψολοέντος ἐχίδνης: Orph. Arg. 263 ὑλήεντι κολώνῃ: Œ. C. 751 πτωχῷ διαίτῃ; Soph. El. 614 and Œ. C. 751 even τηλικοῦτος is used for the feminine. See §. 127. *Obs.* 6.

d. The Greeks, like the Latins, frequently spoke of themselves in the plural number, to signify that the action or opinion spoken of was participated in by others in some way connected with themselves; hence the plural and singular were interchanged as the notion varied. Among the earlier writers however this idiom is almost exclusively confined to poets. The prose writers used it only when the speaker was really connected in some common bond with others: Il. *ν*, 257 *τό νυ* (sc. *ἔγχος*) *γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον*: Eur. Iph. T. 349 *οἷσιν ἠγριώμεθα, δοκοῦσ' Ὀρέστην μηκέθ' ἥλιον βλέπειν*; ubi v. Seidler: Id. H F. 858 Ἥλιον μαρτυρόμεσθα δρῶσ' ἃ δρᾶν οὐ βούλομαι: Id. Ion. 1250 διωκόμεσθα *θανασίμους ἐπὶ σφαγὰς Πυθίᾳ ψήφῳ κρατηθεὶς ἔκδυτος δὲ γίγνομαι*: Id. Hipp. 244 αἰδούμεθα *γὰρ τὰ λελεγμένα μοι*: Id. Bacch. 668 φράσω *τὰ κεῖθεν ἢ λόγον στειλώμεθα*: Id. Androm. 142 *δεσποτῶν δ' ἐμῶν φόβῳ ἡσυχίαν ἄγομεν*; ubi v. Pflugk: Id. Iph. Aul. 985 sq. *οἰκτρὰ γὰρ πεπόνθαμεν, ἡ πρῶτα μέν σε γαμβρὸν οἰηθεῖσ' ἔχειν, κενὴν κατέσχον ἐλπίδ'*: Aristoph. Ran. 213 φθεγξώμεθ' *εὔγηρυν ἐμὰν ἀοιδάν*: Theocr. VIII. 75 *ἀλλὰ κάτω βλέψας τὰν ἁμέτεραν ὁδὸν εἶρπον*[b]: but with reference to a real community or corporation, Plat. Sympos. 186 B ἄρξομαι *δὲ ἀπὸ*

[a] Dawes Misc. Crit. 549 Herm. Vig. 713. R. P. Hec. 509.

[b] Wüsteman ad loc.

τῆς ἰατρικῆς λέγων, ἵνα καὶ πρεσβεύωμεν (i. e. τιμῶμεν) τὴν τέχνην, where the medical man Eryximachus speaks for the whole profession.

e. So there is sometimes a change from the third to the first person when the speaker expressly includes himself in the latter verb; Il. ε, 872 σοί τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος.

f. Analogously to this a plural adjective or participle (generally the reflexives αὐτοί, σφεῖς, σφέτερος) follow a singular verb and refer to a preceding person in the singular, who for some reason or other may be supposed to represent the whole body. Thus Xen. Hell. IV. 6, 4 Ἀγησίλαος εἶπεν ὡς εἰ μὴ ἑαυτοὺς αἱρήσονται, δηώσοι πᾶσαν τὴν γῆν αὐτῶν: Thuc. VI. 101 ὁ Λάμαχος παρεβοήθει ἀπὸ τοῦ εὐωνύμου τοῦ ἑαυτῶν: Thuc. VII. 4 ὁ Γύλιππος ἀπήγαγε τοὺς σφετέρους πάλιν.

2. In an address directed to more than one person, the Greek language has several singular idioms:—

α. The imperative εἰπέ, and some others which express only exhortation or encouragement, as ἄγε, φέρε, ἰδέ, are joined by the Attics with one plural subst. or several singulars. This arose from the idioms of every day conversation: Arist. Acharn. 318 εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὦ δημόται: Id. Pac. 385 εἰπέ μοι, τί πάσχετ', ἄνδρες: Plat. Euthyd. p. 283 B εἰπέ μοι, ὦ Σώκρατές τε καὶ ὑμεῖς οἱ ἄλλοι: cf. Protag. p. 311 D. Demosth. p. 108, 74 εἰπέ μοι, βουλεύεσθε: Id. p. 43, 7 ἢ βούλεσθε, εἰπέ μοι, περιόντες αὐτῶν πυνθάνεσθαι: Soph. Trach. 821 ἰδ', οἷον, ὦ παῖδες, προσέμιξεν ἄφαρ τοὖπος τὸ θεοπρόπον ἡμῖν.

β. In the old poets, and sometimes in prose, a plural predicate addressed to many persons is joined with one of the persons so addressed in the vocative singular; this person being considered as the chief among them: Od. β, 310 Ἀντίνο', οὔπως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνυσθαι: Od. μ, 82 νῆα ἰθύνετε, φαίδιμ' Ὀδυσσεῦ; Pind. Ol. VIII. 15 Τιμόσθενες, ὔμμε δ' ἐκλάρωσεν πότμος Ζηνί: Soph. Œ. C. 1102 ὦ τέκνον, ἦ πάρεστον; 1104 προσέλθετ', ὦ παῖ (Œdipus is thinking of Ismene and Antigone, but only addresses the latter): Xen. Hell. IV. 1, 11 ἵτ', ἔφη, ὑμεῖς ὦ Ἡριππίδα, καὶ διδάσκετε αὐτὸν βουληθῆναι ἅπερ ἡμεῖς· οἱ μὲν δὴ ἀναστάντες ἐδίδασκον. So Arist. Eq. 1312 καθῆσθαί μοι δοκεῖ εἰς τὸ Θησεῖον πλεούσαις. This and analogous idioms are very frequent in tragedy, especially where the chorus is addressed by another or speaks of itself, as at one time the whole chorus presents itself to the mind, at another the Coryphæus: Soph. Œ. C. 167 ξεῖνοι, μὴ δῆτ' ἀδικηθῶ σοι πιστεύσας καὶ μεταναστάς: see Æschyl. Eum. 174 sqq. 780 sqq. 837 sqq. Suppl. 179, 204 sqq. 710, 735, 910 sq., where the chorus is addressed in the singular or plural, as seemed fit to the speaker. So also the Chorus speaking of itself: Æschyl. Eum. 247 uses the plural; 251 sqq. the singular. So 354 sq. 666[a].

γ. In the Attic dialect we find a singular construction of the second person Imper. with the indef. pronoun τίς or πᾶς τις, with or without a substantive; as, Aristoph. Av. 1186 χώρει δεῦρο πᾶς ὑπηρέτης· τόξευε πᾶς τις. So Pax, 515 sqq.; hence the change from the third person to the second: Eur. Bacch. 327 (346.) στειχέτω τις ὡς τάχος, ἐλθὼν δὲ θάκους τούσδ', ἵν' οἰωνοσκοπεῖ, μοχλοῖς τριαίνου κἀνάτρεψον ἔμπαλιν, καὶ—μέθες. This also doubtlessly arises from common conversation; the indefinite subject being addressed as if in the presence of the speaker: English, "*go every*

[a] Elm. Med. 552.

one of you;" hence we may see that probably the Imperat. originally was used only in the second person, as commands are issued most naturally in that form.

Predicate with more than one Subject.

Predicative (and Attributive) Adjective and Participle. (*See also* §. 393.)

§. 391. 1. If all the subjects are of the same gender, the adjective stands in that gender in the plural; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί—ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί—ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰσὶ κακαί. So also attributives, whether immediate or remote; as, ὁ Σωκράτης καὶ ὁ Πλάτων σοφοί or σοφοὶ ὄντες.

2. When the subjects differ in gender the plural form is used, and with names of persons the masculine is preferred to the feminine, the feminine to the neuter: as

Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν: Il. σ, 567 παρθενικαὶ δὲ καὶ ἠΐθεοι, ἀταλὰ φρονέοντες: Il. β, 136 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι: Xen. Cyr. III. 1, 7 ὡς δὲ εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν.

3. With abstracts and names of inanimate things the neuter plural, as in English, "*things*," is used frequently without any regard to the gender of the subjects (see §. 381.): as

Plato Menex. 246 φθόνος καὶ ἔρως ἐνάντιά ἐστιν, *contrary things* (ἐστίν is singular by attraction to ἐνάντια): Od. ξ, 226 ἄκοντες εὔξεστοι καὶ ὀϊστοί λυγρά: Od. ν, 435 ῥάκος ἄλλο κακὸν βάλεν ἠδὲ χιτῶνα ῥωγαλέα: Hdt. III. 57 ἣν τότε ἡ ἀγορὰ καὶ τὸ πρυτανήϊον Παρίῳ λίθῳ ἠσκημένα: Xen. M. S. III. 1, 7 λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμά ἐστιν: so remote attributives in the oblique cases; Thuc. IV. 52 τάς τε ἄλλας πόλεις καὶ πάντων μάλιστα τὴν Ἄνανδρον. G. T. Mark xii. 28 ποία ἐστὶν ἐντολὴ πρώτη πάντων;

Obs. 1. Sometimes an adjective which is common to several subjects is referred only to one of them; as Xen. Cyrop. V. 1, 10 καὶ φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν; and sometimes to the one which is to be distinguished as the most comprehensive or significant or important: Il. α, 177 αἰεὶ γὰρ ἔρις τε φίλη, πόλεμοί τε μάχαι τε: Il. ο, 193 γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὄλυμπος: so with the personal nouns; Xen. Anab. I. 4, 8 ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα: Soph. Œd. R. 417 ἀμφίπληξ μητρός τε καὶ σοῦ πατρός—ἀρά: so Virg. Æn. VII. 50 *Filius huic, fato Divûm, prolesque virilis nulla fuit.* The same holds good of a substantive in apposition; as, Æsch. Ag. 41 μέγας ἀντίδικος Μενέλαος ἄναξ ἠδ' Ἀγαμέμνων. For the same purpose an attributive adjective sometimes agrees not with the substantive nearest to it, but with one further off: Il. ο, 344 τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ: Thuc. VIII. 63 πυθόμενος—Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα: Od. ι, 222 νᾶον δ' ὀρῷ ἄγγεα πάντα, γαυλοί τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν: Hesiod. Theog. 973 ἐπὶ γῆν τε καὶ οὐρέα νῶτα θαλάσσης πᾶσαν: Id. Opp. 403 οἶκον μὲν πρώτιστα γυναῖκά τε, βοῦν τ' ἀροτῆρα,

κτητὴν, οὐ γαμετήν: Thuc. I. 54 τά τε ναυάγια καὶ νεκροὺς ἀνείλοντο τὰ κατὰ σφᾶς: Xen. Anab. I. 5, 6 ἑπτὰ ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικούς: Plat. Hipp. 290 C τοὺς ὀφθαλμούς—πρόσωπον—πόδας—χεῖρας—εἴπερ χρυσοῦν γε δὴ ὂν κάλλιστον ἔμελλε φαίνεσθαι, sc. πρόσωπον. Analogously to this the adjective belonging to two substantives is joined with the latter; as, Eur. Suppl. 23 τό τ' ἔγχος τήν τε δυστυχεστάτην στένων στρατείαν.

Obs. 2. Thus too sometimes one attributive adjective applies to two opposed substantives; as, Thuc. II. 44 οἱ ἂν τῆς εὐπρεπεστάτης λάχωσιν ὥσπερ οἶδε τῆς τελευτῆς, ὑμεῖς δὲ λυπῆς: Id. V. 105 οὐδὲν γὰρ ἔξω τῆς ἀνθρωπείας τῶν μὲν ἐς θεῖον νομίσεως, τῶν δὲ ἐς σφᾶς αὐτοὺς βουλήσεως δικαιοῦμεν.

Verb or Copula.

PERSON.

§. 392. When several subjects differing in person are joined together, the verb is generally in the plural, and the first person is preferred to the second, and the second to the third; as,

ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus:* ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus:* ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus:* σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis:* ἐγὼ καὶ ἐκεῖναι γράφομεν, σὺ καὶ ἐκεῖνοι γράφετε, ἡμεῖς καὶ ἐκεῖνοι γράφομεν, ὑμεῖς καὶ ἐκεῖνος γράφετε: Demosth. p. 129, 72 (πρεσβείας) ἐγὼ καὶ Πολύευκτος—καὶ Ἡγήσιππος καὶ Κλειτόμαχος καὶ Λυκοῦργος καὶ οἱ ἄλλοι πρέσβεις περιήλθομεν.

Obs. 1. Sometimes the verb agrees in person with the most prominent subject. Of course such a change of person often involves a change of number also; as, Eur. Med. 1020 ταῦτα γὰρ θεοὶ κἀγὼ κακῶς φρονοῦσ' ἐμηχανησάμην.

Obs. 2. Or sometimes with the subject nearest to it: Arist. Eq. 229 κἀγὼ μετ' αὐτῶν χὠ θεὸς ξυλλήψεται: Xen. M.S. IV. 4, 7 περὶ τοῦ δικαίου πάνυ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν: Plat. Phæd. p. 77 D ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμίας ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι (*pertractare*) τὸν λόγον. So Isæus p. 84 ἡμεῖς δὲ καὶ Στράτιος καὶ Στρατοκλῆς παρεσκευάζοντο ἅπαντες: Xen. Anab. II. 1, 16 σύ τε Ἕλλην εἶ καὶ ἡμεῖς.

NUMBER.

§. 393. 1. When several subjects agreeing in person are joined with one verb, the verb generally stands in the plural number; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί—ὁ Φίλιππος καὶ ὁ Ἀλέξανδρος πολλά τε καὶ θαυμαστὰ ἔργα ἀπεδείξαντο.

2. When two subjects are named and to be represented as a pair the dual is used: Xen. Mem. I. 2, 40 Κριτίας καὶ Ἀλκιβιάδης τῷ Σωκράτει ὡμιλείτην: Plat. σοφία καὶ νοῦς ἄνευ ψυχῆς οὐκ ἄν ποτε γενοίσθην.

3. *Exceptions.*—(See also §. 386.)

1. The verb frequently stands at the beginning of the sentence, and agrees with the subject nearest to it; as, Il. π, 844 σοὶ γὰρ ἔδωκε νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων: Il. α, 255 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες: Il. η, 386 ἠνώγει Ἰρίαμός τε καὶ ἄλλοι Τρῶες ἀγαυοί: Plat. Lys. p. 207 D φιλεῖ σε ὁ πατὴρ καὶ ἡ μήτηρ: Hdt. V. 21 εἶπετο γὰρ δή σφι καὶ ὀχήματα καὶ θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή; by this construction the two subjects are represented as united under some common notion, such as "father" and "mother," or the like. So Hdt. VIII. 106 περιῆλθε ἥ τε τίσις καὶ ὁ Ἑρμότιμος: Id. V. 12 ἦν Πίγρης καὶ Μαντύης ἄνδρες Παίονες: Xen. Anab. II. 4, 16 ἔπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι; where the change of the number is remarkable. (G. T. Matt. iii. 5 ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα Ἰουδαία.) In poetry sometimes the singular verb is placed after the first subject; as, Eur. Suppl. 143 Τυδεὺς μάχην ξυνῆψε Πολυνείκης θ' ἅμα: Aristoph. Vesp. 1450 Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης.

2. The verb stands at the end of the sentence, and agrees in number with the nearest subject. This construction, as in the last mentioned, sometimes marks that the two subjects have a common notion: Xen. R. Ath. 691 E πένητες καὶ δῆμος πλέον ἔχει: Plat. Symp. p. 190 C αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο: Demosth. 307 D τριήρεις καὶ σκεύη καὶ κτήματα περίεστι: Diod. Sic. XX. c. 72 δάκρυα καὶ δεήσεις καὶ θρῆνος ἐγένετο συμφορητός: Strabo V. 350 A Ἕρνικοι καὶ ἄλλα συστήματα ὑπῆρξε. The change of the number is remarkable in Od. μ, 43 τῷ δ' οὔτι γυνὴ καὶ νήπια τέκνα οἴκαδε νοστήσαντι παρίσταται, οὐδὲ γάνυται.

Obs. 1. Sometimes this arises from a sort of parenthetical sentence following the subject with which the verb agrees: Thuc. I. 42 ὧν ἐνθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβυτέρων μαθών, ἀξιούτω κ. τ. λ.

Obs. 2. If the subjects are names of persons, the verb is properly used in the singular only when it precedes, or stands between the subjects; but sometimes is in the singular, even when it stands after the subjects.

Obs. 3. The construction, so common in Latin, of a plural verb with a singular subject and μετά, *cum*, &c. is very rare in Greek: such as Eur. Iph. Aul. 1036 τίς ἄρ ὑμέναιος διὰ λωτοῦ Λίβυος μετά τε φιλοχόρου κιθάρας συρίγγων θ' ἔστασαν ἰαχάν: Thuc. III. 112 Δημοσθένης μετὰ τῶν ξυστρατηγῶν —σπένδονται: Diphil. ap. Athen. VII. p. 292 D πολυτελῶς Ἀδώνια ἄγουσ' ἑταίρα μεθ' ἑτέρων: so Lucian. D. D. XII. 1 ἐκείνη (ἡ Ῥέα)—παραλαβοῦσα καὶ τοὺς Κορύβαντας—ἄνω καὶ κάτω τὴν Ἴδην περιπολοῦσιν.

3. If all the subjects are neuter plurals, the verb is in the singular; as, πολλά τε καὶ καλὰ καὶ θαυμαστὰ ἐγένετο.

4. If the subjects are names of things in the singular, the verb is in the plural, when the subjects differ in species, or are opposed to each other; as, ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ τοῦ σώματος κάλλος θαυμάζονται, but in the singular when the subjects are conceived under one common notion; as, ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ τοῦ σώματος κάλλος θαυμάζεται.

5. σχῆμα Ἀλκμανικόν—the plural (or dual) verb is used with a singular noun, when some other noun follows to which it also refers. This construction received its name from its being, according to the grammarians,

frequently used by Alcman: but it is found as early as Homer: Il. ε, 774 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος: Od. κ, 513 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν Κώκυτός τε; Il. υ, 138 εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἠ Φοῖβος Ἀπόλλων. So also in construction with a participle: Pind. Pyth. IV. 179 τὸν μὲν Ἐχίονα κεχλάδοντας ἥβᾳ, τὸν δ' Ἔρυτον[a].

6. Sometimes the verb, though preceded by several subjects, agrees with the first whereto the others are represented as subordinate; Il. ρ, 387 γούνατά τε καὶ κνῆμαί τε, πόδες θ' ὑπένερθεν ἑκάστου χεῖρές τ' ὀφθαλμοί τε παλάσσετο μαρναμένοιϊν: Il. ψ, 380 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέ τ' ὤμω θέρμετ'. Even with names of persons: Xen. Anab. I. 10, 1 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει: cf. Poppo. Here also we may refer Od. θ, 48 f. κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα βήτην.

7. The verb stands sometimes in the singular, even when preceded by several names of things in the plural: Plat. Symp. p. 188 B καὶ γὰρ πάχνα καὶ χάλαζαι καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἄλληλα τῶν τοιούτων γίγνεται ἐρωτικῶν, these things being conceived as component parts of *one* state. This is illustrated by Eur. Phœn. 364 ἔν μ' ὠφελεῖ, σπονδαί τε καὶ σὴ πίστις, ἣ μ' εἰσήγαγε.

8. If several subjects are disjunctively united by ἤ—ἤ, *either—or*, οὔτε—οὔτε, *neque—neque*, the verb is in the singular when an actual disjunction is intended, so that the predicate cannot be said of the one if it can be said of the other; as, ἠ οὗτος ἠ ἐκεῖνος ἀληθῆ λέγει, *aut hic, aut ille vera dicit*, like Cicer. N. D. III. 12 *omne corpus aut aqua aut aër aut ignis aut terra est, aut aliquid, quod est concretum ex iis, aut ex aliqua parte corum:* or in the plural, when the predicate refers to all the subjects equally, at the same time and in the same manner; as, Il. υ, 138 εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἠ Φοῖβος Ἀπόλλων, ἠ Ἀχιλῆ' ἴσχωσι καὶ οὐκ εἴῶσι μάχεσθαι: Eur. Alc. 367 καί μ' οὔθ' ὁ Πλουίτωνος κύων οὔθ' οὐπὶ κώπῃ ψυχοπομπὸς ἂν γέρων ἔσχον[a]: Demosth. p. 817, 12 ἃ μὲν οὖν Δημοφῶν ἠ Θηριππίδης ἔχουσι τῶν ἐμῶν: ubi v. Bremi Varr. Lectt. p. 25. So ibid. p. 814, 4 ἅπαντα ταῦτα ἐνεχείρισεν Ἀφόβῳ τε τούτῳ καὶ Δημοφῶντι, τῷ Δήμωνος υἱεῖ, τούτοιν μὲν ἀδελφιδοῖν ὄντοιν, τῷ μὲν ἐξ ἀδελφοῦ, τῷ δ' ἐξ ἀδελφῆς γεγονότοιν: Lucian. Ver. Hist. II. 19 πολλάκις γοῦν ὁ μὲν Ὑάκινθος ἠ ὁ Νάρκισσος ὡμολόγουν. So in Latin; as, Cicer. de Offic. I. 41, 148 *si quid Socrates aut Aristippus contra morem consuetudinemque civilem fecerint locutive sint*[b].

THE TEMPORAL RELATIONS OF THE PREDICATE[c].

For the expression of the undefined notion of time, see §. 401—*Aorist.*

§. 394. 1. A verb implies the notion of time as an accident of the act or state. And this notion of time may be brought forward more or less. If this be kept in mind, several of the peculiarities in the use of the tenses will be the better understood. It may either be merely the general undefined notion of time attached to every verbal notion, or it may be the more definite notion of time, past, present, future, attached to it by the speaker.

Ῥῆμα δέ ἐστι τὸ προσσημαῖνον χρόνον, λέγω δὲ ὅτι προσσημαίνει χρόνον, οἷον

[a] Valck. Amm. p. 180 not. Welcker Alcm. p. 21. Diss. Pind. ad loc.
[b] Monk ad loc. [c] Matth. Eur. Hec. 84. [d] Dissen Kleine Schriften, p. 1. 599.

ὑγίεια μὲν ὄνομα, τὸ δὲ ὑγιαίνει ῥῆμα. προσσημαίνει γὰρ τὸ νῦν ὑπάρχειν. Arist. de Interp. III.

2. Every definite notion of time is considered by the speaker primarily with reference to the time present to himself—his present belief or conception—as being either coincident with it, or antecedent to it, or consequent upon it—present—past—future; a present notion that something has happened, is happening, or will happen; which relations are expressed by three forms, called tenses: γράφω, *present;* ἔγραψα, *past;* γράψω, *future.* And when these relations are by these forms expressed absolutely, without reference to any other action, they are called the *Absolute Tenses.*

3. But an action may not only be thus defined by its reference, whether as past, present, or future, to the time present to the speaker, but may also have a reference to some other action expressed by some other predicate, whether it be antecedent to, coincident with, or consequent on this action; that is, whether it be ended before this other action is going on, finished, or intended; whether both are, or were, or will be going on at the same time; or whether it is not yet begun, but only conceived as about to happen, when the other shall be going on, or finished, or intended. For these also the Greek has forms, which are called the *Relative Tenses.*

4. As then the action itself is spoken of as past, present, or future, and may in each of these relations be conceived of in reference to some other action already past, or at that time going on, or as intended to be done, there are altogether nine relative tenses, of which those of time past and present are expressed by the inflexions of the verb, those of time future are sometimes supplied by the auxiliary verb μέλλω: the forms of the absolute present and future γράφω, γράψω, perform also the functions of the relative present and future; as, γράφω ἐπιστολὴν ἐν ᾧ σὺ παίζεις—ἐπεὶ οἱ βάρβαροι ἐγγὺς ἔσονται οἱ Ἕλληνες μαχοῦνται.

5. While the Absolute Tenses signify only the three notions of time, antecedent, coincident, consequent, without reference to any other predicate, the Relative Tenses express these temporal notions of the predicate, and also their relation to some other predicate, in past, present, or future time.

Obs. 1. The difference between the absolute and relative tenses may be illustrated thus:

Present, Absolute.—*The sun rises in the heavens;* as a thing of every day occurrence, without definite reference to any thing else.

Present, Relative.—*The sun is rising in the heavens; now* while I am speaking. This definition generally is not expressed, as it is implied in and suggested by the preposition.

Past, Absolute.—*The sun rose;* as a matter of past daily occurrence—no definite time necessarily implied.

Past, Relative.—*The sun was rising, has risen,* suggests the question, *When?* which is answered by the proper definition, *When this happened,* &c.

6. The relative tenses are divided into Principal (*Present, Perfect,* and *Future*) and Historic Tenses (*Imperfect, Pluperfect, Futurum exactum*). The Predicate of the Historic Tenses always has reference to some other predicate, either expressed or implied. The Predicate of the Principal Tenses often refers only to the time or act of speaking; as, *νῦν γράφω—γέγραφα τὴν ἐπιστολήν, while I speak I am writing, have written.*

7. The Præteritum absolutum (the Aorist or Indefinite tense) is opposed both to the Impft. and Plpft., and to the Perfect. The Impft. and Plpft. signify a continued action in time past; the Aorist, a momentary action in time past; the Pft. a completed action in time past, but continuing in its effects; whereas the Aorist has no collateral notion of the effect.

Obs. 2. Some of the differences between the use of the Aorist and the other tenses may be referred to the principle stated above (1.): In every verb is implied the notion of an act or state, and also that of time—when the act or state is to be brought prominently forward as something in actual existence, and therefore past, the notion of time being kept rather out of view, then the Aorist is used; when the time is to be brought more prominently out, then one or other of the other tenses is used, as the action is or is not to be represented as enduring in its effects. See also §. 401.

8. Table of the Absolute and Relative Tenses:

	Present.	Past.	Future.
I. Absolute.	γράφω	ἔγραψα.	γράψω.
II. Relative. *a. Coincidence.* Action yet going on. *Imperfect.*	γράφω.	ἔγραφον.	γράψω.
b. Antecedence. Action past. *Preterite.*	γέγραφα.	ἐγεγράφειν.	γεγραφὼς ἔσομαι.
c. Consequence. Action yet to come. *Future.*	μέλλω γράφειν.	ἔμελλον γράφειν.	μελλήσω γράφειν.

9. Examples of the Relative Tenses:

I. *a.* Pres. Impf. (Pres. Prop.)	*γράφω τὴν ἐπιστολὴν ἐν ᾧ σὺ παίζεις.*	Coincident with	a present action.
b. Pres. Perft.	*γέγραφα τὴν ἐπ., the letter has been written and is ready while I speak.*	Antecedent to	
c. Pres. Fut.	*μέλλω γράφειν (γράψω), I intend to write while I am speaking.*	Consequent on	
II. *a.* Pret. Impft. (Impft. Proper.)	*ἔγραφον τὴν ἐπ. ἐν ᾧ σὺ ἔπαιζες.* . .	Coincident with	a past action.
b. Pret. Perft. . .	*ἐγεγράφειν τὴν ἐπ. ὅτε σὺ ἦλθες.*	Antecedent to	
c. Pret. Fut. . .	*ἔμελλον γράφειν ὅτε σὺ ἦλθες.*	Consequent on	
III. *a.* Fut. Impft. Future Proper.	*γράψω τὴν ἐπ. ἐν ᾧ σὺ παιξεῖ.*	Coincident with	a future action.
b. Fut. Perft.	*ἡ ἐπιστολὴ γεγράψεται ὅταν σὺ παραγένῃ.*	Antecedent to	
c. Fut. Fut.	. . *μελλήσω γρ. ὅτε σὺ παραγενήσει.* . . .	Consequent on	

Explanation of the terms applied to the Relative tenses.

I. An action which is still going on is of course not yet completed, and therefore the tense expressing such an action is termed generally **Imperfect.**

a. Pres. Impft.—*I am now doing this*; action not completed now.

b. Pres. Pft.—*I have done this*; action at present time past and completed.

c. Pres. Fut.—*I shall do it*; I am at the present time in such a position that I shall do it.

II. *a.* Pret. Impft.—*I was doing it*; at some time past the action was going on, but not completed.

b. Pret. Pft.—*I had done it*; at some past time the action was completed.

c. Pret. Fut.—*I was about to do it*; at some past time I was in such a position that I was about to do it.

III. *a.* Fut. Impft.—*I shall do it*; at some future time, the action will be going on and imperfect.

b. Fut. Pft.—*I shall have done it*; at some future time the action will be completed.

c. Fut. Fut.—*I shall be about to do it*; at some future time I shall be in such a position that I shall be about to do it.

Obs. 1. The Infinitive and Participle express the time of the action as past, present, or future, (λέξαι, λέγειν, λέξειν,) merely in reference to the verb on which it depends, without defining it by referring it to the time present to the speaker or some other action, relatively to which it is past, present, or future; nor is the time of the action necessarily the same as that of the verb on which it depends; so that the different forms of the Part. and Infin. past, present, or future, may be used indifferently with a past, present, or future verb, and mostly the secondary forces of the respective tenses (see §. 395. *Obs.* 2.); as, βούλομαι λέγειν, ἠβουλόμην λέγειν,

βουλήσεται λέγειν: γελῶν λέγει, γελῶν ἔλεγε, γελῶν λέξει: λέγει γεγραφέναι (γράψαι), ἔλεξε γεγραφέναι (γράψαι), λέξει γεγραφέναι (γράψαι): γεγραφὼς (γράψας) λέγει, γεγραφὼς (γράψας) ἔλεξε, γεγραφὼς (γράψας) λέξει: ἐλπίζει εὖ πράξειν, ἤλπιζεν εὖ πράξειν, ἐλπίσει εὖ πράξειν: παρασκευάζεται ὡς λέξων, παρασκευάζετο ὡς λέξων, παρασκευάσεται ὡς λέξων.

Obs. 2. For the use of the Aorist and Present Infinitives, see §. 405.

Obs. 3. It must be remarked likewise that the Present Inf. performs as well the functions of the Impft., as the Pft. those of the Plpft.

Present Indefinite—Historic Present.

§. 395. 1. The present most usually signifies an incomplete action yet in course of performance, going on coincidently with the time present to the speaker, i. e. the act of speaking; as, οὗτος λέγει, *he is saying now.* But the notion of the present is extended so as to comprehend indefinite spaces of time, as we say "the present age;" and in this way the present is used indefinitely, as referring to no particular moment when the action takes place; as, φασί, *aiunt.* This indefinite present is used in general propositions, proverbs, comparisons, and in speaking of manners and customs, or of any thing which frequently or repeatedly or regularly happens; as, ὁ ἥλιος λάμπει: ὁ ἄνθρωπός ἐστι θνητός: Il. π, 364 ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται: Plat. Phæd. 58 A πλοῖον εἰς Δῆλον οἱ Ἀθηναῖοι πέμπουσιν.

2. Another use of the present is historic; when, to give animation to the narration, past events are spoken of as present, and thus brought more vividly before the mind. So Eur. Phœn. 31 μαστοῖς ὑφεῖτο καὶ πόσιν πείθει τεκεῖν. This takes place even in dependent sentences, especially in adjectival sentences introduced by a relative pronoun; as,

Hdt. V. 91 μετεπέμποντο Ἱππίαν ἐκ Σιγείου, ἐς ὃ καταφεύγουσι οἱ Πεισιστρατίδαι: Xen. Anab. I. 7, 16 ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα: Eur. Hec. 1134 ἦν τις Πριαμιδῶν νεώτατος Πολύδωρος, Ἑκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν: Ibid. 963 τυγχάνω γὰρ ἐν μέσοις Θρῄκης ὅροις ἀπὼν, ὅτ' ἦλθες δεῦρο.

Obs. 1. On the interchange of the Historic Pres. with the Impft. and Aor. see §. 398. 2., 401. 6.

Obs. 2. Hence the present Infin. is very often used in the *oratio obliqua* for the Aorist; as Hdt. VI. 137 Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι· κατοικημένους γὰρ τοὺς Πελασγοὺς ὑπὸ τῷ Ὑμησσῷ, ἐνθεῦτεν ὁρμεωμένους, ἀδικέειν τάδε· φοιτῶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐπ' ὕδωρ—· οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι κω—οἰκέτας· ὅκως δὲ ἔλθοιεν αὖται, τοὺς Πελασγοὺς ὑπὸ ὕβριος—βιᾶσθαί σφεας κ. τ. λ.: Xen. M. S. II. 6, 31 πέπυσμαι καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς προσέφερε· τὰς δέ γε Σειρῆνας, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν

ἐπῄδον, πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλεῖσθαι: Plat. Symp. p. 175 C μετὰ ταῦτα ἔφη σφᾶς μὲν δειπνεῖν (*cœnasse*), τὸν δὲ Σωκράτη οὐκ εἰσιέναι (*introisse*): Id. Rep. p. 614 C δικαστὰς δὲ μεταξὺ τούτων καθῆσθαι· οὓς, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι τὴν εἰς δεξίαν—ὁρᾶν δή κ. τ. λ.: but see below, §. 405.

§. 396. 1. Several verbs have in their Pres. the sense of the Pft., as implying the past action whence the present state arises; as, οἴχομαι, *I am gone=have departed;* so always, ἥκω, *veni, adsum* (for ἐλήλυθα), and the following verbs of perception, ἀκούω, and the poetic κλύω, *audivi* (for ἀκήκοα), πυνθάνομαι, αἰσθάνομαι, γιγνώσκω, μανθάνω. Or, the sense of the Aorist, as expressing simply an action, without distinct reference to any definite time; as, τίκτειν, *parentem esse=procreasse* (Aor.)

Od. ο, 403 νῆσός τις Συρίη κικλήσκεται, εἴ που ἀκούεις (*hear and have heard*): Il. ε, 472 πῇ δή τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες (*is gone=has departed*): cf. ο, 223: Od. π, 24 οὔ σ' ἔτ' ἔγωγε ὄψεσθαι ἐφάμην (*putabam*), ἐπεὶ ᾤχεο (*profectus fueras*) νηὶ Πύλονδε: Xen. Cyr. VI. 1, 45 μὴ λυποῦ, ὅτι Ἀράσπας οἴχεται εἰς τοὺς πολεμίους: Ibid. VIII. 3, 28 οὐ μετεστράφη, ἀλλ' ᾤχετο (as Aor.) ἐφ' ὅπερ ἐτάχθη. So ἀποίχεσθαι: Hdt. IX. 58 Μαρδόνιος, ὡς ἐπύθετο τοὺς Ἕλληνας ἀποιχομένους: Id. III. 72 φὰς ἄρτι τε ἥκειν (*adesse, venisse*) ἐκ Περσέων: Eur. Hec. princ. ἥκω νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπών: Demosth. p. 28, 1 τὰ δὲ πράγματ' εἰς τοῦτο προήκοντα (ὁρῶ), ubi v. Schæfer: Plat. Gorg. p. 503 C Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα; Soph. Trach. 68 καὶ ποῦ κλύεις νιν, τέκνον, ἱδρύσθαι χθονός; Hdt. I. 69 πάντα πυνθανόμενος ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην ἀγγέλους: Eur. Med. 85 ἄρτι γιγνώσκεις τόδε; Id. Bacch. 1297 ἄρτι μανθάνω. Trag. and also other poets; θνήσκειν, *mortuum esse*, τίκτειν, τεκνοῦν, (Eur. Herc. Fur. 7) γεννᾶν τινα, *procreare et parentem esse;* and so other verbs which express the being in some state which arises from a preceding act, have, in relation to that act, a past sense, as νικάω, ἥττωμαι &c., but all these usages arise rather from the sense of the verb than the force of the tense.

Obs. 1. The Pres. of οἴχομαι seems in Homer always to have the sense of the Pft. or Aorist, but the Impft. is sometimes found in Homer in its proper sense; as, Il. ε, 495 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο, (*simply was going,*) πάντῃ, ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.

Obs. 2. The Impft. of οἴχομαι can be used either as a Plpft., *had gone:* Xen. Anab. IV. V. 24 ὁ δὲ ἀνὴρ αὐτῆς ᾤχετο θηράσων, or as an Aorist, Thuc. I. 90 Θεμιστοκλῆς ταῦτα διδάξας ᾤχετο. The Impft. of ἥκω is used as the Aorist, *went*, or *came*, Thuc. VI. 30 ὁ ὄχλος κατὰ θέαν ἧκεν.

2. The Present, with some such word as πάλαι, sometimes acquires a force between the Aorist and Pft., bringing a past action prominently forward, and denoting its continuance; as, Æsch. Ag. 363 τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι (for τείναντα) τόξον. So πάλαι τοῦτο σκοπῶ, *I looked for this a long time and am still doing so:* Arist. Eq. 236 ὁτίη ἐπὶ τῷ δήμῳ ξυνόμνυτον πάλαι.

ταῦτα: Xen. Hell. II. 1, 29 ἡ Πάραλος ἐς τὰς Ἀθήνας ἔπλευσεν, ἀπαγγέλλουσα τὰ γεγονότα. (G. T. St. John xiii. 11 ᾔδει γὰρ τὸν παραδιδόντα αὐτόν.) So often the Pr. Part. after verbs of motion: Eur. Suppl. 131 τούτους θανόντας ἦλθον ἐξαιτῶν πόλιν: Demosth. p. 69, 15 τοὺς μὲν ὄντας ἐχθροὺς Θηβαίων Λακεδαιμονίους ἀναιρεῖ, οὓς δ' ἀπώλεσεν αὐτὸς πρότερον Φωκέας νῦν σώζει; καὶ τίς ἂν ταῦτα πιστεύσειεν;

3. Hence arises the analogous use of the Impft. (or Aorist in sense of Impft.), where the Impft. with ἄν is more usual, in the sense of Fut. with ἔμελλεν, to express an action which is or was viewed as not completed, but as being, or having been, to be completed: ἄν, if it is used, refers definitely to certain conditions or circumstances under which the action would have been completed.

Hdt. VII. 220 μένοντι δὲ αὐτοῦ μέγα κλέος ἐλείπετο, *he thought if he stayed that great glory would be in store for him;* so ἐβουλόμην, *I would,* that is, *if I might:* (so G. T. Acts xxv. 22:) Æsch. Ag. 350 πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἱλόμην: Eur. Iph. T. 26 ἐλθοῦσα δ' Αὐλίδ' ἡ τάλαινα (Iphigenia)—ἐκαινόμην ξίφει, ἀλλ' ἐξέκλεψεν—Ἄρτεμις (=εἰ μὴ ἐξέκλεψεν): Id. Med. 1182 ἤδη—ταχὺς βαδιστὴς τερμόνων ἀνθήπτετο, *assecuturus erat; at assecutus non est:* Id. Bacch. 612 τίς μοι φύλαξ ἦν, εἰ σὺ συμφορᾶς τύχοις[a]; so in English, *I had done so, unless* &c. Sometimes the omission of ἄν gives irony to the verb: Arist. Nub. 1338 ἐδιδαξάμην μέντοι σε[b]. So in notions of duty, propriety, possibility &c. the Impft. expresses that *it ought to have been so and so, but was not,* see §. 858. 2. 3.: χρῆν, *oportebat;* ἔδει, *necesse erat;* καλῶς εἶχε, ἐξῆν, ὤφελε, &c.

4. The Impft. is sometimes used for the Present, when the thought which the sentence expresses is not taken merely as an indefinite proposition, true at the present moment, but is referred in the speaker's mind to some time past; as,

Il. π, 29 τοὺς μέν τ' ἰητροὶ πολυφάρμακοι ἀμφιπένονται, ἕλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ! cf. the preceding verse: Plat. Crit. p. 47 D διαφθεροῦμεν ἐκεῖνο καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο: for ὃ τῷ μὲν δικ. βέλτιον γίγνεσθαι τῷ δὲ ἀδ. ἀπόλλυσθαι ἐλέγετο ἑκάστοτε ὑφ' ἡμῶν περὶ τῶν τοιούτων διαλεγομένων: vide Stallbaum. So especially the Impft. ἦν is used for ἐστί, referring to some past thought; as, Il. ε, 331 Κύπριν ἐπῴχετο—γιγνώσκων, ὅτ' ἄναλκις ἔην θεός: Soph. Œ. C. 117 τίς ἄρ' ἦν: Plat. Rep. p. 406 E ἆρ', ἦν δ' ἐγώ, ὅτι ἦν τι αὐτῷ ἔργον: (Stallbaum ὅτι ἐστὶν αὐτῷ, ὡς ἄρτι ἐλέγομεν, ἔργον τι:) Ibid. p. 436 C εἰσόμεθα, ὅτι οὐ ταὐτὸν ἦν, ἀλλὰ πλείω, i. e. ὅτι οὐ ταὐτόν ἐστιν, ὥσπερ ᾠόμεθα: cf. ibid. p. 609 B. Id. Phædr. p. 230 A ἀτὰρ, ὦ ἑταῖρε, μεταξὺ τῶν λόγων, ἆρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἤγες ἡμᾶς, ubi v. Stallbaum. So of admitted definitions or propositions, and the phrase in Aristotle for a metaphysical definition[c], τὸ τί ἦν εἶναι[d], *the being that which it is defined to be.*

[a] Elm. ad loc. Herm. Electr. 902, 1101. Elm. Med. 416. Lobeck Ajac. 634. Ellendt ad v. ἄν.

[b] Herm. Nub. 1344.

[c] Trend. de An. page 192, τὸ τί ἦν εἶναι, *si universe explicatur definitio, determinatio est* (ὁρισμὸς ὅρος, Top. I. 4; Met. Z. 4, p. 133 Br.), *ita quidem ut quidquam vel materiam spectat vel alia demum interposita notione* (κατὰ συμβεβηκός) *accidit, excludatur. Unde fit ut et ejus sit cujus natura per se sola cogitatur, et materia detracta ad formam pertineat.*

[d] Waitz. Org. vol. ii. p. 400: *Quomodo*

Obs. 4. Thus ἐμέλλετε is used sometimes to express that something which has just taken place was previously in the speaker's mind as a contemplated and expected result: Arist. Ach. 347 ἐμέλλετ' ἄρ' ἅπαντες ἀνασείειν βοήν, *I thought you would;* cf. Vesp. 460; with a negative, Eur. Med. 1354; σὺ δ' οὐκ ἔμελλες, κ. τ. λ., *you did not expect:* see §. 408. *Obs.* 2.

5. Connected with this is the use of ἦν (usually οὐκ ἦν) with ἄρα to express an opinion or expectation which has turned out to be wrong[a]. The Impft. refers to the moment when the mistake was made, when the thing really was of the nature it has now turned out to be, though it seemed to be of a contrary nature: and ἄρα is ironical, marking the mistake, §. 788.

Od. π, 420 Ἀντίνο', ὕβριν ἔχων, κακομήχανε, καὶ δέ σέ φασιν ἐν δήμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν' ἄριστον βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖος ἔησθα: Soph. Phil. 975 ὅδ' ἦν ἄρα ὁ ξυλλαβών με: Eur. Med. 703 ξυγγνωστὰ μέν τἄρ' ἦν σε λυπεῖσθαι, γύναι: Hdt. IV. 64 δέρμα δὲ ἀνθρώπου, καὶ παχὺ καὶ λαμπρὸν, ἦν ἄρα σχέδον πάντων τῶν δερμάτων λαμπρότατον: Herod. here probably means to express that this notion was wrong. Plat. Gorg. 516 D οὐκ ἄρ' ἀγαθὸς τὰ πολιτικὰ Περικλῆς ἦν ἐκ τούτου τοῦ λόγου, i. e. οὐκ ἄρ' ἀγαθός ἐστιν.

6. Iterative Impft.—when the action to which the Impft. refers is conceived to happen frequently, the action of the Imperfect also is viewed in the same way, hence its iterative force, Il. α, 218 μάλα τ' ἔκλυον αὐτοῦ.—See §. 402. 2.

Perfect.

§. 399. 1. The Perfect expresses a complete action, whether it be not completed till the very moment of speaking, as γέγραφα, *I have (just) written;* or has been completed a long time before, as ἡ πόλις ἔκτισται, *it has been built.*

2. To express actions as simply past the Aorist (as a past tense) is generally used, representing the action as broken off from the present, and existing for and by itself in past time, while the Pft. is employed when a completed action is in unbroken connection with the present, or is so viewed or represented. Hence the Perfect is used more frequently in the vivid narrations of the poets, especially the

explicandum sit tempus imperfectum in formula τὸ τί ἦν εἶναι *hæc exempla ostendunt;* 1415. α. 13 ἐν δὲ τοῖς λόγοις καὶ ἔπεσι δεῖγμά ἐστι τοῦ λόγου, ἵνα προειδῶσι περὶ οὗ ἦν ὁ λόγος καὶ μὴ κρέμηται ἡ διάνοια; 1363. α. 9 οὗ γὰρ πάντες ἐφίενται τοῦτ' ἀγαθὸν ἦν; 424. α. 31 τοῦτο δ' ἦν ἡ αἴσθησις, (*sic enim constitutus est sensus et definitur, et quum recte definitus sit hæc semper est ejus natura*); this I believe is the correct interpretation. Trendelenburg, p. 193, gives two other ways of accounting for the tense: "*Quoniam* τὸ τί ἦν εἶναι *notionem significat quæ quasi creativa menti obversans antea est quam res ipsa, factum putamus ut Aristoteles Imperfectum eligeret,*" (this seems to me to be rather a Platonistic view than an Aristotelic,) "*alia etiam accedit imperfecti causa; nulla enim definitio* τὸ τί ἦν εἶναι *consequitur nisi ex iis quæ priora sunt repetita.*"

[a] For more examples see Heind. Phædo, p. 75. §. 35. Bernh. 374.

Dramatists, than in the mere matter of fact style of prose, except by Herodotus, who loved to represent events not merely as we look at them when past, but as really existing before us in the narrative, speaking of them as a person would have spoken of them at the time; and very frequently in the Orators, who wished to connect every thing past with the moment in which they were speaking, and thus place it more vividly before the audience.

Obs. 1. The Perfect also is, though less frequently, used in other prose writers to bring a past action vividly before the eyes as if it had just happened, and thus emphasize it: Plat. Theæt. 144 B ἀκήκοα μὲν τοὔνομα, μνημονεύω δ' οὔ, as if he had just heard it, and only forgotten it for the moment; cf. 197 A. We find it also interchanged with an Aorist for the same reason: Id. Prot. 328 B ἐπειδὰν γάρ τις παρ' ἐμοῦ μαθῇ, ἐὰν μὲν βούληται, ἀποδέδωκεν ὃ ἐγὼ πράττομαι ἀργύριον (as if it were a matter of every day occurrence, and had just happened) ἐὰν δὲ μὴ——ὅσου ἂν φῇ ἄξια εἶναι τὰ μαθήματα τοσοῦτον κατέθηκε (as if it had happened some time back): so G. T. Rev. v. 7 ἦλθε καὶ εἴληφε τὸ βιβλίον (as if it had just happened.)

Obs. 2. The present represents a present action, broken off from time past; the aorist a past action broken off from time present[a]; the perfect action linking the present to the past; so θνήσκει, *he is now dying*; ἔθανε, *he died some time ago*; τέθνηκεν, *he died, and is dead.*

Obs. 3. For the use of the Aorist where we might expect the Pft. see §. 404.

3. The Pft. is also used when the action is to be represented not only as completed, but as present in its effects and consequences; as, γέγραφα τὴν ἐπιστολήν, *I have written the letter, and there it is, ready*: ἔκτισται ἡ πόλις, *the city has been built, and there it stands*:

Xen. Cyr. I. 3, 11 οὗτος μὲν γὰρ (sc. Astyages) τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν: Ibid. IV. 2, 26 οὐδέν ἐστι κερδαλεώτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἄνδρας καὶ τὰς γυναῖκας: Demosth. 134, 64 οἱ (sc. ἐπίτροποι) καὶ τὴν διαθήκην ἠφανίκασιν,—καὶ τὰς μὲν σφετέρας αὐτῶν οὐσίας ἐκ τῶν ἐπικαρπιῶν διῳκήκασι, καὶ τἀρχαῖα τῶν ὑπαρχόντων ἐκ τῶν ἐμῶν πολλῷ μείζω πεποιήκασι, τῆς δ' ἐμῆς οὐσίας—ὅλον τὸ κεφάλαιον ἀνῃρήκασιν. The same holds good of the Conj. and Inf. and Part. of the Pft., and of the Plpft.: Hdt. III. 75 ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι: Xen. Cyr. VI. 2, 9 sqq. ἔλεγον, ὅτι Κροῖσος μὲν—ἠρημένος εἴη—, δεδογμένον δ' εἴη πᾶσι τοῖς συμμάχοις βασιλεῦσι, πάσῃ τῇ δυνάμει ἕκαστον παρεῖναι—· ἤδη δὲ καὶ μεμισθωμένους εἶναι πολλοὺς—· πεπομφέναι δὲ Κροῖσον καὶ εἰς Λακεδαίμονα περὶ συμμαχίας, συλλέγεσθαι δὲ τὸ στράτευμα—καὶ ἀγυρὰν παρηγγέλθαι. (G. T. John xvi. 11 ὅτι ὁ ἄρχων τοῦ κοσμοῦ τούτου κέκριται, not simply *has been*, but *has been and is*.)

Obs. 4. Hence arises the remarkable use of the III. sing. Pft. Imper. to express a strong command or exhortation, so that the action is represented as already completed, and as remaining in that complete state; as, λελείφθω, *reliquum esto*; πεπειράσθω, *let it be tried*; νῦν δὲ τοῦτο

[a] Ellicott Eph. ii. 8. "In a word, the Perfect connects, the Aorist disconnects the past and present."

τετολμήσθω εἰπεῖν: Xen. M. S. IV. 2, 19 ὅμως δὲ εἰρήσθω μοι, ἀδικώτερον εἶναι τὸν ἑκόντα ψευδόμενον τοῦ ἄκοντος: Plat. Rep. p. 561 sq. τετάχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνήρ. So the inf. in the *oratio obliqua:* Xen. Hell. V. 4, 7 ἐξιόντες δὲ εἶπον, τὴν θύραν κεκλεῖσθαι, *be closed, and remain closed.*

Obs. 5. This notion of continuance arises from the simple notion of the Pft.; a completed action implies and is the foundation of a permanent state which naturally follows such completion; hence we often translate a Pft. by a Present; as, ὄλωλα, τέθνηκα, *I am dead*—the action of dying is completed. So κέκτημαι, *I have acquired=I do possess;* οἶδα, *I know=scio;* ἔγνωκα, *novi, I have seen=I know;* μέμνημαι, *I have called to mind=I remember;* κέκλημαι, *I have been called=I am named;* τεθαύμακα (Xen. M. S. I. 4, 2 εἰπέ μοι—ἔστιν οὔστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ), *I have wondered at=I am in wonder at;* ἐντεθύμημαι, βεβούλευμαι, *I have finished deliberating=am now determined;* ἔρρωμαι, *I have strengthened myself=valeo, am in health;* ἕστηκα, *I have placed myself=I stand;* πέφυκα, *I have been born=I am,* so γέγονα: ἐγρήγορα, *I have been awakened=I am awake;* δέδοικα, πεφόβημαι, properly, *I have been placed in fear=I am afraid;* βέβηκα, *I have walked=I now go on* (Hdt. VII. 164 παραδεξάμενος τὴν τυραννίδα εὖ βεβηκυῖαν, *firmiter stantem*); πέποιθα, *I have persuaded myself=I trust;* μέμηλε, *it has gone to my heart=it is a care to me* (μέλει, *it goes to my heart*); πέφηνα, *I have shewn myself=I appear;* τέθηλα, *I am in bloom* (θάλλω, *I blossom*); κέκηδα, *I am taken care of* (κήδομαι, *I take care of*), &c. In many of these and other verbs the Pft. differs from the Present, in that the latter expresses the beginning of, the former the full operation and existence of the action, especially the following, which express a sound, or call, of which (except κλάζω) the Pres. is but little used: κέκραγα, λέλακα, κέκλαγγα, τέτριγα, βέβρυχα (βρυχάομαι), μέμυκα (μυκάομαι), μέμηκα (μηκάομαι). Of some Perfects the Pres. is either altogether lost, or only found in Epic: οἶδα, ἔοικα, εἴωθα, δέδοικα, δέδια, σέσηρα, τέθηπα, ΜΕΜΑΑ, μέμονα, *I am minded;* γέγωνα, *I call;* ἄνωγα, *I order;* προβέβουλα, ἀμφιδέδηα, ἀμφιδέδρομα, these all express an action in present existence. So G. T., πεπίστευκα, ἤλπικα, ἠγάπηκα, &c. expressing the state implied in, arising from, acts of *faith, hope, love,* &c.

Obs. 6. These Pres. Perfects can express the frequency of an action like the simple Present; as, Il. α, 37 κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας, Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις.

Obs. 7. The notion of the completion and continuance of the action is very clearly expressed in the Perfect participle, and especially when it is used predicatively with the persons of εἰμί, as there the participle is almost an adjectival expression for the state arising from the completion and continuance of the verbal notion.

4. The Pft., like the present, is used to express the future, but with an emphatical expression of the immediate occurrence of the action, and of its continuance, as if it were already done; as, Il. ο, 128 μαινόμενε, φρένας ἠλὲ, διέφθορας! Soph. Phil. 75 εἴ με τόξων ἐγκρατὴς αἰσθήσεται, ὄλωλα, like *perii, interii, actum est de me:* Livy XXI. 43 *si eundem habuistis animum, vicimus:* Thuc. VIII. 74 ἵνα, ἢν μὴ ὑπακούσωσι, τεθνήκωσι, *they will be*

straightway dead: Plat. Phæd. p. 80 D αὕτη δὲ δὴ ἡμῖν ἡ τοιαύτη καὶ οὕτω πεφυκυῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσηται καὶ ἀπόλωλεν. So G. T., as Rom. xiv. 23 ὁ διακρινομένος ἐὰν φαγῇ, διακέκριται.

Pluperfect.

§. 400. 1. The Pluperfect stands to the Perfect as the Imperfect to the Present; it expresses, like the Perfect, a completed action, not with reference to time present, but to some other action in time past; as, ἐγεγράφειν τὴν ἐπιστολὴν ἐπεὶ ὁ ἑταῖρος ἦλθεν. This action, to which the Plpft. refers, is either consequent to it, and is expressed by the Impft.; as, ὅτε οἱ Ἕλληνες ἐγγὺς ἦσαν οἱ πολέμιοι ἀπεπεφεύγεσαν, or is coincident with it, and then stands in the Plpft.; as, ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν οἱ πολέμιοι ἀπεπεφεύγεσαν.

2. What was said in the last section (1. 2.) on the use of the Pft., holds good with the Plpft.; it is used only (*a*) when the actual completion of the verbal notion at the moment to which it refers, and its connection therewith is to be expressly signified or implied: otherwise the Aorist is used; as, ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον οἱ πολέμιοι ἀπέφυγον, when the Greek came up the enemy *was gone*—ἀποπεφεύγεσαν, *the enemy had just gone:* (*b*) when the action is represented as continuing in its effects; as, Xen. Cyr. I. 4, 5 ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει, διώκων καὶ βάλλων καὶ κατακαίνων, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. And where the Pft. has a present sense, the Plpft. is used as an Impft.; as, ᾔδην, *sciebam*—ἐκεκτήμην, &c.

3. The Plpft. is also interchanged with the Aorist to emphasize the action; as, Xen. An. V. 10, 8 τὴν ἀγορὰν ἀνεσκεύασαν, καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τείχων ὅπλα ἐφαίνετο, *they prepared the forum, and the gates had been shut, and armed men were showing themselves on the wall;* the change of tense gives both variety and vividness to the narration.

Aorist.

§. 401. 1. *a.* The primary sense of the Aorist seems to have been the occurrence of the verbal notion expressed by the root, without any more reference to time than is necessary to the conception of a verb, and thus it is properly neither past, present, nor future; but as such an indefinite notion of mere existence is by the mind necessarily thrown into some time past, the Aorist becomes the proper

expression for past actions, without expressing any exact moment in past time. The action implies the notion of some moment of time for it to take place in, without giving any more exact notion of time: hence the Aorist is *momentary;* but it might have been any moment, and therefore it is *indefinite.* Hence what may be called the proper Aoristic force is two-fold: α. Of the simple verbal notion as actually in operation. β. Of the verbal notion in some past time, but not any definite time.

α. The use of the Aorist merely to express the actual existence of the verbal notion, is most clearly seen in the Infinitive, see §. 405; but we find it also in its other forms: thus the Aorist is used almost as a present, the context placing the action in time present, the Aorist marking that it has no especial connection therewith: thus εἱλόμην[a], *I choose* (denoting a single, particular act of choice): αἱρέομαι, *I choose now,* at this moment. Thus also Aorists, such as ἐπῄνεσα, express the presence of the verbal notion as a strong but passing thought or feeling, differing from the present only as not serving so distinctly to measure time. But as this use of the Aorist Indicative is, comparatively speaking, so rare as to be almost idiomatic, it had better be referred to the peculiar usages of the Aorist, §. 403.

β. The Aorist expresses an action as simply past, neither having, like the Pft., any connexion with time present, nor, like the Impft., any reference to another past action, nor any notion of continuance; as, ἔγραψα τὴν ἐπιστολὴν (no time defined): ἐκτίσθη ἡ πόλις, *the city has been built,* but at no definite time.

2. Hence further the Aorist is used when any action is to be represented as single or momentary, i. e. as not lasting beyond the time necessary for the occurrence of the single act; and thus is opposed to the Impft. (continuance).

3. In the narration of past events the Impft. and the Aorist are used. If the narration consists merely in a relation of the facts, without any prominence being given to the time beyond its being past, the Aorist is used (*the narrative tense*); if the narrator places himself as it were in the midst of the facts he relates, and tells them as if he saw them with his own eyes, the Imperfect is used (*the descriptive tense*): ὁ Κῦρος πολλὰ ἔθνη ἐνίκησεν: Od. α, 106 οἱ μὲν ἔπειτα πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον—οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τρα-

[a] Klausen. Choeph. 325. Aoristus de tempore exacto quod uno tantum momento distat a præsenti. Bernhardy, p. 381.

πέζας νίζον καὶ προτίθεντο, ἰδὲ κρέα πολλὰ δατεῦντο. Of course this must depend very much on *animus loquentis.*

Obs. 1. It is not of course necessary that the action denoted by the Impft. should actually have been continued, or that by the Aorist momentary; the same event may be related by the Aorist in one place and the Impft. in another, accordingly as it is considered either merely as a completed action, or as in course of completion, which the speaker is supposed to describe by the Impft. as if he saw it going on.

4. When the Impft. and Aorist are interchanged and contrasted in the same passage, the latter often represents the action as single and momentary, the former as continuing, so that the more or less important, the more or less transient actions are marked in the narration, by the use of the Impft. and Aorist. We find this usage in Homer applied with great effect: Il. ψ, 228 ἦμος δ' Ἑωσφόρος εἶσι φόως ἐρέων ἐπὶ γαῖαν, τῆμος πυρκαϊὴ ἐμαραίνετο, παύσατο δὲ φλόξ: Il. ρ, 596 νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιούς. (Cf. Il. α, 430 sqq. where the Impft. is used to express the principal event; and 453. 478. Od. α, 106. 112.) Xen. Anab. V. 4, 24 τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὁπλῖται, ἐτράποντο· καὶ οἱ μὲν πελτασταὶ εὐθὺς εἴποντο: Id. Cyr. I. 4, 1 τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κῦρος· τέλος δὲ ἡ μὲν μήτηρ ἀπῆλθε, Κῦρος δὲ κατέμενε, καὶ αὐτοῦ ἐτρέφετο.

5. So also the Aorist and Pft. (or Plpft.) are interchanged, the two latter represent the past action as continuing in its effects and consequences; the Pft. with reference to the act of speaking, the Plpft. with reference to some other past action, or for the sake of emphasis (see §. 399. *Obs.* 1.): Hdt. VIII. 8, 2 ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετό (*contigit*) οἱ τιμωρήσασθαι: Isocr. p. 163 A ὁ μὲν πόλεμος ἁπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γάρ τοι πενεστέρους πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς.

6. A still greater effect is produced by the interchange of the Aorist and the historic Present; the more important action being held as it were before our eyes, as present to us, while the less important one is suffered to pass rapidly by in the Aorist: Thuc. I. 95 ἐλθὼν (sc. Pausanias) δ' εἰς Λακεδαίμονα τῶν μὲν ἰδίᾳ πρός τινα ἀδικημάτων εὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν: Id. VII. 83 καὶ ἀναλαμβάνουσί τε τὰ ὅπλα, καὶ οἱ Συρακούσιοί αἰσθάνονται καὶ ἐπαιώνισαν: Xen. Cyr. I. 3, 11 πολλάκις γάρ με πρὸς τὸν πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μιαρώτατος ἀποκωλύει: Xen. Anab. IV. 6, 22 ἐπεὶ δὲ ἐδείπνησαν καὶ νὺξ ἐγένετο, οἱ μὲν ταχθέντες ᾤχοντο (Impft. used as Aor.) καὶ καταλαμβάνουσι τὸ ὄρος: Ibid. V. 8, 6 ἐνταῦθα δὴ ἀναγιγνώ-

σκει τε αὐτὸν καὶ ἤρετο (as Aor.): Id. Hellen. II. 1, 15 προσβαλὼν πόλει—τῇ ὑστεραίᾳ προσβολῇ κατὰ κράτος αἱρεῖ καὶ ἐξηνδραπόδισε; Soph. El. 897 ἰδοῦσα δ' ἔσχον θαῦμα καὶ περισκοπῶ: Eur. Iph. T. 16 εἰς ἔμπυρ' ἦλθε καὶ λέγει Κάλχας τάδε[a].

Obs. 2. So the Infinitives of these tenses are interchanged in the *oratio obliqua:* Plat. Rep. 358 D εἶναι μὲν γὰρ αὐτὸν (τὸν Γύγην) ποιμένα θητεύοντα παρὰ τῷ τότε Λυδίας ἄρχοντι· ὄμβρου δὲ πολλοῦ γενομένου καὶ σεισμοῦ, ῥαγῆναί τι τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον, ᾗ ἔνεμεν· ἰδόντα δὲ καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν—ἵππον χαλκοῦν κ. τ. λ.: Id. Symp. 176 A ἔφη—σπονδάς τε σφᾶς ποιήσασθαι καὶ ᾄσαντας τὸν θεὸν καὶ τἆλλα νομιζόμενα τρέπεσθαι πρὸς τὸν πότον[b]. (See §. 405.)

Peculiar usages of the Aorist.

§. 402. 1. As the force of the Aorist may extend over the whole space of past time, without reference to any single definite moment, it is used to express an action which took place repeatedly in past time (iterative Aorist, see below 2.), or in the statement of some general fact or habitual practice, which operated at different indefinite moments of past time. The verbal notion, being stated without reference to definite time, is viewed as general, and of universal application; while the present views it as of general application indeed, but as particularly true at the present time. The instances, whence this general fact is derived, are thought of instead of the general fact which is deduced from them, as if it were lying before us; which latter is expressed by the Present; so that the Present signifies a general proposition, without any especial reference to the particulars of the induction; while the Aorist implies the general fact, as implied by the indefinite recurrence of past instances. In English we use the Present as the expression of this habitual occurrence: ὁ ἄνθρωπος θνητός ἐστι: Il. ν, 300 τῷ δὲ (Ἀρηϊ) Φόβος, φίλος υἱός, ἅμα κρατερὸς καὶ ἀταρβής, ἕσπετο, ὅστ' ἐφόβησε (*exterrere solet*, Engl. *who frightens*) ταλάφρονά περ πολεμιστήν. So Il. ι, 320 ἐν δὲ ἷῃ τιμῇ ἠμὲν κακός, ἠδὲ καὶ ἐσθλός· κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ, ὅ τε πολλὰ ἐοργώς: Eur. Med. 130 τὰ δ' ὑπερβάλλοντ' (*nimia*) οὐδένα καιρὸν (*parum opportune*) δύναται θνατοῖς· μείζους δ' ἄτας ὅταν ὀργισθῇ δαίμων οἴκοις ἀπέδωκεν: Ibid. 245 ἀνὴρ δ' ὅταν τοῖς ἔνδον ἄχθηται ξυνών, ἔξω μολὼν ἔπαυσε καρδίαν ἄσης: Xen. Cyr. I. 2, 2 αἱ μὲν γὰρ πλεῖσται πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἁρπάζειν,—καὶ τἆλλα τὰ τοιαῦτα ὡσαύτως· ἢν δέ τις τούτων τι παραβαίνῃ, ζημίας αὐτοῖς ἐπέθεσαν: Plat. Sympos. 181 A ἢ πίνειν, ἢ ᾄδειν, ἢ διαλέγεσθαι οὐκ ἔστι τούτων αὐτὸ καθ' αὑτὸ καλὸν οὐδέν, ἀλλ' ἐν τῇ πράξει, ὡς ἂν πραχθῇ, τοιοῦτον ἀπέβη, *tale evenire solet* (Engl. *it turns out*): Ibid. 188 B ὁ μετὰ τῆς ὕβρεως Ἔρως—διέφθειρέ τε πολλὰ καὶ ἠδίκησεν: Id. Mem. 525 κοινὸν τὸν Ἅιδην ἔσχον οἱ πάντες βροτοί. So also the Perfect in Latin; as, Horat. Epist. I. 2, 48 *Non domus et fundus, non æris acervus et auri Ægroto domini deduxit corpore febres, Non animo curas.* The Present and Aorist are even used in the same clause: Il. π, 689 ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην. So G. T. Eph. v. 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ ψυχὴν ἐμίσησεν: James i. 24 κατενόησεν ἑαυτόν.

2. The Imperfect also has an iterative force, but with this difference, that it signifies the repetition of an action at some definite time or times marked out by the action to which the Impft. always refers (see §. 398. 1.),

[a] Heind. Plat. Phæd. 84 D. [b] Stallb. Plat. Symp. 172 D.

and therefore the frequency implies a more definite repetition than the Aorist, which views these repetitions collectively—more as an habitual practice: Demosth. 834, 65 καὶ ὑμεῖς μὲν (sc. δικασταί) οὐδὲ τῶν εἰς ὑμᾶς ἁμαρτανόντων ὅταν τινὸς καταψηφίσησθε, οὐ πάντα τὰ ὄντα ἀφείλεσθε, ἀλλ' ἢ γυναῖκας, ἢ παιδί αὐτῶν ἐλεήσαντες μέρος τι κἀκείνοις ὑπελείπετε· *non omnem rem familiarem eripere sed partem aliquam illis relinquere solebatis.* Here the Aorist ἀφείλεσθε is used because the action is spoken of as the habitual practice of the agents; while in the Impft. ὑπελείπετε, the action is supposed to have taken place only as often as the former action took place. So Æsch. Ag. 245 ἔμελψεν is followed by ἐτίμα because it is wished to mark that the latter notion happened in a definite coincidence with the former.

Obs. 1. In translating into Greek, the iterative English Present may be represented either by the Aorist, or Present, or Perfect: φοβεῖ, *he frightens us now,* — throughout time viewed as a whole (Indefinite Present, §. 395. 1.); ἐφόβησε, *he frightens us,*—has done so repeatedly in time past; πεφόβηκε, *he has been frightening us and is doing so.*

Obs. 2. Where the notion of necessity, or inherent frequency, is to be especially signified, the verbs φιλεῖν or θέλειν are used. This is frequently the case in Herodotus, a writer who regarded the operation of things very much in the way in which nature or Providence had appointed them: Hdt. VII. 9, 3 αὐτόματον γὰρ οὐδέν, ἀλλ' ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίνεσθαι: Ibid. 10, 5 φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν: Ibid. 157 τῷ δὲ εὖ βουλευθέντι πρήγματι τελευτὴ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι. We find φιλεῖν is interchanged with the Pres. and Aor.: Hdt. III. 82 ἐν δὲ ὀλιγαρχίῃ—ἔχθεα ἴδια ἰσχυρὰ φιλέει ἐγγίνεσθαι· αὐτὸς γὰρ ἕκαστος βουλόμενος κορυφαῖος εἶναι—ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται, *as a general rule:* ἐξ ὧν στάσεις ἐγγίνονται, ἐκ δὲ τῶν στασίων φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη, *have many times:* ἐς μουναρχίην· καὶ ἐν τούτῳ διέδεξε (*apparet*), ὅσῳ ἐστὶ τοῦτο ἄριστον.

3. The Aorist is also used in comparisons or similes. As a simile need not be always conceived as happening at any particular time, a mere indefinite supposition of its having happened without any notion of time is properly expressed by the Aorist: Il. γ, 33–36 ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη οὔρεος ἐν βήσσῃς, ὑπό τε τρόμος ἔλλαβε γυῖα, ἄψ τ' ἀνεχώρησεν, ὠχρός τε μιν εἷλε παρειάς· ὡς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων (sc. Πάρις): Il. π, 482 ἤριπε δ', ὡς ὅτε τις δρῦς ἤριπεν: Theocr. XIII. 61 sqq. ὡς δ' ὁπόκ' ἠϋγένειος—λῖς ἐσακούσας νεβρῶ φθεγξαμένας—ἐξ εὐνᾶς ἔσπευσεν ἑτοιμοτάταν ἐπὶ δαῖτα· Ἡρακλέης τοιοῦτος—παῖδα ποθῶν δεδόνατο κ. τ. λ. So G. T. James i. 11 ἀνέτειλε ὁ ἥλιος. The absolute Present (see §. 395. 1.) is also used in similes, and sets the action before us more vividly as happening before us. So also the conjunctive, representing the action as a mere supposition, which may any day be realised. All three forms are used together, Il. ε, 138 ὥστε λέοντα ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀΐεσσι χραύσῃ μέν τ' αὐλῆς ὑπεραλμένον οὐδὲ δαμάσσῃ, τοῦ μέν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει.—See §. 868. 4.

Obs. 3. The future is also used in comparisons by the poets.

Obs. 4. The iterative Aor. and Impft. have in Ionic an especial form in σκον: Il. β, 198 ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκε, ὁμοκλήσασκέ τε μύθῳ: Hdt. III, 119 ἡ δὲ γυνὴ τοῦ Ἰνταφέρνεος φοιτέουσα ἐπὶ τὰς θύρας τοῦ βασιλῆος κλαίεσκε καὶ ὀδυρέσκετο· ποιεῦσα δὲ ἀεὶ τωὐτὸ τοῦτο τὸν Δαρεῖον ἔπεισε οἰκτεῖραί μιν. So also of the same action

taking place at the same time, but in a different place: Il. β, 271 ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον: Hdt. III. 117 ἄρδεσκε—in different places at the same time. Very often the iterative force of the form in σκον coincides with the notion of duration expressed by the Impft.: Il. γ, 388 φιλέεσκεν: ε, 708 ναίεσκεν: especially ἔσκε.

*Use of the Aorist in the tragedians instead of the Present.—Aorist used to express future events.—*Τί οὖν *with the Aorist.*

§. 403. 1. The tragedians especially, but also other writers, use the Aorist in its primary force, to express the mere existence of a thought or feeling, without any reference to time past, present, or future: Il. ρ, 173 νῦν δέ σευ ὠνοσάμην πάγχυ φρένας οἷον ἔειπες: Ibid. 486 ἴππω τώδ' ἐνόησα: the notion of definite time being kept out of view, the verbal notion is brought all the more prominently forward (see §. 394. 7.): Soph. Phil. 1434 καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον, παρῄνεσα, *I advise you this:* Æsch. Ag. 350 εἰλόμην: Id. Choeph. 623 ἐπεμνησάμεσθα: Eur. Med. 707 (Medea) Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθίας. (Ægeus) ἐᾷ δ' Ἰάσων; οὐδὲ ταῦτ' ἐπῄνεσα, *I do not approve of this:* Ibid. 224 οὐδ' ἀστὸν ᾔνεσ' ὅστις αὐθάδης γεγὼς πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο, *I praise not:* Ibid. 272 σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην, Μήδειαν, εἶπον τῆσδε γῆς ἔξω περᾶν φυγάδα: Ibid. 791 ᾤμωξα δ' οἷον ἔργον ἔστ' ἐργαστέον τοὐντεῦθεν ἡμῖν, *I mourn over—alas for:* Id. Hec. 1276 (Polym.) καὶ σήν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. (Hecuba) ἀπέπτυσα. So Soph. Œd. Col. 757 θελήσας, *greatly wishing:* Id. Aj. 36 ἔγνων: Eur. Med. 64 μετέγνων: Soph. Electr. 668 ἐδεξάμην: Id. Trach. 499 παρέβαν, *I pass by:* Arist. Ach. 266 ἕκτῳ σ' ἔτει προσεῖπον, *I greet you:* Id. Nub. 174 ἥσθην, *I am pleased:* Id. Equit. 695 ἥσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις: Id. Aves 540 ἐδάκρυσα, *I weep for.*

Obs. 1. We might often translate these Aorists into familiar English by phrases in which there is no notion of time alone: so ἐπῄνεσα, *well done; well done;* ἥσθην, *hurrah for;* προσεῖπον, *good morning to you* after *six years;* ὠνοσάμην, *shame upon;* and this will serve to illustrate the force of the Aorist here.

2. The Aorist is also used, like the Pft. (§. 394. 2.), to express future events, which must certainly happen. The absence of any definite notion of time expresses yet more forcibly than the Pft. the inevitable, and as it were actual development of that which as yet is future: Il. δ, 160–162 εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν· ἔκ τε καὶ ὀψὲ τελεῖ, σύν τε μεγάλῳ ἀπέτισαν σὺν σφῇσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν, *have done it, I consider it as done:* Il. ρ, 99 ὁππότ' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι, ὅν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη: Il. ι, 412 sqq. εἰ μέν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι, ὤλετο μέν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται· εἰ δέ κεν οἴκαδ' ἵκοιμι φίλην ἐς πατρίδα γαῖαν, ὤλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν ἔσσεται: Hdt. VII. 10 οὕκων ἀμφοτέρη σφι ἐχώρησε, *it succeeds not in both points,* so much must be considered as certain as if it had already happened: Soph. Ant. 303 χρόνῳ ποτ' ἐξέπραξαν ὡς δοῦναι δίκην: Eur. Med. 78 ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ: Plat. Rep. p. 462 D ὅταν που ἡμῶν δάκτυλός του πληγῇ πᾶσα ἡ κοινωνία ἡ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν—ᾔσθετό τε καὶ πᾶσα ἅμα ξυνήλγησε μέρους πονήσαντος ὅλη: ubi v. Stallbaum. So ταχὺ εἶπεν, *statim dixerit,* Plat. Rep. p. 406 D ibiq. Stallb.: Demosth. p. 20, 9 ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ

οὗτος (Phil.), ἰσχύσῃ, ἡ πρώτη πρόφασις (*prætextus*) καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν: Ibid. p. 24, 21 οὕτω καὶ τῶν τυράννων, ἕως μὲν ἂν ἔξω πολεμῶσιν, ἀφανῆ τὰ κακὰ τοῖς πολλοῖς ἐστιν, ἐπειδὰν δὲ ὅμορος πόλεμος συμπλακῇ, πάντα ἐποίησεν ἔκδηλα. So the Inf. Aor. of an absolute assertion: Od. β, 171 καὶ γὰρ ἐκείνῳ φημὶ τελεσταθῆναι ἅπαντα, ὡς οἱ ἐμυθεόμην.

Obs. 2. Sometimes, especially in G. T., the Aorist is only apparently used for the future, since it speaks of something which has already taken place. So John xv. 6 ἐὰν μή τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω, he is (evidently) *already cast out.*

Obs. 3. Here also we must refer the passages in which the Aorist is improperly said to express *conatus rei faciendæ.* The Aorist, as an expression of something indefinitely past, or conceived to be so, cannot express a mere intention of doing the action of the verb; but the action which was only intended is spoken of as if it had really happened: Soph. Aj. 1126 sqq. (Teucer) ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν. (Menelaus) δίκαια γὰρ τόνδ' εἰτυχεῖν, κτείναντά με; (Teucer) κτείναντα; δεινόν γ' εἰπας, εἰ καὶ ζῆς θανών. (Menelaus) θεὸς γὰρ ἐσώζει με, τῷδε δ' οἴχομαι. Menelaus, wishing to exaggerate the crime of Teucer, calls him an actual murderer, at which Teucer remonstrates: so Eur. Ion. 1498 (Creusa) ἐν φόβῳ καταδεθεῖσα, σὰν ψυχὰν ἀπέβαλον, τέκνον! ἔκτεινά σ' ἄκουσα. (Ion) ἐξ ἐμοῦ τ' οὐχ ὅσι' (*non merito, immerito*) ἔθνησκες.

3. Analogously to this the Aor. is joined with τί οὖν, (*quin igitur*) to express a command in the shape of a question: Xen. Cyr. II. 1, 4 τί οὖν, ἔφη ὁ Κῦρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι; *why have you not?* instead of, *do so directly.* "*Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit.*" Weiske ad h. l. Cf. Bornemann. Xen. Cyr. V. 4, 37 τί οὖν, ἔφη, ὦ Γαδάτα, οὐχὶ τὰ μὲν τείχη φυλακῇ ἐχυρὰ ἐποίησας; Ibid. VIII. 3, 46 τί οὖν, ἔφη, πρὸς τῶν θεῶν, ὁ Φεραύλας, οὐχὶ σύ γε αὐτίκα μάλα εὐδαίμων ἐγένου, καὶ ἐμὲ εὐδαίμονα ἐποίησας; λαβὼν γάρ, ἔφη, ταῦτα πάντα κέκτησο, καὶ χρῶ ὅπως βούλει αὐτοῖς: Plat. Phæd. p. 86 D εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; *is quam celerrime respondeat:* Id. Gorg. p. 503 B εἴ τινα ἔχεις τῶν ῥητόρων τοιοῦτον εἰπεῖν, τί οὐχὶ καὶ ἐμοὶ αὐτὸν ἔφρασας τίς ἐστιν; *age mihi protinus indica:* Id. Sympos. p. 173 B τί οὖν, ἔφη, οὐ διηγήσω μοι; *quin tu mihi narres?*[a]

The Aorist instead of the Imperfect, Perfect, and Pluperfect.

§. 404. The Aorist is sometimes apparently used for one of these relative tenses; when the fact of the action having occurred is to be brought forward, and neither its natural time, nor its connection with present time, nor its continuance in its effects need be distinctly marked —and this in dependent and independent sentences; as, Il. ν, 50 ἄλλῃ μὲν γὰρ ἔγωγ' οὐ δείδια χεῖρας ἀάπτους Τρώων, οἱ μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ (for Pft.): Od. α, 171 τίς, πόθεν εἰς ἀνδρῶν;—ὁπποίης δ' ἐπὶ νηὸς ἀφίκεο; τῶς δέ σε ναῦται ἤγαγον εἰς Ἰθάκην; (for Pft.): Ibid. 194 νῦν δ' ἦλθον: Eur. Phœn. 4 sqq. Ἥλιε—ὡς δυστυχῆ Θήβαισι τῇ τόθ' ἡμέρᾳ ἀκτῖν' ἐφῆκας, Κάδμος ἡνίκ' ἦλθε γῆν τήνδ', ἐκλιπὼν Φοίνισσαν χθόνα· ὃς παῖδα γήμας Κύπριδος Ἁρμονίαν ποτὲ Πολύδωρον ἐξέφυσε (for Plpft.): Xen. M. S. I. 6, 14 τοὺς θησαυροὺς τῶν πάλαι σοφῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, διέρχομαι (for Pft.): Demosth. p. 859, 49 ἐκείνῃ τῇ ἡμέρᾳ κατωρύττετο, ὅτε εἰς τὰς τούτων χεῖρας ἦλθεν (for Plpft.): Ibid. p. 12, 14 νυνὶ δὲ Θετταλοῖς—ἐβοήθησε (for Pft.).

[a] Stallb. Symp. 173 B.

Obs. We are not always to suppose, even where another tense might be from the context expected, that the Aorist is used, properly speaking, for it; it is used in reference to some view in the speaker's or writer's mind, or sometimes in the mind of some one he is writing or speaking to. So in G. T. Matt. xxvii. 37 ἐπέθηκαν: according to the order of events, it might have been the Plpft., but the Evangelist chose to narrate, a simple fact of the history, and not in its reference to the other events.

Imperative, Subjunctive, Optative, Infinitive, Participle of the Aorist.

§. 405. 1. It arises from the nature of a command that the relations of time cannot be so clearly marked in the Imperative as in the other forms; so that the Aorist here is used not as a past tense, but in its primary force of expressing the act, set free from any definite relations of time; and the use of the Aorist or Present Imperative depends on the will of the speaker. The Aorist gives a strong emphatic command with reference to a single act; the Present adds to it the notion of permanence, as in general precepts, advice, rules, &c. The Aorist is more emphatic with regard to the particular command, the Present in respect to the continuance of the rule, &c. The usage especially in the Poets is very arbitrary: Eur. Phœn. 1720 τᾷδε βᾶθί μοι, τᾷδε πόδα τίθει: Id. Hipp. 473 ἀλλ', ὦ φίλε παῖ, λῆγε (*always*) μὲν κακῶν φρενῶν, λῆξον ὑβρίζουσ'. So G. T. Rom. xv. 11 αἰνεῖτε (general duty) καὶ ἐπαινέσατε (particular exhortation). So Demosth. p. 838, 10 λαβὲ δὴ μαρτυρίας καὶ ἀνάγνωθι—then λαβὲ τὰς ἄλλας καὶ ἀναγίνωσκε—λαβὲ ἑτέραν καὶ ἀνάγνωθι. So G. T. 1 Cor. xv. 34 ἐκνήψατε δικαίως (emphatic command on a single point) καὶ μὴ ἁμαρτάνετε (general).

Obs. 1. It may be from this distinction between the Aorist and Pres. Imper. that the latter is always used in negative commands. A prohibition implies more continuance.—See §. 420. 3.

2. The Aorist Conjunctive and Optative are mostly used in their Aoristic force, to denote the simple act of the verb without any definite time, according to the respective powers of those moods; but the Aorist Conjunctive in dependent sentences seems to supply the wanting Future Conjunctive (see §. 814. *Obs.* 3.), and sometimes answers to the Lat. *Fut. exactum:* Hdt. II. 173 τὰ τόξα οἱ κεκτημένοι, ἐπεὰν μὲν δέωνται χρᾶσθαι, ἐκτανύουσι, ἐπεὰν δὲ χρήσωνται, (*they shall have finished using them*) ἐκλύουσι.

Obs. 2. As in the use of the Conjunctive and Optative no more stress need generally be laid upon the time than is expressed by the moods themselves, the Aoristic form is more commonly used in these moods than the Present. Where they are contrasted the Present refers rather to present time, the Aorist to future.—(See above, 2.)

3. That the notion of time is less distinctly marked in the Part. and Infinitive as well as the Imperative, is seen from these having no distinct form for the Imperfect or Pluperfect. Hence the Aoristic force of the occurrence of the verbal notion without time, is more decided in the Infinitive than elsewhere. So that unless the time present or future, or the connection of the action with present time is to be distinctly marked, the Aorist is used. If these notions are to be brought forward, the Present, Future, or Perfect, are used respectively—thus ἐβούλετο γράφειν would mean, "he wished to write at the very time referred to"—ἐβούλετο γράψαι, simply, "he wished to write."

Obs. 3. As the Infinitive has of itself a substantival, and the Participle

an adjectival character, we may illustrate the difference between these forms of the Aorist and Present by saying, that the Aorist Infinitive comes nearer to the substantive (*τί δεῖ φυγεῖν*=*τί δεῖ φυγῆς*), and the Aorist Participle to that of the adjective or personal substantive: *ὁ φυγών*=*φυγάς*, in as much as there is therein less of the verbal accident of time.

4. Thus the Aorist Infinitive is used to express merely a simple verbal notion, without the accident of time whether past, present, or future. So *ἀποθανεῖν ὑπὲρ τῆς πατρίδος καλόν ἐστι, to die* (=death) *for one's country:* Xen. Cyr. V. 1, 2 *τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τήν τε γυναῖκα καὶ τὴν σκηνήν, enjoined to him the care of:* Ibid. 3 *ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν, ἕως ἂν αὐτὸς λάβῃ, to guard until:* Demosth. p. 94, 19 *χρή, οὐχ ἣν Διοπείθης πειρᾶται τῇ πόλει δύναμιν παρασκευάζειν, ταύτην βασκαίνειν καὶ διαλῦσαι πειρᾶσθαι* (*to attempt its overthrow*) *:* Id. p. 44, 16 *τριήρεις πεντήκοντα παρασκευάσασθαί φημι δεῖν.*

Obs. 4. The Aorist Infinitive is of course used in sentences which denote a past event; but the past time is signified rather by the principal verb, on which the Inf. depends, than by the Aorist: and the Present or Aorist is used as it is or is not intended to bring forward the notion of time. So of something future considered merely as an event[a]: Plat. Phæd. 67 B *πολλὴ ἐλπὶς ἀφικομένῳ οἷ ἐγὼ πορεύομαι, κτήσασθαι τοῦτο.*

Obs. 5. So when the Infinitive occurs in expressions of necessity, propriety, &c., the Aorist is used (as it is in the Imperative) when a simple emphatic statement is required, (as *δεῖ φυγεῖν*,) the Indefinite Present when it is desired to give the notion of permanence; so in general statements, precepts, &c., which are to be represented as having a permanent character, as *δεῖ φεύγειν κακίαν.*

5. The Aorist is used in the Participle in its past force, when it is wished to represent the action of the participle as antecedent to that of the principal verb; as, *ποιήσας ἀπέβη, having done this he departed;* but it is also used in its primary sense to express the simple verbal notion, almost in a present sense; as, Plat. Phæd. 60 C *εὖ γ' ἐποίησας ἀναμνήσας με.* And the Aorist and Present are used in the same sentence: Thuc. V. 22 *πρὸς Ἀθηναίους ξυμμαχίαν ἐποιοῦντο νομίζοντες* (*thinking this at the time and acting upon it*): and shortly after *νομίσαντες*, expressing their abstract opinion without reference to that or any other time.

6. So the Aorist Participle is used when the writer speaks of some future event merely in general terms, without reference to its occurring at any particular time: Soph. Œd. Col. 93 *κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις ἄτην δὲ τοῖς πέμψασιν*, not "*to those who shall send me away*," as of some definite time and place; but speaking generally, *those who send me away.*

7. Verbs of *intending, hoping, saying, swearing, willing, wishing, refusing, delaying, praying, persuading, ordering, forbidding, hindering, &c.* whose object may be conceived of as future, take the Inf. of either the Pres., Fut., or Aor., as the speaker regards the action either as simply continuing, or continuing in future time, or has no regard either to its continuance or its time, but only to its taking place; but the Present is especially employed to signify that the event will either certainly take place, or that it will follow immediately on the moment of speaking: Lysias p. 818, 4 *οἶμαι—πάντας ὑμᾶς ὁμολογῆσαι*: Demosth. p. 842, 21 (*ἡ*

[a] Stallb. ad Plat. Euth. 288 c.

μήτηρ) νῦν μὲν οἴεται τυχόντα με τῶν δικαίων παρ' ὑμῖν ὑποδέξασθαι (MSS., Reiske e conj. ὑποδέξεσθαι) καὶ τὴν ἀδελφὴν ἐκδώσειν (the Aor. here signifies the certainty of the hope, representing it as done; the Fut. that the portioning the daughter will take place when the cause is won): Plat. Crit. p. 52 B ὡμολόγεις καθ' ἡμᾶς πολιτεύεσθαι: Hdt. IX. 106 πίστι τε καταλαβόντες καὶ ὁρκίοισι ἐμμένειν τε καὶ μὴ ἀποστήσεσθαι: Xen. Cyr. VI. 2, 39 ἐμοὶ προσάγων ἐγγυητὰς ἢ μὴν πορεύεσθαι (compare Plat. Legg. p. 937 B): Id. Anab. II. 3, 27 ὀμόσαι ἢ μὲν πορεύεσθαι: Id. Hellen. II. 4, 30 ὀμόσαντες ὅρκους ἢ μὴν μὴ μνησικακήσειν. So Il. γ, 120 ἐκέλευεν—οἰσεμέναι: Demosth. p. 860, 54 ἐλπίζει ῥᾳδίως ὑμᾶς ἐξαπατήσειν: compare p. 852, 27., 853, 28. Od. γ, 320 ἔλποντο — ἐλθέμεν: Od. β, 280 ἐλπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα: Plat. Symp. p. 193 D ἐλπίδας παρέχεται—ἡμᾶς εὐδαίμονας ποιῆσαι: Lysias p. 617, 8 ὑπόλοιπος ἐλπὶς ἦν ὑπὸ τοῦ πάππου ἐκτραφῆναι: Isocr. p. 291 C ἡμῖν ἐνδείξεσθαι βουλόμενος: Demosth. p. 850, 19 βούλομαι διεξελθεῖν: Ibid. p. 851, 22 βούλομαι εἰπεῖν: Ibid. p. 852, 25 βούλομαι ἐξελέγξαι: Ibid. p. 850, 21 ἤθελον παραδοῦναι: Il. β, 39 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεα—Τρωσί: Od. τ, 95 τὸν ξεῖνον ἔμελλον ἀμφὶ πόσει εἵρεσθαι: Il. ψ, 773 ἔμελλον ἐπαΐξασθαι. Even μέλλω ἐθελήσειν Plat. Rep. p. 347 A: Hdt. III. 72 οἱ μέν γε ψεύδονται τότε, ἐπεάν τι μέλλωσι—κερδήσεσθαι: and this idiom of the Fut. with μέλλω is the most usual. Id. VI. 86, 2 ταῦτα ὦν ὑμῖν ἀναβάλλομαι κυρώσειν ἐς τέταρτον μῆνα: Ibid. 88 Ἀθηναῖοι—οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτῃσι; Demosth. p. 31, 9 ἀναβάλλεται ποιήσειν τὰ δέοντα: Hdt. VI. 61 ἐλίσσετο τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον: Ibid. 5 ἔπεισε Λεσβίους δοῦναί οἱ νέας[a].

Obs. 6. Where the Aorist Participle has an idiomatic sense (as καμόντες), or where the Aorist is not in use, the present participles are found where we should expect the Aorist. We must remember that the present Participle performs also the functions of the Imperfect.

Obs. 7. In the difficult passage of Thuc. IV. 9 ἐπισπάσασθαι αὐτοὺς ἡγεῖτο προθυμήσεσθαι, if the Aor. follows the future, the time is dropped as being sufficiently brought forward by προθυμήσεσθαι: if the Aor. be taken before the future, the attractive character of the spot is stated, while its future effects are denoted by προθυμήσεσθαι.

Future.—See also §. 413.

§. 406. 1. The simple Future expresses both *futurity*, and *will* viewed as futurity—a present belief that something will presently be, as γράψω: it is used both as an absolute and relative tense; when used as the former, it signifies a simple future action; when as the latter, it signifies an action as future, in relation to and coincident with some other action in future time: ἐν ᾧ σὺ παιζεῖ, ἐγὼ γράψω: Il. δ, 164 ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή.

2. The absolute Future, like the Aorist and absolute Present, is used in general thoughts or statements, as expressing indefinite repetition; that an action may happen at several future moments,

[a] Lobeck. Phryn. 745 sqq. Stallb. Plat. Rep. 369 A. et Crit. 52, 6. Heind. Plat. Phæd. 67 B. Wunderlich ad Æsch. p. 175. Herm. Ajac. 1061. Elm. et Herm. Med. 1209.

but as not having yet happened, as only possible and supposable: Il. ε, 747 λάζετο δ' ἔγχος βριθὺ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη: Od. δ, 208 ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος, ᾧτε Κρονίων ὄλβον ἐπικλώσει. The three iterative forms are found together in Soph. Antig. 348 κρατεῖ δὲ (scil. ἀριφραδὴς ἀνήρ) μηχαναῖς θηρὸς ὀρεσσιβάτα, λασιαύχενά θ' ἵππον ὑπάξεται ἀμφίλοφον ζυγόν—καὶ ἀστυνόμους ὀργὰς ἐδιδάξατο,—παντοπόρος, ἄπορος ἐπ' οὐδὲν ἔρχεται τὸ μέλλον· Ἅιδα μόνον φεῦξιν οὐκ ἐπάξεται· νόσων δ' ἀμαχάνων φυγὰς ξυμπέφρασται (as present). So in poetry the future is used in comparisons, as circumstances, which are known to have happened frequently in past time, are supposed to be likely to happen in the same way in future time: Il. δ, 131 ἡ δὲ τόσον μὲν ἔεργεν (τὸ βέλος) ἀπὸ χροός, ὡς ὅτε μήτηρ παιδὸς ἐέργει μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ.

3. The second and third persons of the Future often express necessity or propriety—shall—must: Xen. Cyr. III. 3, 52 νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἔντιμος καὶ ἐλεύθερος ὁ βίος παρασκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινὸς καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται: Id. M. S. II. 1, 17 οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι—τι διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι, *if it is necessary that they shall fast*, &c.: Plat. Rep. p. 372 C D καὶ ὁ Γλαύκων ὑπολαβών· Ἄνευ ὄψου ἔφη, ὡς ἔοικας, ποιεῖς τοὺς ἄνδρας ἑστιωμένους. Ἀληθῆ, ἦν δ' ἐγώ, λέγεις· ἐπελαθόμην, ὅτι καὶ ὄψον ἕξουσιν· ἅλας τε δῆλον ὅτι καὶ ἐλάας καὶ τυρὸν—ἑψήσονται· καὶ τραγήματά που παραθήσομεν αὐτοῖς—, καὶ μύρτα καὶ φηγοὺς σποδιοῦσι πρὸς τὸ πῦρ, μετρίως ὑποπίνοντες· καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήνῃ μετὰ ὑγιείας, ὡς εἰκός, γηραιοὶ τελευτῶντες ἄλλον τοιοῦτον βίον τοῖς ἐκγόνοις παραδώσουσι. And in questions the first person has a deliberative force: τί ποιήσομεν, *what shall we do?*

Obs. 1. The second person of the future is used as a command: Eur. Med. 1320 λέγ' εἴ τι βούλει, χειρὶ δ' οὐ ψαύσεις πότε; St. Matt. vi. 5 οὐκ ἔσῃ: especially in a question with οὐ (see §. 748. and 413.), or simply for the Imperative: Il. κ, 88 γνώσεαι Ἀτρείδην Ἀγαμέμνονα.

4. The Present is sometimes elegantly expressed by the Future, (as the Future is by the Opt. with ἄν,) when the action is not represented as really taking place, but only as possible under certain conditions: so the poetic form βουλήσομαι, *volo*, sc. *si licet:* Soph. Œ. T. 1076 τοὐμὸν δ' ἐγὼ, κεἰ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι: Eur. Med. 259 τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι, ἤν μοι πόρος τις μηχανή τ' ἐξευρεθῇ πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν. So Plato, ἐθελήσω, προθυμήσομαι: Phæd. p. 78 A ἀλλὰ ταῦτα μὲν δὴ, ἔφη, ὑπάρ-

ξα, *hæc igitur sic erunt,* more elegant than *sunt;* so after relatives to mark the probable or looked for effect of the principal verb: Il. η, 172 βουλὴν Ἀργείοις ὑποθησόμεθ' ἥτις ὀνήσει.

5. The Future, especially in the Part., is used in the force of *μέλλειν, to be likely, or to intend to do any thing.* So Il. γ, 137 μαχήσονται (μέλλουσι μάχεσθαι) περὶ σεῖο: Thuc. V. 90 πείσοντα ὠφεληθῆναι, *should be profited by having the chance of*=μέλλοντα πείθειν. So in Sophocles and Euripides, the formula, τί λέξεις=τί μέλλεις λέγειν, *what are you going to say?,* when the speaker expects to hear something worse than what is already said: Med. 1310 οἴμοι τί λέξεις; ὥς μ' ἀπώλεσας, γύναι[a]. So in general statements to express general, indefinite frequency: Plat. Rep. 603 E ἀνὴρ ἐπιεικὴς ἀπολέσας τι ῥᾷστα οἴσει=μέλλει οἴσειν, *is likely to bear.* So G. T. 1 Cor. xv. 35 ἐρεῖ τις=τὶς μέλλει ἐρεῖν. So Heb. xi. 32.

Obs. 2. The Future has no Conjunctive, as being in itself an expression of future probability, and hence it is frequently interchanged with the Conjunctive, see §. 415; but the Aor. Conjunctive, with which it would agree in form did it exist, seems sometimes to have a future force, see §. 814. *Obs.* 3.

6. The Future Opt. is not used in independent sentences, or to express something now future, but is placed after a past verb to signify some intention, or wish, or result which was future at some time past[b], see §. 202. *Obs.* 1. So in the oratio obliqua the Fut. Opt. is used, where the Fut. Indic. would have been used in the oratio recta: Arist. Plut. 88 ἠπείλησ' ὅτι—βαδίοιμεν: Soph. Ant. 414 εἴ τις τοῦδ' ἀφειδήσοι πόνου, see §. 885. 3.: Soph. Œ. T. 1274 αὐδῶν τοσαῦθ' ὁθούνεκ' οὐκ ὄψοιντό νιν: Thuc. V. 7 ἀναλογιζομένων τὴν ἐκείνου ἡγεμονίαν πρὸς οἵαν ἐμπειρίαν γενήσοιτο[c]. Cf. Id. VI. 30 where κτήσοιντο and ὄψοιντο refer to the feelings of the Athenian soldiers at the time. Or sometimes in a relative clause, expressing an attribute or aim of the principal clause, it here=μέλλοι with infin., and nearly answers to the Latin future in *rus:* Plat. Rep. p. 416 C ἥτις παύσοι. Or sometimes in a conditional clause belonging to past time: Æsch. Pers. 369, see §. 855. *Obs.* 3.

Obs. 3. In translating into Greek, where the original speaker would have used ἐστί, the proper form for the *oratio obliqua* is εἴη—when ἔσται, then ἔσοιτο.

[a] Elm. Med. 1277. Pflugk Eur. Hec. 55.
[b] Dawes Misc. Crit. 103.
[c] In Soph. Antig. 505, if the reading be correct, it is used without any reference to past time: λέγοιτ' ἄν, εἰ μὴ γλῶσσαν ἐγκλείσοι φόβος. But perhaps the reading is ἐγκλείσει or ἐγκλείσαι.

Futurum III. or Exactum.

§. 407. 1. The Futurum Exactum is used only in independent sentences and expresses an action which is conceived of as past in some future time; Future in relation to time present, Past in relation to time future; and expresses, like the Perfect, the continuance of such an action in its consequences and effects: Hesiod. Opp. 177 καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν: Plat. Rep. p. 506 A οὐκοῦν ἡμῖν ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων: Ibid. p. 465 A πρεσβυτέρῳ μὲν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστετάξεται. This notion is expressed in the active (and sometimes in the middle) by a periphrasis of the Part. and the Future of εἶναι: Demosth. p. 54, 22 τὰ δέοντα ἐσόμεθα ἐγνωκότες καὶ λόγων ματαίων ἀπηλλαγμένοι. Where the Pft. has a Pres. sense, the Fut. Exactum has the force of the simple Future: so κεκτήσομαι, μεμνήσομαι, τεθνήξω[a].

Obs. 1. In many verbs the Fut. III. supplies the place of the simple Fut. pass., as in δέω, πιπράσκω, παύω, κόπτω; and it is not found in Homer except in this sense. The dramatists also are fond of using it for the simple Future passive; (hence it has been wrongly laid down that in Attic Greek the first Future passive is not used;) or is used together with it in the same sense; as in βάλλω, λέγω, &c. So in G. T., κεκράξονται, Luke xix. 40.

Obs. 2. The notion of the simple momentary occurrence of the future action which in Latin is expressed by the Fut. Exact., is expressed in dependent clauses by the Aor. Conj. with some conjunction compounded of ἄν, as ἐάν, ἐπάν, ἐπειδάν, ὅταν, πρὶν ἄν, ἐστ' ἄν, ὃς ἄν, &c.; as, ἐὰν τοῦτο γένηται, *si hoc factum fuerit;* the Aorist expressing the completion, the Conj. the futurity. But in a principal clause the notion of this tense is expressed either by the Aorist, leaving out of sight the notion of futurity, or supplying it from the context: ἐὰν ταῦτα λέξῃς, ἥμαρτες, *you will have erred;* or by the simple Fut., leaving the notion of completion to be supplied from the context: ὅταν ταῦτα γράψῃς, πορεύσομαι, *cum epistolam scripseris, profectus fuero.*

2. Sometimes the Fut. III. is used merely to express more vividly the certain or immediate occurrence of some future action (as the Pft. for the Future); as, Plat. Gorg. p. 469 D (of a tyrant) ἐὰν γὰρ ἄρα ἐμοὶ δόξῃ τινὰ τουτωνὶ τῶν ἀνθρώπων ὧν σὺ ὁρᾷς αὐτίκα μάλα δεῖν τεθνάναι, τεθνήξει οὗτος, ὃν ἂν δόξῃ· κἄν τινα δόξῃ μοι τῆς κεφαλῆς αὐτῶν κατεαγέναι δεῖν, κατεαγὼς ἔσται αὐτίκα μάλα, κἂν θολμάτιον διεσχίσθαι, διεσχισμένον ἔσται: cf. Il. α, 212 τετελεσμένον ἔσται: so Aristoph. Plut. 1201 πάντα σοι πεπράξεται, *all shall be done.*

[a] Stallb. Gorg. 469 D. Dawes Misc. Crit. 149. Elm. Acharn. 590.

Remarks on the periphrasis with μέλλω for the Future.

§. 408. The periphrasis of μέλλω for the Future, as μέλλω γράφειν, ἔμελλον γράφειν, μελλήσω γράφειν, (γράψειν—γράψαι) represents the action in the moment of its beginning to be developed, as either (*a*) in relation to the time present to the speaker, as μέλλω γράφειν, *while I speak, I intend now to write;* μέλλω γράψαι, *I intend to write;* (time undefined, action brought forward;) but the Aorist is not commonly found: Il. ω, 46 μέλλει μέν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι, *to kill;* ὀλλύναι, *to kill now;* or (*b*) to the time present to some past action, as ἔμελλον γράφειν, *when such an action, now past, was present, I intended to write;* or (*c*) to the time present to some future action; as, μελλήσω γράφειν, *when some action, yet future, becomes present, I shall intend to write:* but this last is often expressed by γράψω.

Obs. 1. Μέλλω is an auxiliary verb denoting *futurity, intention, probability;* ἐθέλω is also used in the same way, Hdt. IX. 89.

Obs. 2. In Homer ἔμελλον, generally with Fut. Infin., rarely with Pres. or Aor., is used to denote "*destiny,*" that such and such events were destined to occur; it is a sort of past future, as Od. η, 270 ἔμελλον ἔτι ξυνέσεσθαι ὀϊζυῖ; or *probability* that a person's character or position was such, that such or such a result might be expected, as Od. λ, 553 Αἴαν, οὐκ ἄρ' ἔμελλες οὐδὲ θανὼν λήσεσθαι. So Arist. Ach. 347 ἐμέλλετ' ἄρ' ἅπαντες ἀνασείειν βοήν, *I thought you would.* (See Impft. §. 398. *Obs.*)

§. 409. Table of the Primary and Secondary powers of Present and Aorist Absolute, and the Relative Tenses:—

I. Present (Absolute),	Primary:	An action now going on—undefined by the time of any other action.
§. 395. 1	Secondary:	*a.* Frequency—general statements.
§. 395. 2. 401. 6.	.....	*b.* Historic Present.
§. 396.	.....	*c.* For Pft. or Aor.
§. 397.	.....	*d.* For Future—indefinite—or to mark certainty.
§. 398. 2.	.....	*e.* An attempt to do something.
II. Aorist (Absolute),	Primary:	*a.* The simple verbal action.
		b. A past action, undefined by time.
§. 401. 2, 4.	Secondary:	*a.* A momentary action in narrations.
§. 402. 1, 2.	.....	*b.* Repeated action.
§. 402. 1, 2.	.....	*c.* Habitual practice.
§. 402. 3.	.....	*d.* Comparison or Simile.

§. 403. 1. Secondary: *e.* Emphatic thoughts or feelings.
§. 403. 2. ..... *f.* Instantaneous Future.
§. 403. Obs. 3. ..... *g.* Attempt, as if already taken place.
§. 403. 3. ..... *h.* Command in shape of question.
§. 404. ..... *i.* Seemingly for Pft. and Plpft.

III. Imperfect, Primary: Action in course of completion in time past, coincidently with another past action.

§. 398. 2. Secondary: *a.* Imperfect action—attempt.
§. 398. 3. ..... *b.* Conditional.
§. 398. 4. ..... *c.* For Present.
§. 398. 5. ..... *d.* An action which seemed different from what it really is.
§. 401. 1. ..... *e.* Continuance.
§. 402. 2. ..... *f.* Frequency.

IV. Perfect, Primary: An action completed at the present time.

§. 399. 3. Secondary: *a.* An action continuing in its effects.
§. 399. 3. Obs. 4. ..... *b.* Strong exhortation (in Imperative).
§. 399. 3. Obs. 5. ..... *c.* Pres. Pft.
§. 399. 3. Obs. 6. ..... *d.* Frequency, as Present.
§. 399. 4. ..... *e.* Future, as Present.

V. Plpft., Primary: An action completed at some past time.

§. 400. 2. Secondary: *a.* Past action continuing in its effects in time past.
§. 400. 2. ..... *b.* Impft. of Pres. Pft.

VI. Future, Primary: An action about to go on coincidently with with some future action.

§. 400. 2. Secondary: *a.* Probable repetition in future time.
§. 400. 2. ..... *b.* Comparison.
§. 400. 3. ..... *c.* Necessity.
§. 400. 4. ..... *d.* For Pres.—Possibility for fact.
§. 400. 5. ..... *e.* Intention.

VII. Fut. Exactum (III.), Primary: Action which will be past in time future.

§. 407. 1. Secondary: *a.* Continuance in time future.
§. 407. 2. ..... *b.* For simple Future.

MOODS.

Meaning of the term Mood.—Division of Moods[a].

§. 410. 1. The Predicate which, as we have seen, stands in certain relations to the subject, and to the time present to the speaker, stands thirdly in certain relations to the conception of the speaker. Every action or state may be represented either as a physical fact existing independently of the mind of the speaker, or as a mental act, conceived in the mind; hence our modes of conception are two, *direct,* arising from *perception* of something as really existing in time present or past as a physical fact; *indirect,* arising from a *supposition* of such existence, a mental act.

2. Hence arise the following moods (*modus concipiendi* or *loquendi*):—

a. The Indicative, to express an act of perception of something conceived as *really* in existence in time present or past, as a physical fact; as, *τὸ ῥόδον θάλλει—οἱ πολέμιοι ἀπέφυγον.*

The Subjunctive, to express an act of supposition, a mental act; either present supposition, of things supposed now to exist or to be about to exist; or past supposition, of things supposed to have existed, or to have been about to exist in time past; so the Subjunctive is divided into

b. The Subjunctive of the principal tenses (Conjunctive), to express an act of supposition either present or future; as, *ἴωμεν, let us now go; τί ποιῶμεν; what shall we do? ἐπαγγέλλω, ἐπαγγελῶ, ἐπήγγελκα ἵνα εἴδῃς.*

c. The Subjunctive of the historic tenses (Optative), to express a past act of supposition; as, *οὐκ εἶχον ὅποι τραποίμην, I did not know where I could go; ἐπήγγελλον, ἐπηγγέλκειν, ἐπήγγειλα ἵν' εἰδείης.*

d. The Imperative is the proper expression of a wish delivered as a command to some one, either present or conceived of as present; as, *γραφέτω, scribito.*

Obs. Properly speaking, the Indicative could have no Future tense, as things future are not objects of real perception; but as the mind of the speaker, throwing itself forward as it were into the future, conceives things future as if really existing, the Indicative has a Future tense.

[a] Herm. de Part. ἄν 76. 599. Dissen Kleine Schriften, p. 23.

Secondary meaning of the Conjunctive and Optative.

§. 411. 1. Primarily then the Conjunctive expresses a *present* or *future supposition, founded on present existing circumstances;* the Optative a *past supposition, founded on past circumstances.* Now as a supposition of the former kind presents itself more vividly to the mind, and approaches nearer to reality than the latter, the Conjunctive is used to express something which if not real is very near it; something of which it may with very nearly certainty be expected that it will take place; something more than a supposition —a very high degree of *probability;* while the Optative is used to express a supposition of something which may take place, but with very little expectation of its really doing so—*possibility:* εἰ τοῦτο λέγοις, *if you say this*—but I have no expectation you will—ἁμαρτάνοις ἄν, *you would be wrong;* but I have no expectation of your being wrong: ἐὰν τοῦτο λέγῃς, *I expect that you will say so;* hence the Optative is used to express a wish, this being considered as an indefinite possibility.—(See the *Optative.*)

Observations on the general power of the Moods.

2. There are three ways in which any thing may be spoken of; as really existing—as contingent—as necessary. It is usually laid down[a] that these notions are expressed by the Indicative, Subjunctive, and Imperative, respectively: but this does not seem to be altogether true; for though the Indicative may generally express a reality, and the Subjunctive a contingency, yet the proper force of the Imperative is the expression of a wish in which no notion of necessity is implied. The notion of necessity is generally expressed in Greek by δυνατὸν εἶναι, μέλλειν, χρῆναι, δεῖν, ἀναγκὴν εἶναι &c. or by verbal adjectives in τός or τέος, or modal adverbs, such as δή, μήν, ἴσως, ἄν &c., and these expressions are joined with all the moods; as, τοῦτο ποιεῖν ἀναγκαῖόν ἐστιν, ἀναγκαῖον ἂν εἴη, ἀναγκαῖον ἔστω, δύναμαι, δυναίμην ἂν ποιεῖν, ἐὰν δύνωμαι ποιεῖν. The Indicative may express what is yet only a contingency; as, τὸ ῥόδον ἀνθήσει—while the Optative is often a mild way of expressing a certainty; as, λέγοιμ' ἄν, *dixerim,* for λέγω. The Conjunctive seems to come nearest to the notion of necessity, as expressing an action which, though not really existing, is conceived as almost certain to exist.

Obs. It must be observed that the notions of cause, possibility, necessity,

[a] Herm. de Emend. Gr. Gr. p. 204.

and probability, though mental acts, are occasionally expressed by the Indicative mood, regard being had rather to the physical facts, which they represent. On the other hand, physical facts may be regarded subjectively, as implying certain mental acts, and then they are expressed by the Subjunctive. This will explain many apparently anomalous uses of the Moods.

Indicative.

§. 412. The Predicate in the Indicative is represented as known, or conceived, to be a real, certain fact, past or present; when future or contingent events are considered as certain, they may in respect of this certainty be expressed by the Indicative; as, *τὸ ῥόδον ἀνθεῖ —ἤνθησεν—ἀνθήσει*: *εἰ τοῦτο λέγεις ἁμαρτάνεις*: here *λέγεις* does not express an actual fact, but only something looked at for the time as a fact.

Obs. The use of the Indic. is very wide in Greek: it is frequently used instead of the Conj. and Opt., to place things more before one, as really happening, rather than as mere suppositions; to effect which was a principle which guided the Greeks in the choice of their expression. (See *Oratio Obliqua.*) So *ὁ παῖς ἔλεξεν, ὅτι Σωκράτης ἐν τῷ τῶν γειτόνων προθύρῳ ἕστηκε καὶ οὐκ ἐθέλει εἰσιέναι*: Xen. Cyr. II. 2, 1 *ἀεὶ μὲν οὖν ἐπεμέλετο ὁ Κῦρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται.* So also when a supposed case is represented as if it had actually happened: *καὶ δὴ τεθνᾶσι, suppose them dead; ἀδικεῖ τὶς ἑκών, supposing one voluntarily commits wrong.*—(See §. 860. 8.) So G. T. 1 Cor. xv. 13 *ἐρεῖ τις.* So Luke xi. 5, if the interrogative *τίς* be read *τὶς*, comes under this idiom.

Indicative Future.—See also §. 406.

§. 413. 1. The proper notion of the Future Indicative is of an action not as yet really happening, but conceived as certain to happen hereafter. Since therefore the notion of futurity implies a sort of contingency, while the Indicative expresses certainty, the Indicative Future is often used as a polite way of expressing a desire; the Future representing the action commanded as a contingency, depending in some sort on the will of the person to whom it is addressed, the Indicative expressing a confident expectation of its fulfilment: Il. *κ*, 88 *ὦ Νέστορ—, γνώσεαι Ἀτρείδην*: Id. 235 *Τυδείδη—, τὸν μὲν δὴ ἕταρόν γ' αἱρήσεαι*: Od. *β*, 270 *Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσεαι, οὐδ' ἀνοήμων*: cf. Xen. Cyr. I. 6, 33. Id. Hell. II. 3, 34 *ὑμεῖς οὖν, ἐὰν σωφρονῆτε, οὐ τούτου, ἀλλ' ὑμῶν φείσεσθε*: Plat. Rep. p. 432 C *ὅρα οὖν καὶ προθύμου κατιδεῖν, ἐάν πως πρότερος ἐμοῦ ἴδῃς, καί μοι φράσεις*[a]: Id. Protag. p. 338 A *ὡς οὖν ποιήσετε, καὶ πείθεσθέ μοι*: Eur. Hipp. 402 *οὐδεὶς ἀντερεῖ βουλεύμασιν.*

[a] Stallb. ad loc.

2. Opposed to this polite way of expressing a desire is the use of the Future Indicative, used interrogatively to express a strong command, accompanied with a sort of irony; as, οὐ παύσῃ λέγων; *non desines dicere?* for *desine dicere:* Eur. Androm. 1062 οὐχ ὅσον τάχος χωρήσεταί τις Πυθικὴν πρὸς ἑστίαν—; Plat. Symp. init. οὐ περιμενεῖς; (*will you not wait*[a]*?*) Demosth. p. 72 init. οὐ φυλάξεσθ', ἔφην, ὅπως μὴ—δεσπότην εὕρητε[b]; When the command is negative, οὐ μὴ is used, and when a positive and negative command stand together, οὐ is used with the former, and μὴ added to the latter; as, Arist. Ran. 524 οὐ μὴ φλυαρήσεις, for μὴ φλυάρει; Id. Nub. 505 οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί, for μὴ λάλει, ἀλλ' ἀκολούθει: Soph. Aj. 75 οὐ σίγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς; Plat. Symp. p. 175 A οὔκουν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις; See §. 748.

3. This same interrogative form is sometimes used in the first person for the Conjunctive; as, Eur. Andr. 1212 οὐ σπαράξομαι κόμαν; οὐκ ἐπιθήσομαι δ' ἐμῷ κάρᾳ κτύπημα χειρὸς ὀλοόν, for σπαράξωμαι, ἐπιθῶμαι.

Conjunctive and Optative.

§. 414. 1. The Predicate both in the Conjunctive and Optative is represented as something supposed, therefore uncertain, possible; and these moods are divided, as to their relations of time, into the Subjunctive of the principal tenses (Conjunctive), and the Subjunctive of the historic tenses (Optative); the Optative standing to the historic, as the Conjunctive does to the principal tenses; the so called Pres. Opt. is the Conjunctive of the Impft., the Opt. Pft. is the Conjunctive of the Plpft.; hence it is seen how imperfect a notion the name Optative conveys of the nature and powers of the Mood to which it is applied.

2. The Conj. and Opt. represent their predicate as depending on an act of the mind; as, οὐκ οἶδα τί εἴπω, or on an expression of such an act; as, λέγε τί εἴπω: but this supposition or expression thereof is sometimes not expressly stated; as, τί εἴπω; *quid dicam?* and so in form is independent. The cases in which this occurs are given in the following Section.

Conjunctive for Indicative Future.

§. 415. 1. The Conjunctive is mostly dependent: in independent clauses it is used for the Indicative Future, as a sort of Imperative

[a] Stallb. ad loc. [b] Bremi ad loc.

(Conj. adhortativus), or to express deliberation (Conjunctivus deliberativus).

2. This Conjunctive expresses something future, the realisation of which is expected from the present position of circumstances, and differs from the Future, only in that the latter does not express the future action as merely something which we have reason to expect, but as (by anticipation) something certain. The affinity between these two expressions is clear; the Future in reality depends on a supposition as well as the Conj. This use of the Conjunctive in positive sentences occurs only in epic writers, but in negative sentences it is found, though but rarely, in Attic Greek: Il. β, 459 καὶ ποτέ τις εἴπῃσιν, *it may be expected that one would, will say;* (in verse 462 we find the Fut., ὥς ποτέ τις ἐρέει:) Il. η, 197 οὐ γάρ τίς με βίῃ γε ἑκὼν ἀέκοντα δίηται: Il. α, 262 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, as things are at present, *I may not expect to see* (οὐδὲ ὄψομαι, I shall certainly not see): Od. ξ, 201 οὐκ ἔστ' οὗτος ἀνὴρ διερὸς βροτός, οὐδὲ γένηται[a], *nor can he ever be=he will never be:* Od. π, 437 οὐκ ἔστ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται, *it is not possible to conceive that he will be:* Plat. Legg. p. 942 C οὔτ' ἔστιν, οὔτε ποτὲ γένηται κρεῖττον.

Obs. 1. So in Attic the Conj. is used with οὐδὲ μή, where the predicate depends on the fear and anxiety of the speaker: Plat. Rep. p. 492 E οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, *nor need we fear that;* but see §. 748.

Obs. 2. On the Homeric use of Conj. with ἄν, κέ, see §. 424. 3. ζ.

Conjunctivus Adhortativus.

§. 416. 1. The first person singular Conj. sometimes expresses a strong desire or wish, "*let me,*" the first plural *exhortation, admonition.* The predicate expresses a desire of some supposed action which arises from the *present state* of things, (wherefore the Opt. is not used in this way;) as, ἴωμεν, *eamus, suppose we go, it is time to go:* Od. χ, 77 ἔλθωμεν δ' ἀνὰ ἄστυ: Il. χ, 450 ἴδωμ', ὅτιν' ἔργα τέτυκται: Eur. Heracl. 558 σαφῶς κελεύεις· μὴ τρέσῃς μιάσματος τοὐμοῦ μετασχεῖν, ἀλλ' ἐλεύθερος θάνω.—So in a sort of *oratio obliqua,* ἄγε, φέρε, ἔα (also, though more rarely, δεῦρο), ἴωμεν. So St. Matt. vii. 4 ἄφες ἐκβαλῶ, *let me pull out.* So mostly in the Post-Homeric dialect, especially in the first person singular, generally preceded by these words, as we find it also in Homer; as,

Il. ι, 60 ἀλλ' ἄγ', ἐγὼν ἐξείπω,—καὶ πάντα διίξομαι: Hdt. VII. 103 φέρε, ἴδω: Plat. Phæd. p. 63 B φέρε δή, ἦ δ' ὅς, πειραθῶ πρὸς ὑμᾶς—ἀπολογήσα-

[a] Nitzsch ad loc.

σθω: Id. Soph. p. 239 B ἴα σκεψώμεθα. Sometimes also joined with the Imperative: as, Il. ζ, 340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω: Il. ψ, 71 θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω. And it is sometimes as Imper. in first person without φέρε, ἄγε: Eur. Hipp. 1354 σχές, ἀνείρηκάς σῶμ' ἀναπαύσω, *let me rest my weary body*[a]. So with μή implying advice: Il. α, 26 μή σε γέρον κιχείω ἐγὼ παρὰ νηυσὶ κορωνίσι, *let me not catch you.*

Obs. 1. In the second and third person this exhortation generally assumes the form of a wish, and therefore is generally expressed by the Opt.: Il. ν, 119 ἀλλ' ἄγε δ', ἡμεῖς τέρ μιν ἀποτρωπώμεθ' ὀπίσσω αὐτόθεν, ἤ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ παραστάιη. δοίη δὲ κράτος μέγα: Od. χ, 77 ἔλθωμεν δ' ἀνὰ δόμον, δοίη δ' ἀλόχοισι γένοιτο, though the third sing. Conj. is sometimes used as a strong prohibition: Hdt. VIII. 10 μὴ γένηται: and permissively, Il. γ, 257 τοὶ δὲ νείκεστοι: as a wish, Soph. Phil. 1095 εἴθ'—ἕλοιό με, and regularly in the second person with μή as a prohibition, see §. 420.

2. It also expresses assent to something which cannot really be wished for; as, Arist. Equites 700 εἰ μὴ σ' ἐκπίοιν κἀξ' ἐκροφήσας αὐτὸς ἐπιδιαρραγῶ.

§. 417. The Conj. in all its persons (though more usually in the first) is used in a question or other sentence, implying *doubt, deliberation*, where the speaker considers with himself what, under present circumstances, it is right or best for him to do (Angl. *must*). (Conjunctivus deliberativus.) So φῇ τις; *must one say?* Plat. Phil. 15 D πόθεν τις ἀρξώμεθα: Demosth. τί καὶ ποιῶμεν: Ibid. ταῦθ' οὕτως πιστεύωμεν: *must these believe these things?*

Il. α, 150 πῶς τις τοι τοσσόνδε ἔπος πειθήσεται Ἀχαιών: Od. ε, 465 ὦ μοι ἐγώ, τί πάθω: τί τ' ἐν κραδίῃ μεμονώτι γένηται; *what must I do now?* Æsch. Eum. 791. 821 τί δράσω: γένωμαι: (for τί γένω.): Eur. Hec. 1057 τί βῶ: τί στῶ; τί κλύω: Id. Ion 758 εἴσωμεν ἢ ἐγκύρσωμεν: Id. Med. 1275 παρέλθω δομάτων; Ibid. 1271 κλαῦσω, τί δράσω: τοῦ φύγω κατοικτίσας γόους: So Soph. Œ. C. 170 τοῦ τις ἀφικοίμην ἄλλης: *whither should one go?* Plat. Legg. p. 835 A ἀμελήσω χρόνου—κατασκευάσωμεν τίνα, εἴτε τιμωρίας εἴτε καὶ δίκας τινὸς ἕνεκα—διανοηθῶμεν, *whether they—will be:* Eur. H. F. 1417 τοῦ οὖν ἔτ' εἴσομαι: Arist. Aves 104 ἔ τι πυθόμεθα, *what must we believe?* In the oratio obliqua, (see §. 557.): τίνα πόλιν, ἔφασαν εἴσοιμεν, ἢ ἐγκύροιμεν: Il. ν, 450 δεῦρο δέ μοι κοῦρε μάλιστα—, ἢ μὲν—θείω, ἢ δὲ—δαμάσσω: Xen. Cyr. VIII. 2. 16 τί δὲ ἐποιοῦμεν—εἰκὸς πᾶν εἰ Χαονῶν τοῦτον δοῖ. Sometimes the expression of doubt is ironical: Arist. Lys. 330 ἵνα γε δὴ ἐπιμένω σιωπῶν: *must I be silent for you?* So frequently after βουλοίμην, βουλοίμεθ': Plat. Gorg. p. 454 C βουλοίμην τοῦ ἕνεκα ἐρωτᾶν τοιαῦτα: Id. Phæd. p. 63 E εἴτε τι ἀνάγκη προσθῇς ἢ ἀφέλῃς: so after θέλω. Soph. Electr. So θέλω μείνωμεν αὐτοῦ: so Luke xx. 24.

Obs. 2. So G. T. Matt. v. 25 μετ' αὐτοῦ—τί φάγωμεν: Mark xii 14 δῶμεν ἢ μὴ δῶμεν: Luke xxiii. 31 ἐν τῷ ξηρῷ τί γένηται:

Obs. 3. For Conjunctive Aorist, see §. 405.

[a] Eur. Med. 242. Herad. 554. [b] Herm. Parv. to 11. 4.

Optative in its secondary sense.

§. 418. The **Optative**, in its secondary sense, expresses a **supposition**, without any notion of its realisation; as arising in past time from past circumstances, it is represented as farther off from reality than the Conjunctive. The predicate is merely something supposed or assumed—a *possibility;* hence the Opt. is used to express

a. A **supposition** without any notion of the realisation thereof:

Od. ξ, 193 εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἡμὲν ἐδωδή, ἡδὲ μέθυ γλύκερον—, ἄλλοι δ' ἐπὶ ἔργον ἔποιεν, ῥηϊδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα οὔτι διαπρήξαιμι, λέγων ἐμὰ κήδεα θυμοῦ, i. e. *sit sane nobis satis cibi, aliique in opere occupati sint: ego tamen, ut res ita se habeat, haud facile omnia perficiam:* Plat. Phæd. p. 85 E ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο, *animo exstincto tum sane corpus imbecillitatem suam ostendat et—intercidat:* Id. Rep. p. 362 D οὐκοῦν—ἀδελφὸς ἀνδρὶ παρείη, "*frater adesto viro.*" Stallb. See also §. 426. 1.

b. A **wish.** (In negative wishes, with μή, never οὐ.)

Od. α, 265 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς! πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε (κ' is κέν=εἰ τοῦτο γένοιτο): Od. α, 386 μή σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων ποιήσειεν! Il. χ, 304 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην! Soph. Aj. 550 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' ἂν οὐ κακός (ἄν=εἰ τοῦτο γένοιτο). This expression of a wish commonly assumes the form of an hypothetical antecedent sentence, being prefaced by εἰ, εἴθε, εἰ γάρ (§. 855. *Obs.* 1.): Od. γ, 205 εἰ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν παραθεῖεν! So in formulas of wishing and conjuring prefaced by οὕτω: Il. ν, 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἴην—, ὡς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα. And in poetry the wish is expressed as a final sentence, prefaced by ὡς (*ut, utinam*): Il. σ, 107 ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο! Eur. Hipp. 407 ὡς ὄλοιτο παγκακῶς! So Æsch. Ag. 319 ὡς λέγοις πάλιν.

Obs. 1. When the speaker feels that his wish cannot be realised, the Impft. or Aor. Ind. are used; as, εἴθε τοῦτο ἐγίγνετο! *utinam hoc fieret! εἴθε τοῦτο ἐγένετο! utinam hoc factum esset!* So, ὤφελες γράψαι! *would that you had written!* and also, ὡς, εἴθε (αἴθε) ὤφελον γράψαι! *would that I had written!* See §. 856. *Obs.* 2.

Obs. 2. In English and German the wish is expressed as in Greek, by the Ind. or Opt.: *had he but written! would he but write!* In Latin by the Conj.; as, *utinam hoc fiat!* wherein is contained the notion of its realisation; and in the Opt. only when such notion is to be excluded, as *utinam Deus essem!*

c. A **command** is expressed in a civil way as a wish:

Od. ο, 24 ἀλλὰ σύγ' ἐλθὼν αὐτὸς ἐπιτρέψειας ἕκαστα δμωάων ἥτις τοι ἀρίστη φαίνεται εἶναι: Od. ξ, 408 τάχιστά μοι ἔνδον ἑταῖροι εἶεν: Il. ω, 144 κήρυξ τίς οἱ ἔποιτο γεραίτερος: Aristoph. Vesp. 1431 ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην: Xen. Anab. III. 2, 37 εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγοῖτο.

Futurum III. or Exactum.

§. 407. 1. The Futurum Exactum is used only in independent sentences and expresses an action which is conceived of as past in some future time; Future in relation to time present, Past in relation to time future; and expresses, like the Perfect, the continuance of such an action in its consequences and effects: Hesiod. Opp. 177 καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν: Plat. Rep. p. 506 A οὐκοῦν ἡμῖν ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων: Ibid. p. 465 A πρεσβυτέρῳ μὲν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστετάξεται. This notion is expressed in the active (and sometimes in the middle) by a periphrasis of the Part. and the Future of εἶναι: Demosth. p. 54, 22 τὰ δέοντα ἐσόμεθα ἐγνωκότες καὶ λόγων ματαίων ἀπηλλαγμένοι. Where the Pft. has a Pres. sense, the Fut. Exactum has the force of the simple Future: so κεκτήσομαι, μεμνήσομαι, τεθνήξω[a].

Obs. 1. In many verbs the Fut. III. supplies the place of the simple Fut. pass., as in δέω, πιπράσκω, παύω, κόπτω; and it is not found in Homer except in this sense. The dramatists also are fond of using it for the simple Future passive; (hence it has been wrongly laid down that in Attic Greek the first Future passive is not used;) or is used together with it in the same sense; as in βάλλω, λέγω, &c. So in G. T., κεκράξονται, Luke xix. 40.

Obs. 2. The notion of the simple momentary occurrence of the future action which in Latin is expressed by the Fut. Exact., is expressed in dependent clauses by the Aor. Conj. with some conjunction compounded of ἄν, as ἐάν, ἐπάν, ἐπειδάν, ὅταν, πρὶν ἄν, ἐστ' ἄν, ὃς ἄν, &c.; as, ἐὰν τοῦτο γένηται, *si hoc factum fuerit*; the Aorist expressing the completion, the Conj. the futurity. But in a principal clause the notion of this tense is expressed either by the Aorist, leaving out of sight the notion of futurity, or supplying it from the context: ἐὰν ταῦτα λέξῃς, ἥμαρτες, *you will have erred;* or by the simple Fut., leaving the notion of completion to be supplied from the context: ὅταν ταῦτα γράψῃς, πορεύσομαι, *cum epistolam scripseris, profectus fuero.*

2. Sometimes the Fut. III. is used merely to express more vividly the certain or immediate occurrence of some future action (as the Pft. for the Future); as, Plat. Gorg. p. 469 D (of a tyrant) ἐὰν γὰρ ἄρα ἐμοὶ δόξῃ τινὰ τουτωνὶ τῶν ἀνθρώπων ὧν σὺ ὁρᾷς αὐτίκα μάλα δεῖν τεθνάναι, τεθνήξει οὗτος, ὃν ἂν δόξῃ· κἄν τινα δόξῃ μοι τῆς κεφαλῆς αὐτῶν κατεαγέναι δεῖν, κατεαγὼς ἔσται αὐτίκα μάλα, κἂν θοἰμάτιον διεσχίσθαι, διεσχισμένον ἔσται: cf. Il. α, 212 τετελεσμένον ἔσται: so Aristoph. Plut. 1201 πάντα σοι πεπράξεται, *all shall be done.*

[a] Stallb. Gorg. 469 D. Dawes Misc. Crit. 149. Elm. Acharn. 590.

Remarks on the periphrasis with μέλλω for the Future.

§. 408. The periphrasis of μέλλω for the Future, as μέλλω γράφειν, ἔμελλον γράφειν, μελλήσω γράφειν, (γράψειν—γράψαι) represents the action in the moment of its beginning to be developed, as either (*a*) in relation to the time present to the speaker, as μέλλω γράφειν, *while I speak, I intend now to write;* μέλλω γράψαι, *I intend to write;* (time undefined, action brought forward;) but the Aorist is not commonly found: Il. ω, 46 μέλλει μέν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι, *to kill;* ὀλλύναι, *to kill now;* or (*b*) to the time present to some past action, as ἔμελλον γράφειν, *when such an action, now past, was present, I intended to write;* or (*c*) to the time present to some future action; as, μελλήσω γράφειν, *when some action, yet future, becomes present, I shall intend to write:* but this last is often expressed by γράψω.

Obs. 1. Μέλλω is an auxiliary verb denoting *futurity, intention, probability;* ἐθέλω is also used in the same way, Hdt. IX. 89.

Obs. 2. In Homer ἔμελλον, generally with Fut. Infin., rarely with Pres. or Aor., is used to denote "*destiny,*" that such and such events were destined to occur; it is a sort of past future, as Od. η, 270 ἔμελλον ἔτι ξυνέσεσθαι ὀϊζυῖ; or *probability* that a person's character or position was such, that such or such a result might be expected, as Od. λ, 553 Αἴαν, οὐκ ἄρ' ἔμελλες οὐδὲ θανὼν λήσεσθαι. So Arist. Ach. 347 ἐμέλλετ' ἄρ' ἅπαντες ἀνασείειν βοήν, *I thought you would.* (See Impft. §. 398. *Obs.*)

§. 409. Table of the Primary and Secondary powers of Present and Aorist Absolute, and the Relative Tenses:—

I. Present (Absolute),	Primary:	An action now going on—undefined by the time of any other action.
§. 395. 1	Secondary:	*a.* Frequency—general statements.
§. 395. 2. 401. 6.	.....	*b.* Historic Present.
§. 396.	.....	*c.* For Pft. or Aor.
§. 397.	.....	*d.* For Future—indefinite—or to mark certainty.
§. 398. 2.	.....	*e.* An attempt to do something.
II. Aorist (Absolute),	Primary:	*a.* The simple verbal action.
		b. A past action, undefined by time.
§. 401. 2, 4.	Secondary:	*a.* A momentary action in narrations.
§. 402. 1, 2.	.....	*b.* Repeated action.
§. 402. 1, 2.	.....	*c.* Habitual practice.
§. 402. 3.	.....	*d.* Comparison or Simile.

§. 403. 1. Secondary: *e.* Emphatic thoughts or feelings.
§. 403. 2. ..... *f.* Instantaneous Future.
§. 403. *Obs.* 3. ..... *g.* Attempt, as if already taken place.
§. 403. 3. ..... *h.* Command in shape of question.
§. 404. ..... *i.* Seemingly for Pft. and Plpft.

III. Imperfect, Primary: Action in course of completion in time past, coincidently with another past action.
§. 398. 2. Secondary: *a.* Imperfect action—attempt.
§. 398. 3. ..... *b.* Conditional.
§. 398. 4. ..... *c.* For Present.
§. 398. 5. ..... *d.* An action which seemed different from what it really is.
§. 401. 4. ..... *e.* Continuance.
§. 402. 2. ..... *f.* Frequency.

IV. Perfect, Primary: An action completed at the present time.
§. 399. 3. Secondary: *a.* An action continuing in its effects.
§. 399. 3. *Obs.* 4. ..... *b.* Strong exhortation (in Imperative).
§. 399. 3. *Obs.* 5. ..... *c.* Pres. Pft.
§. 399. 3. *Obs.* 6. ..... *d.* Frequency, as Present.
§. 399. 4. ..... *e.* Future, as Present.

V. Plpft., Primary: An action completed at some past time.
§. 400. 2. Secondary: *a.* Past action continuing in its effects in time past.
§. 400. 2. ..... *b.* Impft. of Pres. Pft.

VI. Future, Primary: An action about to go on coincidently with with some future action.
§. 406. 2. Secondary: *a.* Probable repetition in future time.
§. 406. 2. ..... *b.* Comparison.
§. 406. 3. ..... *c.* Necessity.
§. 406. 4. ..... *d.* For Pres.—Possibility for fact.
§. 406. 5. ..... *e.* Intention.

VII. Fut. Exactum (III.), Primary: Action which will be past in time future.
§. 407. 1. Secondary: *a.* Continuance in time future.
§. 407. 2. ..... *b.* For simple Future.

MOODS.

Meaning of the term Mood.—Division of Moods[a].

§. 410. 1. The Predicate which, as we have seen, stands in certain relations to the subject, and to the time present to the speaker, stands thirdly in certain relations to the conception of the speaker. Every action or state may be represented either as a physical fact existing independently of the mind of the speaker, or as a mental act, conceived in the mind; hence our modes of conception are two, *direct,* arising from *perception* of something as really existing in time present or past as a physical fact; *indirect,* arising from a *supposition* of such existence, a mental act.

2. Hence arise the following moods (*modus concipiendi* or *loquendi*):—

a. The Indicative, to express an act of perception of something conceived as *really* in existence in time present or past, as a physical fact; as, *τὸ ῥόδον θάλλει—οἱ πολέμιοι ἀπέφυγον.*

The Subjunctive, to express an act of supposition, a mental act; either present supposition, of things supposed now to exist or to be about to exist; or past supposition, of things supposed to have existed, or to have been about to exist in time past; so the Subjunctive is divided into

b. The Subjunctive of the principal tenses (Conjunctive), to express an act of supposition either present or future; as, *ἴωμεν, let us now go; τί ποιῶμεν; what shall we do? ἐπαγγέλλω, ἐπαγγελῶ, ἐπήγγελκα ἵνα εἴδῃς.*

c. The Subjunctive of the historic tenses (Optative), to express a past act of supposition; as, *οὐκ εἶχον ὅποι τραποίμην, I did not know where I could go; ἐπήγγελλον, ἐπηγγέλκειν, ἐπήγγειλα ἵν' εἰδείης.*

d. The Imperative is the proper expression of a wish delivered as a command to some one, either present or conceived of as present; as, *γραφέτω, scribito.*

Obs. Properly speaking, the Indicative could have no Future tense, as things future are not objects of real perception; but as the mind of the speaker, throwing itself forward as it were into the future, conceives things future as if really existing, the Indicative has a Future tense.

[a] Herm. de Part. ἄν 76. 599. Dissen Kleine Schriften, p. 23.

Secondary meaning of the Conjunctive and Optative.

§. 411. 1. Primarily then the Conjunctive expresses a *present* or *future supposition, founded on present existing circumstances;* the Optative a *past supposition, founded on past circumstances.* Now as a supposition of the former kind presents itself more vividly to the mind, and approaches nearer to reality than the latter, the Conjunctive is used to express something which if not real is very near it; something of which it may with very nearly certainty be expected that it will take place; something more than a supposition —a very high degree of *probability;* while the Optative is used to express a supposition of something which may take place, but with very little expectation of its really doing so—*possibility:* εἰ τοῦτο λέγοις, *if you say this*—but I have no expectation you will—ἁμαρτάνοις ἄν, *you would be wrong;* but I have no expectation of your being wrong: ἐὰν τοῦτο λέγῃς, *I expect that you will say so;* hence the Optative is used to express a wish, this being considered as an indefinite possibility.—(See the *Optative.*)

Observations on the general power of the Moods.

2. There are three ways in which any thing may be spoken of; as really existing—as contingent—as necessary. It is usually laid down[a] that these notions are expressed by the Indicative, Subjunctive, and Imperative, respectively: but this does not seem to be altogether true; for though the Indicative may generally express a reality, and the Subjunctive a contingency, yet the proper force of the Imperative is the expression of a wish in which no notion of necessity is implied. The notion of necessity is generally expressed in Greek by δυνατὸν εἶναι, μέλλειν, χρῆναι, δεῖν, ἀναγκὴν εἶναι &c. or by verbal adjectives in τός or τέος, or modal adverbs, such as δή, μήν, ἴσως, ἄν &c., and these expressions are joined with all the moods; as, τοῦτο ποιεῖν ἀναγκαῖόν ἐστιν, ἀναγκαῖον ἂν εἴη, ἀναγκαῖον ἔστω, δύναμαι, δυναίμην ἂν ποιεῖν, ἐὰν δύνωμαι ποιεῖν. The Indicative may express what is yet only a contingency; as, τὸ ῥόδον ἀνθήσει—while the Optative is often a mild way of expressing a certainty; as, λέγοιμ' ἄν, *dixerim,* for λέγω. The Conjunctive seems to come nearest to the notion of necessity, as expressing an action which, though not really existing, is conceived as almost certain to exist.

Obs. It must be observed that the notions of cause, possibility, necessity,

[a] Herm. de Emend. Gr. Gr. p. 204.

and probability, though mental acts, are occasionally expressed by the Indicative mood, regard being had rather to the physical facts, which they represent. On the other hand, physical facts may be regarded subjectively, as implying certain mental acts, and then they are expressed by the Subjunctive. This will explain many apparently anomalous uses of the Moods.

Indicative.

§. 412. The Predicate in the Indicative is represented as known, or conceived, to be a real, certain fact, past or present; when future or contingent events are considered as certain, they may in respect of this certainty be expressed by the Indicative; as, *τὸ ῥόδον ἀνθεῖ —ἤνθησεν—ἀνθήσει*: *εἰ τοῦτο λέγεις ἁμαρτάνεις*: here *λέγεις* does not express an actual fact, but only something looked at for the time as a fact.

Obs. The use of the Indic. is very wide in Greek: it is frequently used instead of the Conj. and Opt., to place things more before one, as really happening, rather than as mere suppositions; to effect which was a principle which guided the Greeks in the choice of their expression. (See *Oratio Obliqua.*) So *ὁ παῖς ἔλεξεν, ὅτι Σωκράτης ἐν τῷ τῶν γειτόνων προθύρῳ ἕστηκε καὶ οὐκ ἐθέλει εἰσιέναι*: Xen. Cyr. II. 2, 1 *ἀεὶ μὲν οὖν ἐπεμέλετο ὁ Κῦρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται.* So also when a supposed case is represented as if it had actually happened: *καὶ δὴ τεθνᾶσι, suppose them dead; ἀδικεῖ τὶς ἑκών, supposing one voluntarily commits wrong.*—(See §. 860. 8.) So G. T. 1 Cor. xv. 13 *ἐρεῖ τις.* So Luke xi. 5, if the interrogative *τίς* be read *τὶς*, comes under this idiom.

Indicative Future.—See also §. 406.

§. 413. 1. The proper notion of the Future Indicative is of an action not as yet really happening, but conceived as certain to happen hereafter. Since therefore the notion of futurity implies a sort of contingency, while the Indicative expresses certainty, the Indicative Future is often used as a polite way of expressing a desire; the Future representing the action commanded as a contingency, depending in some sort on the will of the person to whom it is addressed, the Indicative expressing a confident expectation of its fulfilment: Il. κ, 88 *ὦ Νέστορ—, γνώσεαι Ἀτρείδην*: Id. 235 *Τυδείδη—, τὸν μὲν δὴ ἕταρόν γ' αἱρήσεαι*: Od. β, 270 *Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσεαι, οὐδ' ἀνοήμων*: cf. Xen. Cyr. I. 6, 33. Id. Hell. II. 3, 34 *ὑμεῖς οὖν, ἐὰν σωφρονῆτε, οὐ τούτου, ἀλλ' ὑμῶν φείσεσθε*: Plat. Rep. p. 432 C *ὅρα οὖν καὶ προθύμου κατιδεῖν, ἐάν πως πρότερος ἐμοῦ ἴδῃς, καί μοι φράσεις*[a]: Id. Protag. p. 338 A *ὡς οὖν ποιήσετε, καὶ πείθεσθέ μοι*: Eur. Hipp. 402 *οὐδεὶς ἀντερεῖ βουλεύμασιν.*

[a] Stallb. ad loc.

2. Opposed to this polite way of expressing a desire is the use of the Future Indicative, used interrogatively to express a strong command, accompanied with a sort of irony; as, οὐ παύσῃ λέγων; *non desines dicere?* for *desine dicere:* Eur. Androm. 1062 οὐχ ὅσον τάχος χωρήσεταί τις Πυθικὴν πρὸς ἑστίαν—; Plat. Symp. init. οὐ περιμενεῖς; (*will you not wait*[a]*?*) Demosth. p. 72 init. οὐ φυλάξεσθ', ἔφην, ὅπως μὴ—δεσπότην εὕρητε[b]; When the command is negative, οὐ μὴ is used, and when a positive and negative command stand together, οὐ is used with the former, and μὴ added to the latter; as, Arist. Ran. 524 οὐ μὴ φλυαρήσεις, for μὴ φλυάρει; Id. Nub. 505 οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί, for μὴ λάλει, ἀλλ' ἀκολούθει: Soph. Aj. 75 οὐ σίγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς; Plat. Symp. p. 175 A οὔκουν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις; See §. 748.

3. This same interrogative form is sometimes used in the first person for the Conjunctive; as, Eur. Andr. 1212 οὐ σπαράξομαι κόμαν; οὐκ ἐπιθήσομαι δ' ἐμῷ κάρᾳ κτύπημα χειρὸς ὀλοόν, for σπαράξωμαι, ἐπιθῶμαι.

Conjunctive and Optative.

§. 414. 1. The Predicate both in the Conjunctive and Optative is represented as something supposed, therefore uncertain, possible; and these moods are divided, as to their relations of time, into the Subjunctive of the principal tenses (Conjunctive), and the Subjunctive of the historic tenses (Optative); the Optative standing to the historic, as the Conjunctive does to the principal tenses; the so called Pres. Opt. is the Conjunctive of the Impft., the Opt. Pft. is the Conjunctive of the Plpft.; hence it is seen how imperfect a notion the name Optative conveys of the nature and powers of the Mood to which it is applied.

2. The Conj. and Opt. represent their predicate as depending on an act of the mind; as, οὐκ οἶδα τί εἴπω, or on an expression of such an act; as, λέγε τί εἴπω: but this supposition or expression thereof is sometimes not expressly stated; as, τί εἴπω; *quid dicam?* and so in form is independent. The cases in which this occurs are given in the following Section.

Conjunctive for Indicative Future.

§. 415. 1. The Conjunctive is mostly dependent: in independent clauses it is used for the Indicative Future, as a sort of Imperative

[a] Stallb. ad loc. [b] Bremi ad loc.

(Conj. adhortativus), or to express deliberation (Conjunctivus deliberativus).

2. This Conjunctive expresses something future, the realisation of which is expected from the present position of circumstances, and differs from the Future, only in that the latter does not express the future action as merely something which we have reason to expect, but as (by anticipation) something certain. The affinity between these two expressions is clear; the Future in reality depends on a supposition as well as the Conj. This use of the Conjunctive in positive sentences occurs only in epic writers, but in negative sentences it is found, though but rarely, in Attic Greek: Il. β, 459 καὶ ποτέ τις εἴπῃσιν, *it may be expected that one would, will say;* (in verse 462 we find the Fut., ὥς ποτέ τις ἐρέει:) Il. η, 197 οὐ γάρ τίς με βίῃ γε ἑκὼν ἀέκοντα δίηται: Il. α, 262 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, as things are at present, *I may not expect to see* (οὐδὲ ὄψομαι, I shall certainly not see): Od. ξ, 201 οὐκ ἔστ' οὗτος ἀνὴρ διερὸς βροτός, οὐδὲ γένηται[a], *nor can he ever be=he will never be:* Od. π, 437 οὐκ ἔστ' οὗτος ἀνήρ, οὐδ' ἔσσεται οὐδὲ γένηται, *it is not possible to conceive that he will be:* Plat. Legg. p. 942 C οὔτ' ἔστιν, οὔτε ποτὲ γένηται κρεῖττον.

Obs. 1. So in Attic the Conj. is used with οὐδὲ μή, where the predicate depends on the fear and anxiety of the speaker: Plat. Rep. p. 492 E οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, *nor need we fear that;* but see §. 748.

Obs. 2. On the Homeric use of Conj. with ἄν, κέ, see §. 424. 3. ζ.

Conjunctivus Adhortativus.

§. 416. 1. The first person singular Conj. sometimes expresses a strong desire or wish, "*let me,*" the first plural *exhortation, admonition.* The predicate expresses a desire of some supposed action which arises from the *present state* of things, (wherefore the Opt. is not used in this way;) as, ἴωμεν, *eamus, suppose we go, it is time to go:* Od. χ, 77 ἔλθωμεν δ' ἀνὰ ἄστυ: Il. χ, 450 ἴδωμ', ὅτιν' ἔργα τέτυκται: Eur. Heracl. 558 σαφῶς κελεύεις· μὴ τρέσῃς μιάσματος τοὐμοῦ μετασχεῖν, ἀλλ' ἐλεύθερος θάνω.—So in a sort of *oratio obliqua,* ἄγε, φέρε, ἔα (also, though more rarely, δεῦρο), ἴωμεν. So St. Matt. vii. 4 ἄφες ἐκβαλῶ, *let me pull out.* So mostly in the Post-Homeric dialect, especially in the first person singular, generally preceded by these words, as we find it also in Homer; as,

Il. ι, 60 ἀλλ' ἄγ', ἐγὼν ἐξείπω,—καὶ πάντα διίξομαι: Hdt. VII. 103 φέρε, ἴδω: Plat. Phæd. p. 63 B φέρε δή, ἦ δ' ὅς, πειραθῶ πρὸς ὑμᾶς—ἀπολογήσα-

[a] Nitzsch ad loc.

σθαι: Id. Soph. p. 239 B *ἔα σκεψώμεθα*. Sometimes also joined with the Imperative; as, Il. ζ, 340 *ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω*: Il. ψ, 71 *θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω*. And it is sometimes as Imper. in first person without *φέρε, ἄγε*: Eur. Hipp. 1354 *σχὲς, ἀνειρηκὸς σῶμ' ἀναπαύσω, let me rest my weary body*[a]. So with *μή* implying advice: Il. α, 26 *μή σε γέρον κοιλῇσιν ἐγὼ παρὰ νηυσὶ κιχείω, let me not catch you.*

Obs. 1. In the second and third person this exhortation generally assumes the form of a wish, and therefore is generally expressed by the Opt.: Il. υ, 119 *ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω αὐτόθεν, ἤ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ παρσταίη, δοίη δὲ κράτος μέγα*: Od. χ, 77 *ἔλθωμεν δ' ἀνὰ ἄστυ, βοὴ δ' ὥκιστα γένοιτο*, though the third sing. Conj. is sometimes used as a strong prohibition: Hdt. VIII. 10 *μὴ γένηται*: and permissively, Il. γ, 257 *τοὶ δὲ νέωνται*: as a wish, Soph. Phil. 1095 *εἴθ'—ἕλωσί με*, and regularly in the second person with *μή* as a prohibition, see §. 420.

2. It also expresses assent to something which cannot really be wished for; as, Arist. Equites 700 *εἰ μὴ σ' ἐκπίω κᾆτ' ἐκροφήσας αὐτὸς ἐπιδιαρραγῶ*.

§. 417. The Conj. in all its persons (though more usually in the first) is used in a question or other sentence, implying *doubt, deliberation*, where the speaker considers with himself what, under present circumstances, it is right or best for him to do (Angl. *must*). (Conjunctivus deliberativus.) So *φῇ τις*; *must one say?* Plat. Phil. 15 D *πόθεν τις ἄρξηται*; Demosth. *τί καὶ ποιήσῃ*; Ibid. *ταῦθ' οὗτοι πεισθῶσιν*; *must these believe those things?*

Il. α, 150 *πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν*; Od. ε, 465 *ὤ μοι ἐγώ, τί πάθω*; *τί νυ μοι μήκιστα γένηται*; *what must I do now?* Æsch. Eum. 791, 821 *τί ῥέξω*; *γένωμαι*; (for *τί γεν.*): Eur. Hec. 1057 *πᾶ βῶ*; *πᾶ στῶ*; *πᾶ κέλσω*; Id. Ion 758 *εἴπωμεν ἢ σιγῶμεν*; Id. Med. 1275 *παρέλθω δομούς*; Ibid. 1271 *οἴμοι, τί δράσω*; *ποῖ φύγω μητρὸς χέρας*; So Soph. Œ. C. 170 *ποῖ τις φροντίδος ἔλθῃ*; *whither shall one go to?* Plat. Legg. p. 835 A *ἅμιλλαι χορῶν—κοσμηθήσονται τότε, εἴτε τριετηρίδες εἴτε αὖ διὰ πέμπτων ἐτῶν—διανεμηθῶσι, whether they—will be:* Eur. H. F. 1417 *πῶς οὖν ἔτ' εἴπῃς*: Arist. Aves 164 *ὅ τι πιθῆσθε, what must ye believe?* In the *oratio obliqua*, (see §. 887.): *οὐκ οἶδα, ποτέρον εἴπωμεν, ἢ σιγῶμεν*: Il. π, 436 *διχθὰ δέ μοι κραδίη μέμονε—, ἤ μιν—θείω, ἢ ἤδη—δαμάσσω*: Xen. Cyr. VIII. 4, 16 *τὰ δὲ ἐκπώματα—οὐκ οἶδ' εἰ Χρυσάντᾳ τούτῳ δῶ*. Sometimes the expression of doubt is ironical: Arist. Lys. 530 *Σοί γε ὦ κατάρατε σιωπῶ*; *must I be silent for you?* So frequently after *βούλει, βούλεσθε*: Plat. Gorg. p. 454 C *βούλει οὖν, δύο εἴδη θῶμεν πειθοῦς*; Id. Phæd. p. 95 E *εἴτε τι βούλει προσθῇς ἢ ἀφέλῃς*: so after *θέλεις*, Soph. Electr. 80 *θέλεις μείνωμεν αὐτοῦ*; so Luke ix. 54.

Obs. 2. So G. T. Matt. vi. 25 *μὴ μεριμνᾶτε—τί φάγητε*: Mark xii. 14 *δῶμεν ἢ μὴ δῶμεν*: Luke xxiii. 31 *ἐν τῷ ξηρῷ τί γένηται*;

Obs. 3. For Conjunctive Aorist, see §. 405.

[a] Elm. Med. 1242. Heracl. 559. [b] Herm. Part. ἄν 11. 4.

Optative in its secondary sense.

§. 418. The **Optative**, in its secondary sense, expresses a **supposition**, without any notion of its realisation; as arising in past time from past circumstances, it is represented as farther off from reality than the Conjunctive. The predicate is merely something supposed or assumed—a *possibility;* hence the Opt. is used to express

a. A **supposition** without any notion of the realisation thereof:

Od. ξ, 193 εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἡμὲν ἐδωδή, ἠδὲ μέθυ γλύκερον—, ἄλλοι δ' ἐπὶ ἔργον ἔποιεν, ῥηϊδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα οὔτι διαπρήξαιμι, λέγων ἐμὰ κήδεα θυμοῦ, i. e. *sit sane nobis satis cibi, aliique in opere occupati sint: ego tamen, ut res ita se habeat, haud facile omnia perficiam:* Plat. Phæd. p. 85 E ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο, *animo exstincto tum sane corpus imbecillitatem suam ostendat et—intercidat:* Id. Rep. p. 362 D οὐκοῦν—ἀδελφὸς ἀνδρὶ παρείη, "*frater adesto viro.*" Stallb. See also §. 426. I.

b. A **wish.** (In negative wishes, with μή, never οὐ.)

Od. α, 265 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς! πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε (κ' is κέν=εἰ τοῦτο γένοιτο): Od. α, 386 μή σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων ποιήσειεν! Il. χ, 304 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην! Soph. Aj. 550 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' ἂν οὐ κακός (ἄν=εἰ τοῦτο γένοιτο). This expression of a wish commonly assumes the form of an hypothetical antecedent sentence, being prefaced by εἰ, εἴθε, εἰ γάρ (§. 855. *Obs.* 1.): Od. γ, 205 εἰ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν παραθεῖεν! So in formulas of wishing and conjuring prefaced by οὕτω: Il. ν, 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἴην—, ὡς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα. And in poetry the wish is expressed as a final sentence, prefaced by ὡς (*ut, utinam*): Il. σ, 107 ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο! Eur. Hipp. 407 ὡς ὄλοιτο παγκακῶς! So Æsch. Ag. 319 ὡς λέγοις πάλιν.

Obs. 1. When the speaker feels that his wish cannot be realised, the Impft. or Aor. Ind. are used; as, εἴθε τοῦτο ἐγίγνετο! *utinam hoc fieret!* εἴθε τοῦτο ἐγένετο! *utinam hoc factum esset!* So, ὤφελες γράψαι! *would that you had written!* and also, ὡς, εἴθε (αἴθε) ὤφελον γράψαι! *would that I had written!* See §. 856. *Obs.* 2.

Obs. 2. In English and German the wish is expressed as in Greek, by the Ind. or Opt.: *had he but written! would he but write!* In Latin by the Conj.; as, *utinam hoc fiat!* wherein is contained the notion of its realisation; and in the Opt. only when such notion is to be excluded, as *utinam Deus essem!*

c. A **command** is expressed in a civil way as a wish:

Od. ο, 24 ἀλλὰ σύγ' ἐλθὼν αὐτὸς ἐπιτρέψειας ἕκαστα δμωάων ἥτις τοι ἀρίστη φαίνεται εἶναι: Od. ξ, 408 τάχιστά μοι ἔνδον ἑταῖροι εἶεν: Il. ω, 144 κήρυξ τίς οἱ ἔποιτο γεραίτερος: Aristoph. Vesp. 1431 ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην: Xen. Anab. III. 2, 37 εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγοῖτο.

d. The Opt. is used vaguely to express a desire, willingness, inclination, without any expressed expectation of the realisation thereof:

Il. ο, 45 αὐτάρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην—τῇ ἴμεν (*velim illi persuadere*): ψ, 151 κομίσαιμι φέρεσθαι: Soph. Œ. C. 42 τὰς πάνθ' ὅρωσας Εὐμένιδας ὁ γ' ἔνθαδ' ὢν εἴποι λεώς νιν: Æschin. p. 85, 2 ἐγὼ δὴ οὔτε τὰς Δημοσθένους διατριβὰς ἐζήλωκα, οὔτ' ἐπὶ ταῖς ἐμαυτοῦ αἰσχύνομαι, οὔτε τοὺς εἰρημένους ἐν ὑμῖν λόγους ἐμαυτῷ ἀρρήτους εἶναι βουλοίμην: Theocrit. VIII. 20 ταύταν (σύριγγα) κατθείην (*I would be willing*): τὰ δὲ τῶ πατρὸς οὐ καταθήσω. So Pind. Ol. III. 40 κεινὸς εἴην, *I would be content to be held as vain.* Cf. Ol. IX. 80. So Æneid X. 33 *neque illos juveris auxilio*, nor do I wish that you should, &c. So G. T. Philem. 20 ἐγώ σου δναίμην. Preceded by a conditional sentence: Eur. Phœn. 1207 εἰ δ' ἀμείνον' οἱ θεοὶ γνώμην ἔχουσιν, εὐτυχὴς εἴην ἐγώ, *I should be content to be happy.* With a negative: Hdt. VII. 11 μὴ γὰρ εἴην ἐκ Δαρείου—, μὴ τιμωρησάμενος Ἀθηναίους, *I would be willing not to be sprung from Darius*, &c.

e. In direct questions the Opt. is but rarely found. *a.* In Homer, when the question is used as if it were the antecedent to some sentence depending on a condition expressed by the question, there is the notion of a wish or desire implied in such constructions: Il. δ, 93 sq. ἦ ῥά νυ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον; *will you listen to me?* Τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν, πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο (that is, εἴ τι μοι πίθοιο, τλαίης κεν &c.): Il. η, 43 ἦ ῥά νυ μοί τι πίθοιο; κασίγνητος δέ τοι εἰμί· ἄλλους μὲν κάθισον κ. τ. λ. (that is, εἰ πίθοιο, ἄλλους μὲν κάθισον). *b.* If the question is composed of two clauses, the first contains the wish or condition, expressed by the Opt. without ἄν; the latter is the sentence depending on that condition, expressed by the Opt. with ἄν, as Il. η, 43 above; so Il. ξ, 191 ἦ ῥά νυ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, ἠέ κεν ἀρνήσαιο κοτεσσαμένη τόγε θυμῷ; In such constructions it has a deliberative force (see *g.*). *c.* In Attic Greek (mostly however in poetry), the Opt. is used in questions to signify a supposed case, to be answered in the negative: Æsch. Choeph. 505 ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι; *who could say?—no one:* Soph. Antig. 604 τέαν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κατάσχοι; *who could restrain?—no one:* Aristoph. Plut. 438 ἄναξ Ἄπολλον καὶ θεοί, ποῖ τις φύγοι[a]; *where could a person fly?—nowhere:* cf. ibid. 374. Demosth. p. 921, 1 καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρῆσθε τεκμηρίῳ· ἃ δ' ἐψεύσατο τὸ ὕστερον, ἐπειδὴ διεφθάρη, πιστότερα ταῦθ' ὑπολάβοιτε εἶναι; *hæc vos veriora existimaturos quis putet?* See §. 426. *Obs.* 1.

f. In negative sentences also, where the notion of the predicate is such as could not take place, the Opt. is used with the negative

[a] But see Dawes Misc. Crit. 375.

to deny it absolutely without the remotest possibility of its taking place: Pind. Ol. X. 19 τὸ γὰρ ἐμφυὲς οὔτ' αἴθων ἀλώπηξ οὔτ' ἐρίβρομοι λέοντες διαλλάξαιντο ἦθος, see §. 426. *Obs.* 1.

g. After an Historic tense, the Optative is sometimes found in the deliberative force of the Conjunctive (§. 417): Od. ρ, 236 ὁ δὲ μερμήριξεν Ὀδυσσεὺς ἠὲ—θυμὸν ἕλοιτο, ἢ πρὸς γῆν ἐλάσειε.

Obs. 3. For Fut. Opt. see §. 406. 2.

Remarks on the Indic. Opt. and Conj. in dependent sentences.

§. 419. 1. When in a dependent sentence the notion of frequency or repetition is to be expressed, if the several actions be in present or future time, the Conj. is used; if in past, the Opt. These moods are used because actions which happen at several different moments may be conceived of not as definite perceived facts, but only as something supposed: Od. τ, 515 αὐτὰρ ἐπὴν νὺξ ἔλθῃ, ἕλῃσί τε κοῖτος ἅπαντας, κεῖμαι ἐνὶ λέκτρῳ, *as often as night comes;* see §. 842. 1.: Il. κ, 14 αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθελύμνους ἕλκετο χαίτας, *as often as he saw.* See §. 843. 2.

2. In comparisons either the Ind. or Conj. is used, as the thing is conceived of as really existing, or only imagined: Il. μ, 167 οἱ δ', ὥστε σφῆκες μέσον αἰόλοι, ἠὲ μέλισσαι οἰκία ποιήσωνται—, οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, ὣς οἵγ' οὐκ ἐθέλουσι πυλάων—χάσσασθαι, πρίν γ' ἠὲ κατακτάμεν', ἠὲ ἁλῶναι: Il. ξ, 16 ὡς δ' ὅτε πορφύρῃ πέλαγος—· ὣς ὁ γέρων ὥρμαινε.

Obs. The Opt. is not used in comparisons properly so called, because the supposition implied therein is present: but see §. 426. 1.

3. For Opt. and Conjunctive after verbs of perceiving and saying, with the conj. ὅτι and ὡς, or in final sentences, see Construction of ὅτι and ὡς, §. 801. sqq.

Imperative.

§. 420. 1. The Imperative expresses a desire or command, or even prayer or exhortation, addressed to some one present, or conceived of as present; as, δός μοι τὸ βιβλίον: γράφε τὴν ἐπιστολήν.

Obs. 1. The Imperative, like the Conj., is used of time present or future, and the Conj. may, as we have seen, perform the functions of the Imperative. These two moods are also nearly allied in some of their forms, the III. dual in each being that of the principal tenses ον, but in the Imper. augmented into ων. The Optative also is allied in sense with the Imper., as by both is expressed a wish or desire: hence the construction is sometimes changed from the Imper. to the Opt.; as, Od. β, 230 μή τις ἔτι πρόφρων ἀγανὸς καὶ ἵππιος ἔστω—ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ ἄσυλα ῥέζοι. The Imperative rather expresses a command or permission, the Conjunctive an admonition, the Optative a wish. The Imperative is used when something of decision or authority is wanted, so that the more civil form of the Optative would be out of place, see Eur. Med. 601; so in the third person to express an emphatic wish: Æsch. Ag. 378 ἔστω δ'

ἀπήμαντον. Matt. vi. 9 ἁγιασθήτω. It is also used in a **concessive sense**; as, Hom. Il. θ, 429 τῶν ἄλλων μὲν ἀποφθίσθω ἄλλος δὲ βιώτω: (so G. T. 1 Cor. vii. 15 εἰ ὁ ἄπιστος χωρίζεται χωριζέσθω: Matt. xiii. 9 ὁ ὦτα ἔχων ἀκούειν ἀκουέτω:) so Hdt. I. 147 ἔστωσαν δὲ καὶ οἱ καθαρῶς γεγονότες Ἴωνες, *let it be supposed that—:* see Eur. Med. 313, where it is interchanged with Optative.

Obs. 2. The concessive sense of the Imperative is clearly seen in some passages of G. T., where two Imperatives are joined together by καὶ; the first represents a conditional clause, Eph. iv. 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε=*if you are angry*. The second Imperative is sometimes supplied by Future, as Matt. vii. 7 αἰτεῖτε, καὶ δοθήσεται ὑμῖν: so Plat. Theæt. 149 B ἐννόησον—ὡς ἔχει καὶ ῥᾶον μαθήσει.

Obs. 3. The Imper. never depends on any other verb. The Inf. is used in this case, as κελεύω σοι γράφειν: for Imper. after ὥστε, see §. 421.

Obs. 4. The personal pronoun is added to the Imper. only when a peculiar emphasis is to be laid on the person; as, σὺ μὲν ἄπελθε, σὺ δὲ μένε.

2. Although the Imper. is always considered to be in the time present to the speaker, it has a Pft. and Aor.; but these are not applied to the predicate in their primary notions of time, but only in their secondary notions: the Present expresses the command in its continuance, the Aorist the command simply as a fact without any continuance, the Perfect that the action is now completed, and remaining in its effects; as, γράφε τὴν ἐπιστολήν: δός μοι τὸ βιβλίον: τέθναθι, that is, κεῖσο τεθνηκώς, §. 405. 1.

3. In the negative or prohibitory forms with μή, μηδέ, μήτε, μηδείς &c. the Greeks use for the wanting first person Imper. the Conjunctive (see §. 416.) most frequently in the plural, (but Soph. Œd. Col. 174 μὴ δῆτ' ἀδικηθῶ.) In the second and third persons, the Imperative Present only is used as a general rule, not the Imper. Aor., see below, *Obs.* 5: but if the Aorist is used, it is in the Conjunc.[a]: μή μοι ἀντίλεγε, or μή μοι ἀντιλέξῃς (but not μή μοι ἀντίλεξον): Il. α, 363 ἐξαύδα μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω; Od. π, 168 ἤδη νῦν σῷ παιδὶ ἔπος φάω, μήδ' ἐπίκευθε: Od. ο, 263 εἰπέ μοι εἰρομένῳ νημερτέα, μήδ' ἐπικεύσῃς: Il. δ, 234 Ἀργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς: Æsch. Eum. 800 ὑμεῖς δὲ τῇ γῇ τῇδε μὴ βαρὺν κότον σκήψησθε, μὴ θυμοῦσθε, μήδ' ἀκαρπίαν τεύξητε: Soph. Œ. C. 735 ὃν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν: Demosth. p. 494, 17 μὴ τοίνυν διὰ μὲν τοῦ τῶνδε κατηγορεῖν ὡς φαύλων ἐκείνους ἀφαιροῦ, δι' ἃ δ' αὖ καταλείπειν φήσεις, τούσδε ὃ μόνον λαβόντες ἔχουσι, τοῦτ' ἀφέλῃ: Id. p. 582, 15 μὴ κατὰ τοὺς νόμους δικάσητε, ὦ ἄνδρες δικασταί· μὴ βοηθήσητε τῷ πεπονθότι δεινά· μὴ εὐορκεῖτε· ἡμῖν δότε τὴν χάριν ταύτην.

Obs. 4. The reason hereof may be, that by the Pres. Imper. (expressing continuance) it is signified that the thing forbidden must never take place,

[a] R. P. Hec. 1116.

which is implied more or less in a direct prohibition, so that the Aorist would be generally out of place (see *Obs.* 5.). The Conj. rather expresses a strong desire that it may not, accompanied by a belief that it will not, take place, wherein is no notion of continuance; and this difference of meaning is found in those passages where both the Imper. and Conj. occur.

Obs. 5. The II. Person Aor. Imper. with μή is however sometimes used in Epic (though but rarely) to express a decided, energetic prohibition, as applying rather to the matter immediately in hand, and not so much implying the notion of continuance: as, Il. δ, 410 τῷ μή μοι πατέρας ποθ' ὁμοίῃ ἔνθεο θυμῷ: Od. ω, 248 σὺ δὲ μὴ χόλον ἔνθεο θυμῷ. So even Aristoph. Thesm. 877 μὴ ψεῦσον. We oftener find the III. Person Aor. Imp. with μή, not only in poetry, but also in Attic prose: Od. π, 301 μήτις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος: Æsch. Theb. 1036 μὴ δοκησάτω τινί, *ne quisquam hoc mente concipiat*: Soph. Aj. 1334 μηδ' ἡ βία σε μηδαμῶς νικησάτω: Xen. Cyr. VII. 5, 73 καὶ μηδείς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν: Ibid. VIII. 7, 26 μηδεὶς ἰδέτω: Dem. ὧν οὗτός σε ἐξηπάτησε μὴ δότω δίκην: Æschin. 62, 15 μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω: Id. 23, 15 μὴ γὰρ ὑπ' ἐμοῦ λεγόμενον, ἀλλὰ γιγνόμενον τὸ πρᾶγμα νομίσαθ' ὁρᾶν.

§. 421. 1. The Attic formula οἶσθ' οὖν ὃ δρᾶσον[a], &c. seems to arise from a change, so frequent in Greek, from the indirect to the direct construction. (It is also explained by supposing a transposition from δρᾶσον, οἶσθ' ὃ, like Plaut. Rudent. III. 5, 18 *tange, sed scin' quomodo?*) In the same way we may account for the Imper. after ὥστε in a seemingly dependent construction; as, φρόνει ὥστε μὴ λίαν στένε, for στένειν. The Fut. is also used in the place of the Imper. in the former formula, Eur. Cycl. 131 οἶσθ' οὖν ὃ δράσεις ὡς ἀπαίρωμεν χθονός; and the III. Person Imper. is also used in the same formula: Eur. Iph. Taur. 1203 οἶσθ' οὖν ἃ μοι γενέσθω; And the III. Person is used not only in these dependent questions, but also in other dependent sentences; as, Hdt. I. 89 νῦν ὦν ποίησον ὧδε, εἴ τοι ἀρέσκοι, τὰ ἐγὼ λέγω· κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἳ λεγόντων—, ὥς σφεα (sc. χρήματα) ἀναγκαίως ἔχει δεκατευθῆναι τῷ Διΐ. Here the relative sentence οἳ λεγόντων, though in form a dependent, is in sense a principal clause=καὶ οὗτοι λεγόντων: Thuc. IV. 92 extr. πιστεύσαντας δὲ τῷ θεῷ (sc. ἡμᾶς δεῖ)—ὀμόσε χωρῆσαι τοῖσδε, καὶ δεῖξαι, ὅτι, ὧν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες, κτάσθωσαν, i. e. *oportet nos deo fretos—adversus hos tendere, et demonstrare, licere illis ea, quæ concupiscant, si bellum non propulsantibus inferant, tenere*, Bauer p. 645: Plat. Legg. p. 800 E τὸ δὲ τοσοῦτον ὑμᾶς αὐτοὺς ἐπανερωτῶ πάλιν, τῶν ἐκμαγείων ταῖς ᾠδαῖς εἰ πρῶτον ἐν τοῦθ' ἡμῖν ἀρέσκον κείσθω. This idiom seems to arise from the Greeks using the third person imperative as a mild expression of a desire, where we use "shall" and "must." Instead of the imperative we sometimes find the elliptic form ὅπως, ὅπως μή with fut. (See §. 812. 2.)

Obs. 2. The imperative is often introduced, both in poetry and prose, by the almost adverbial imperatives, ἄγε, ἄγετε, φέρε (not Homer), ἴθι, after the imperative: so in Homer in the phrase βάσκ' ἴθι: so also, Il. ξ, 271 ἄγρει νῦν μοι ὄμοσσον: Od. ι, 347 τῇ πίε οἶνον. cf. 416.

Use of the Moods as Conditionals.

§. 422. 1. The predicate may also be conceived of in the mind as

[a] Elmsley Soph. Œ. R. 543.

depending, or as having depended, on certain conditions. A sentence in which this conditional sense is expressed consists of two parts; the condition, and that whereof it is the condition.

Obs. The condition by which the predicate is limited is frequently omitted, when it is contained or implied in the context, or readily supplied by the mind.

2. The conditional nature of the predicate is marked by its having the particle ἄν (Epic. κέ, κέν) attached to it. And the notion thus limited almost invariably stands in the Historic tenses of the Ind., in the Opt. (or Conjunctive sometimes), in the Infin. or the Participle. And the forms with which it is never found are Pres. or Pft. Indicative, and but rarely with the Fut. Ind. or the Imper., or the Conjunctive in independent sentences.

Theories on the Etymology of ἄν.

§. 423. *a.* Ἄν, ἀνά, *secundum;* κέ, κά, an old form of κατά as found in κάδδε, &c.[a]

b. Ἄν, connected with Latin *an;* κέ with Latin *quam*[b].

Obs. In later Greek and in the New Testament the form is found, ἐάν for ἄν, so ὅς ἐάν, ὅπου ἐάν.

Nature and use of the Particle ἄν[c].

§. 424. 1. The proper force of the particle ἄν is the expression of a condition (either actually stated, implied in the context, or to be supplied by the mind[d]), on which the action of the verb to which it is attached depends; so that if the condition to which ἄν refers takes place, the action which depends on that condition will probably take place also[e]; and if the former does not take place, neither will (at least in this present case) the latter. Whether this condition will, or will not take place, is decided *animo loquentis,* by the mind of the speaker.

2. Ἄν therefore has a twofold force: the condition is supposed by the speaker to take place, and therefore the action is rendered more likely—(positive use of ἄν)—*probably;* or the condition is supposed by the speaker not to take place, and the action is rendered less likely—(negative use of ἄν)—*perhaps.*

[a] Donaldson's New Cratylus 244.
[b] Kühner Gr. Gr. 453. 2. Hartung de Part. Græc. vol. ii. 225.
[c] Hermann de Part. ἄν. Opusc. vol. iv. Hartung de Part. Græc. vol. ii. 218. Reisig. Comment. de vi et usu Part. ἄν. Ellendt. Lex. Soph. ad voc.
[d] Ellendt ad voc. V.
[e] Herm. de Part. ἄν p. 165. Herm. Ajac. 1061.

3. Hence it is used with the Ind., Opt., and Conj., which express certainty, possibility, probability, respectively, as follows.

Obs. The condition expressed or implied by ἄν is either indefinite—if *it were possible*, if *it be your pleasure* &c. &c.; or definite, contained in the context, either as a conditional protasis, or as a participle, or paraphrased so as to become an independent sentence, as Il. γ, 220.

Indicative.

α. With the Historic tenses of Ind. representing something as an absolute fact, it does not render the action thereof more likely, for the performance of a condition cannot make a fact more probable; but the addition of ἄν expresses that it is represented to have taken place only on a certain condition; as, ἡμάρτανες, *you were wrong: ἄν—but only supposing such or such a thing took place—but I know it did not take place, therefore you are not wrong in this case;* hence its derived sense, ἡμάρτανες ἄν, *you would have been wrong,* i. e. on such or such conditions. Hence the Imperfect with ἄν may express any action which *might, could, would* have taken place, but which did not take place.

Obs. 1. The conditions to which ἄν refer are either supplied by the mind, or expressed by a participle, or by an actual protasis.

Obs. 2. On the Impft., or Aorist, without ἄν in this sense, see §. 398. 3. and §. 858.

β. But when the Impft. (or Aorist, or Plpft. used as Impft.) is used to express an action not conceived of merely as having taken place, but also as continuing in time past, the addition of ἄν signifies, *under such and such circumstances as often as they recurred: ἡμάρτανες ἄν, you were wrong under such and such circumstances as often as they recurred;* and these circumstances being supposed by the speaker's mind to have occurred at such and such times, the action is supposed to have taken place at those times likewise: so ἡμάρτανες ἄν, *you were frequently wrong* [a].

Obs. 3. This use of ἄν with the Impft. to express frequency, is a proof that the condition expressed by ἄν is not, as laid down by most writers, always supposed not to take place; for if this were so, ἄν with the Impft. would only signify certain times when the action of the Impft. did not take place (the condition not being fulfilled), not certain times when (the condition being fulfilled) it did take place.

γ. Ἄν is never used with the Pres. or Pft. Ind.[b], for that action which is represented as actually existing in the presence of the

[a] Brunck Soph. Phil. 290.
[b] Monk. Alc. 48. Dawes Misc. Crit. 106. Herm. p. 14.

speaker, whether as actually going on and in course of completion, or already completed and existing before him, cannot be supposed to depend on a condition. In the few passages where ἄν is found with these tenses, either the reading is bad, ἄν being confused with ἄρα, αὖ, ἐν—κέ with καί; or ἄν is to be joined to some other verbal notion in the sentence (very often the Infin.); or the elided κ' is καί, and not κέ: so for instance:—

Od. β, 86 ἐθέλεις δὲ κε μῶμον ἀνάψαι, Cod. Harlei. ἐθέλοις (see Nitzsch ad loc.): Il. ξ, 484 τῷ καί κε τις εὔχεται ἀνὴρ γνωτὸν ἐνὶ μεγάροισιν ἀρῆς ἀλκτῆρα λιπέσθαι (Cod. Clark. omits κέ with Eustath.): Il. ω, 553 ὄφρα κεν Ἕκτωρ κεῖται, (κεῖται is conj., see §. 300. 3:) Od. ω, 88 sq. κέν seems to have been originally καί: Od. γ, 255 ἤτοι μὲν τόδε κ' αὐτὸς ὀΐεαι (κ is καί): see Nitzsch: Plat. Phæd. p. 102 init. σὺ δ', εἴ περ εἷ τῶν φιλοσόφων, οἶμαι ἂν ὡς ἐγὼ λέγω ποιοῖς (ποιοῖς ἄν): Eur. Med. 930 οὐκ οἶδ' ἂν εἰ πείσαιμι, for εἰ πείσαιμι ἄν: Xen. Hell. VI. 1, 4 οἶμαι ἂν—οὐκ εἶναι ἔθνος κ. τ. λ.: immediately afterwards, οὐκ ἄν μοι δοκῶ—φιλίαν ποιήσασθαι· νομίζω γὰρ ἔτι ῥᾷον—παραλαβεῖν ἄν (in these and similar passages ἂν belongs to the infin.).

δ. Sometimes, though but rarely, with the Ind. Fut.[a] This tense expresses a present belief that something will presently be; this *may* be supposed to depend on some condition; and if this is to be *expressly* marked, ἄν is joined to the Future. In Epic the weaker form κέ is frequently thus used, especially in a protasis, which itself depends on some condition in the mind; in Attic Greek it is very rare; and though in many passages the reading is bad or doubtful, yet we can hardly deny the existence of this construction altogether in Attic Greek[b]:

Od. ρ, 540 εἰ δ' Ὀδυσεὺς ἔλθοι—αἶψά κε σὺν ᾧ παιδὶ βίας ἀποτίσεται ἀνδρῶν. The conditional sentence however is generally wanting: Od. α, 268 ἀλλ' ἤτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται· ἤ κεν νοστήσας ἀποτίσεται, ἠὲ καὶ οὐκί: Il. ο, 211 ἀλλ' ἤτοι νῦν μέν κε νεμεσσηθεὶς ὑποείξω: Od. γ, 80 εἴρεαι ὁππόθεν εἰμέν· ἐγὼ δέ κε τοι καταλέξω (*if you will hear it*): Il. δ, 176 καί κε τις ὧδ' ἐρέει Τρώων (so Pind. Nem. VII. 68 μαθὼν δέ τις ἂν ἐρεῖ): Il. ξ, 267 ἀλλ' ἴθ', ἐγὼ δέ κε τοι Χαρίτων μίαν ὁπλοτεράων δώσω ὀπυιέμεναι, *dabo, si tibi lubuerit*: Il. χ, 66 αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν ὠμησταὶ ἐρέουσιν: Eur. Heracl. 769 (in Chorus) ἥσσονές ποτ' ἂν—φανοῦνται. (So in dependent questions: compare Od. ο, 524. Il. ρ, 144.) Hdt. III. 104 ὅκως ἂν—ἔσονται ἐν τῇ ἁρπάγῃ: Xen. Cyr. VI. 1, 45 ὑβριστὴν οὖν νομίζων αὐτὸν εὖ οἶδ' ὅτι ἄσμενος ἂν πρὸς ἄνδρα οἷος σὺ εἶ ἀπαλλαγήσεται (so Guelph. Paris.—Schneider c. vulg. ἀπαλλαγείη): Ibid. VII. 5. 21 ὅταν δὲ καὶ αἴσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπλῆχθαι (with no variation of Mss.). In Thuc. II. 50 ῥᾳδίως ἂν Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ τῆς Κεφαλληνίας κρατήσουσι, the ἂν belongs to σχόντες: Plat. Phæd. p. 61 C σχεδὸν οὖν ἐξ ὧν ἐγὼ ᾔσθημαι, οὐδ' ὁπωστιοῦν ἂν σοι ἑκὼν εἶναι πείσεται (some Mss. omit ἄν): Id. Rep. p. 615 D ἔφη οὖν

[a] Elm. Heracl. 769 not. Heind. Phæd. §. 13. Schæf. ad Greg. Cor. 96. Herm. Œ. R. 1055.
[b] Stallb. Rep. 615 D.

τὸν ἐρωτώμενον εἰπεῖν· Οὐχ ἥκει, φάναι, οὐδ' ἂν ἥξει δεῦρο (very few ἥξοι): *non venit, nec, si recte judico, veniet:* Æschin. 29, 30 οὕτω γὰρ ἂν (omitted by Bekker) μάλιστα μεμνήσομαι καὶ δυνήσομαι εἰπεῖν, καὶ ὑμεῖς μαθήσεσθε (οὕτω, i. e. εἰ ταῦτα οὕτω ποιῶ or ποιήσω). Very often in questions, for here the Fut. expresses doubt: Eur. Bacch. 639 τί ποτ' ἂν (ἄρ, Dind.) ἐκ τούτων ἐρεῖ; Arist. Nub. 465 ἆρά γε τοῦτ' ἂν ἐγὼ ποτ' ἐπόψομαι; Æschin. Ctes. §. 155 τί ποτ' ἂν ἐρεῖ; cf. 827. 854. 2. *Obs.* 3.

It is to be observed that the ἂν always precedes the Future; whence it might be explained by supposing that the writer meant to use the optative, but changed it to the future.

ε. With the Imperative naturally it is not used[a], as the notion of immediate command excludes that of a condition. Where ἄν is found with the Imp. the reading is bad, or it belongs to some other word in the sentence, or implied therein:—

Xen. Anab. I. 8, 8 ἀλλὰ ἰόντων ἂν, εἰδότες, ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους, where ἂν probably arose from the various reading ἰέτωσαν[b]. In later writers, such as Theoc. XXIII. 35 ἀλλὰ τύ, παῖ, κἂν (καί Gaisf.) τοῦτο πανύστατον ἀδύ τι ῥέξον, κἂν=καὶ ἔαν and supplies the suppressed clause (see §. 430.), ἔαν τοῦτο πανύστατον ῥέξῃς, to which κἂν is to be referred.

ζ. When the Conjunctive is used for the Fut. Ind. (see §. 415.), ἄν is sometimes in Homer[c] joined with it, to mark expressly that the future event depends on a condition; as,

Il. α, 137 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι, *in that case:* Il. α, 205 ᾗς ὑπεροπλίῃσι τάχ' ἂν ποτε θυμὸν ὀλέσσῃ, *he would in certain circumstances:* Il. γ, 54 οὐκ ἂν τοι χραίσμῃ κίθαρις: compare λ, 384. Il. ξ, 235 πείθευ· ἐγὼ δέ κε τοι ἰδέω χάριν ἤματα πάντα.

η. So also with the Conjunctivus deliberativus ἄν is joined, to signify that the action which is being deliberated upon depends on some condition, either expressed or implied:—

Od. β, 332 τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς τῆλε φίλων ἀπόληται, ἀλώμενος ὥσπερ Ὀδυσσεύς; Il. ν, 742 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν, ἤ κεν ἐνὶ νήεσσι—πέσωμεν, αἴ κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἤ κεν ἔπειτα πὰρ νηῶν ἕλθωμεν ἀπήμονες: Od. δ, 545 ἀλλὰ τάχιστα πείρα, ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι. Frequently we must supply a verb of trying or deliberating: Il. σ, 307 ἀλλὰ μάλ' ἄντην στήσομαι, ἤ κε φέρῃσι μέγα κλέος ἤ κε φεροίμην: Plat. Legg. p. 655 C τί ποτ' ἂν οὖν λέγωμεν: Id. Phædr. p. 231 D ὥστε πῶς ἂν εὖ φρονήσαντες ταῦτα καλῶς ἔχειν ἡγήσωνται; i. e. πῶς, ἐὰν εὖ φρονήσωσι, ταῦτα κ. ἔχ. ἡγήσωνται ἄν; Id. Protag. p. 319 B σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἂν ἀπιστῶ: Xen. Anab. II. 4, 20 οὐχ ἕξουσιν ἐκεῖνοι ὅποι ἂν φύγωσιν.

Obs. 4. From εἰ ἄν is formed ἐάν: Xen. M. S. IV. 4, 12 σκέψαι, ἐὰν τόδε σοι μᾶλλον ἀρέσκῃ.

Obs. 5. For the meanings of ἄν in the several dependent clauses, see under those clauses respectively.

[a] For some seeming instances in Soph., see Ellendt ad voc. VI. Herm. Part. ἄν 170.

[b] Schneider ad loc.

[c] For some seeming instances in Soph., see Ellendt ad voc. IV. 1.

Ἄν with Optative.

§. 425. 1. Ἄν limits the indefinite possibility expressed by the Optative by making it depend on certain conditions, as λέγοις ἄν, *you might possibly say under such circumstances,* without its being in any way implied that the circumstances will or will not take place. So in conditional sentences (see §. 856. *b.*): Il. β, 80 εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, ψεῦδός κεν φαῖμεν, supposing he had, we *should:* Thuc. III. 59 ᾧτιν' ἂν ξυμπέσοι, *might* happen: Eur. Med. 818 σὺ δ' ἂν γένοιό γ' ἀθλιωτάτη γυνή; where the Chorus have no notion whether the condition will or will not take place; Hdt. IX. 71 ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν, this they *might* say: Id. I. 2 εἴησαν δ' ἂν οὗτοι Κρῆτες, they *might* possibly be Cretans: Id. VII. 184 ἤδη ὧν ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι: Id. V. 9 γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ, any thing *might* happen.

2. But besides this, as there may be *in animo loquentis* some notion whether the conditions take place or not, ἄν with the Optative has a further twofold force. λέγοις *you might say—on this condition;*

1st, if this condition is conceived of *in animo loquentis* as taking place, the action of the Optative is represented as more certain, one case being defined in which it will take place; hence its use for the Future and Imperative: λέγοις *you might say—ἄν, if you please,* &c.; but you do please, therefore, I think you will say: or,

2nd, the condition is conceived of *in animo loquentis* as not taking place, and then the action of the Optative is rendered less likely: λέγοις *you might say—ἄν, in such circumstances;* but as I do not think these circumstances will take place (or have taken place), there is one case at least where I know the action will not take place.

a. When the condition is conceived of as fulfilled, the Opt. with ἄν expresses a modest assertion of some action or fact[a], present or future, making it less certain than if it had been in the Present or Future, and depending on the will of the person who is addressed, or on some other condition which is supposed to be fulfilled:

Xen. Cyr. I. 2, 11 καὶ θηρῶντες μὲν οὐκ ἂν ἀριστήσαιεν: Ibid. 13 ἐπειδὰν δὲ τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν, εἴησαν μὲν ἂν οὗτοι πλεῖόν τι γεγονότες ἢ πεντήκοντα ἔτη ἀπὸ γενεᾶς: Il. δ, 539 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο: Hdt. III. 82 ἀνδρὸς γὰρ ἑνὸς τοῦ ἀριστοῦ οὐδὲν ἄμεινον ἂν φανείη: G. T. Acts xxvi. 29 εὐξαίμην ἄν, sc. *if I could hope this.* So very often in conclusions: Plat. Gorg. p. 502 D Δημηγορία ἄρα τίς ἐστιν ἡ ποιητική: (Call.) Φαίνεται: (Socr.) Οὐκοῦν ἡ ῥητορικὴ δημηγορία ἂν εἴη, *would be.* There is often something ironical in this expression.

[a] Elm. Heracl. 972. Ellendt Lex. Soph. ad voc. VIII.

b. So for the Imperative; the action of the Opt. being made to depend on the will of the person addressed, who is supposed to be willing, and therefore this milder form may be used instead of a direct command:

Soph. Elect. 1491 χώροις ἄν, *if you please.* So Il. β, 250, Ulysses addresses Thersites with a certain irony: Θερσίτ'—ἴσχεο—! οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον ἔμμεναι—· τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις! *do not if you please.* With οὐ as a question: Il. ε, 456 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιτο μετελθών; so, pronounced in a sharp tone, as an earnest exhortation: Il. ω, 263 οὐκ ἂν δή μοι ἅμαξαν ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιθεῖτε ἵνα πρήσσωμεν ὁδοῖο. So without a negative: Æsch. Eum. 94 εὕδοιτ' ἄν, *will you sleep.* So with the first person as a civil wish: Ibid. 420 μάθοιμ' ἄν, *I would learn if you please, I should be glad to learn.* So Hdt. VI. 130 χαρίζοιμ' ἄν (=εἰ οἷόν τε εἴη).

c. When the condition is conceived of as not fulfilled, (see *Imperfect*, §. 424. *c.*) the Opt. merely signifies a possibility which would have happened had the condition happened, but which did not happen in consequence of the condition not happening: Il. ε, 311 καί νυ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας εἰ μὴ ἄρ' ὄξυ νόησε: Il. γ, 410 νεμεσσητόν δέ κεν εἴη.

3. The most common uses therefore of this particle may be thus arranged:

a. Past tenses: ἡμάρτανες ἄν, *you would err,* or *have erred;* condition not fulfilled.
ἡμάρτανες ἄν, *you frequently erred;* condition fulfilled.

b. Optative: ἁμαρτάνοις ἄν, *you would err;* no notion of condition being or not being fulfilled.
ἁμαρτάνοις ἄν, *you would err,* or *would have erred;* condition not fulfilled.
ἁμαρτάνοις ἄν, *you will, I think, err;* condition fulfilled.
ἁμαρτάνοις ἄν, as Imper.

On ἄν in Dependent sentences, see under that head, §. 803 sqq.

Remarks.

§. 426. 1. The Opt. without ἄν is not generally used in independent sentences, except in the senses given above (§. 418.); but when the notion of the Opt. is perfectly indefinite, represented as independent of all conditions, or circumstances whatsoever, the Opt. without ἄν is sometimes used[a] in independent sentences, instead of the Opt. with ἄν. The supposed

[a] Ellendt ad voc. IX.

possible action is indefinite, depends on no conditions or circumstances, whether such as by their fulfilment would make it more likely, or by their non-fulfilment less likely, to take place; so that it is stated as something possible without any further notion of any definite time, place, circumstances, wherein it would be likely or unlikely to take place. This is called the Potential Optative. It is not found in Prose[a]; for the matter-of-fact way of looking at things, natural to prose writers, could not separate a possibility from those circumstances and conditions which are implied in the very notion, while the more free genius of poetry could do so: Od. γ, 231 ῥεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι, *God can save* (no notion of his doing so); σαώσαι ἄν, *might save if he would*, or *will save:* Il. κ, 246 τούτου ἑσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο ἄμφω νοστήσαιμεν, as a merely supposed case: Eur. Hippol. 1186 θᾶσσον ἢ λέγοι τις—, ἐστήσαμεν, *quicker than one could speak* (no notion of any one really speaking): Moschus I. 6 ἔστι δ' ὁ παῖς περίσαμος· ἐν εἴκοσι πᾶσι μάθοις νιν, *you might or would know him* (no notion of your really doing so); μάθοις ἄν, *when you saw him:* Æsch. Ag. 1163 νεογνὸς ἀνθρώπων μάθοι. Hence in fanciful similes, as distinguished from actual comparisons: Theocr. VIII. 89 οὕτως ἐπὶ ματέρα νεβρὸς ἅλοιτο (no notion of its taking place): Ibid. 91 οὕτω καὶ νύμφα γαμεθεῖσ' ἀκάχοιτο.

2. So in quite indefinite notions; as, Æsch. Choeph. 593 αἰγίδων φράσαι κότον: which is so indefinite, that the indefinite τίς is to be supplied as the natural subject. So in poetry: εἴποι τις, *dixerit quispiam;* ἴδοι τις, *videas.* See *Obs.* 2.

Obs. 1. In this and other analogous constructions much depends on the wish of the writer. If it is wished to give a fanciful turn to the thought, ἄν is omitted—if not, it is used.

Obs. 2. With negatives the Opt. without ἄν seems to be a stronger negation—*an impossibility*, or something which is to be viewed as such—a supposition is denied absolutely and for itself, apart from any conditions or circumstances which might render it less likely to happen: Pind. Ol. X. 19 τὸ γὰρ ἐμφυὲς οὔτ' αἴθων ἀλώπηξ οὔτ' ἐρίβρομοι λέοντες διαλλάξαιντο ἦθος, *cannot* (absolutely, ἄν *on no condition*): Eur. Hipp. 468 οὐδὲ στέγην—καλῶς ἀκριβώσειαν: Id. Iph. Aul. 1210 οὐδεὶς πρὸς τάδ' ἀντείποι (ἀντείπῃ, Dind.) βροτῶν: Mosch. Id. III. 114 τῷ δ' ἐγὼ οὐ φθονέοιμι. τὸ γὰρ μέλος οὐ καλὸν ᾄδει: Æsch. Choeph. 854 οὗτοι φρένα κλέψειαν ὠμματωμένην[b]. So also with interrog. which have a negative force[c]; as, Plat. Rep. 352 C τί δ' ἀκούσαις ἄλλῳ ἢ ὥσι=οὐκ ἀκούσαις: Od. δ, 644. Soph. Ant. 604 τίς—κατάσχοι; *quis vincat?* ἄν, *quis vincere poterit*[d]?

Obs. 3. Ἄν is also frequently omitted when a conditional adverb stands with the Opt., such as τάχα, εἰκότως, ἴσως, which express in some degree the conditional force of ἄν: Æsch. Ag. 1048 ἀπειθοίης δ' ἴσως[e]: Id. Suppl. 727 ἴσως—μόλοι: Soph. Œ. R. 936 ἀσχάλλοις δ' ἴσως: Eur. Med. 888. So Theocrit. XXII. 74 οὐκ ἄλλῳ γε μαχεσσαίμεθ' ἐπ' ἀέθλῳ, where ἐπ' ἄλλῳ ἀέθλῳ seem to be equivalent to ἄν.

[a] Except in one or two passages of Xenophon, (one of which (Cyr. VI. 1, 17.), though there are no MSS. variations, the Editors have not scrupled to alter; in the other, Anab. V. 6, 4, Schneider retains γένοιτο,) and in some of the lesser orators.

[b] Monk Hipp. 482. Klaus. ad loc.

[c] But see Dawes Misc. Crit. 375.

[d] Herm. Ant. 601.

[e] Klaus. Ag. 973. See Herm. Part. ἄν, p. 164, where he says, "Quod id futurum putat esse Chorus;" and notes on Elms. Med. 310 fin., where he makes the ἄν in the former part of the sentence continue its force to ἀπειθοίης.

3. The Opt. with ἄν differs from the Fut. Ind., in that the latter represents the future action as certain to happen, the former as only likely to happen, that is, under certain conditions. (See also next paragraph.) The Fut. and Opt. are sometimes interchanged to express this difference of sense: Il. ι, 416 αἰὼν ἔσσεται, οὐδέ κε μ' ὦκα τέλος θανάτοιο κιχείη: Hdt. IV. 97 ἔφομαί τοι καὶ οὐκ ἂν λειφθείην: Thuc. III. 13 οὔτε γὰρ ἀποστήσεται ἄλλος, τά τε ἡμέτερα προσγενήσεται, πάθοιμέν τ' ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες: Demosth. p. 356, 40 οὐ τοίνυν μόνον ἐκ τούτων ἂν γνοίητε, ὅτι δεινὸν οὐδ' ὁτιοῦν πέπονθε,—ἀλλὰ καὶ τὸ πρᾶγμα αὐτὸ εἰ σκέψεσθε[a].

Obs. 4. Many of the instances of the Potential (Opt. without ἄν) are to be explained by giving the Optative some one of the meanings—desire, wishing, willingness—given above[b] (§. 418.); and in some passages wrong readings may have arisen from an error in transcription[c].

Obs. 5. On the omission of ἄν in the second of two similar sentences, see §. 432. *Obs.* 2., and on the omission of ἄν in dependent clauses, see under the several heads.

Ἄν, *with Optative, in Negative and Interrogative Sentences, &c.*

§. 427. 1. Ἄν with the Optative in negative sentences seems to have a twofold force. If the condition expressed by ἄν is definite, it is signified that under such circumstances the verbal act of the Opt. will not take place; and it is frequently used as a modest way of saying so.

2. When the condition is indefinite,—*on any account, on any terms*, &c., then it is used in negative sentences to increase, in a manner exactly opposite to the Opt. alone, (§. 426. *Obs.* 2.,) the force of the negation, referring it to the indefinite condition implied, rather than to the abstract impossibility: οὐκ ἂν λέγοιμι, *I would not say on any condition, on any account, for the world, at all.* So with the Conj.: Il. γ, 54 οὐκ ἄν τοι χραίσμῃ κίθαρις, *cannot at all.* It seems sometimes to have even a stronger force than the Future; as, Æsch. Eum. 552 δίκαιος ὢν οὐκ ἄνολβος ἔσται, παντώλεθρος δ' οὔ ποτ' ἂν γένοιτο, *he cannot possibly be.*

3. So also in Interrog. sentences:

Il. ω, 367 εἴ τις σε ἴδοιτο—, τίς ἂν δή τοι νόος εἴη: Il. τ, 90 ἀλλὰ τί κεν ῥέξαιμι; *what in the world could I do?* Soph. Phil. 1393 τί δῆτ' ἂν ἡμεῖς δρῷμεν; Demosth. p. 43, 10 λέγεταί τι καινόν; γένοιτο γὰρ ἄν τι καινότερον ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν.

So also the Indicative with ἄν: Soph. Aj. 120 τίς ἂν εὑρέθη; *who could have been found?*

[a] Bremi ad loc. [b] Herm. Part. ἄν. p. 162.
[c] Vid. Index Brunck Soph. ad loc. ἄν. R. P. Phœn. 412.

Compare ποῖ τις δραμεῖται, *whither does he fly?*
ποῖ τις δραμεῖται δραμεῖν Dind.): Arist. Plut. 438 *whither should he fly?*
ποῖ τις ἂν δραμοῖ: Eur. Orest. 508 *whither in the world?*
ποῖ τις δραμεῖν. Soph. Aj. 403 *whither must he fly?*

4. So also with the Opt. in the formulas of wishing with πῶς, τίς, &c. to express the urgency or the impossibility of the wish:

Soph. Aj. 550 ἀ Ζεῦ, πῶς ἂν τὸν αἰσχίστοισιν—θλίψειας τέλος θάνατόν μοι: *how in the world=would that by some means:* Eur. Med. 97 ἰώ μοί μοι, πῶς ἂν θοιμὶν: μὴ ἔστι μοι πόσις, ἀλλ' ἀπόλοιτο: i. e. *utinam pereat!* Id. Alc. 365 πῶς ἂν θοιμὶν: Plut. Eutrivel. p. 275 C πῶς ἂν κλῶν σοι διηγησαίμην: Esch. Ag. 1227 οἴμοι τίς ἂν (*would that some*) ἐν τάχει μὴ περιόδοιμι κἀκ δεσμωτηρίου βάλοι τὸν ἐμὸν φωνεῖ' ἐν ἡμῖν μαῖν' ἀτέλεστον ὕπνον. Without πῶς or some such word it modifies the wish by making it depend on the will of the person addressed: Hdt. VII. 38 Pythius says to Xerxes, χρήσαιμι δὲ τι τοῦ βασιλέος τυχεῖν.

Obs. τίς ἂν, *would that some one in the world:* τις ἄν, *would that some one:* ποθεν ἂν, *would that some whence:* ποτε ἂν, *would that at some time.*

Ἄν with Conjunctive words.

§. 428. Ἄν is joined with modal, local, temporal, sometimes final Conjunctions or Relatives, followed by the Opt. and Conj.

a. With the Conj. the force of ἂν is generally thrown on the Conjunction or Relative, or Interrogative, and makes it indefinite, and therefore comprehensive, by giving it the notion of "*he is whom or what it may,*" so that the speaker has not in his mind any definite person, time, place, &c.[1]: as, ὃς νικᾷ, *the man who rules,* &c.; ὃς νικᾷ, *who may do it,* indefinite but not comprehensive; ὃς ἂν νικᾷ, *the man, whosoever he is, who;* where perhaps we may supply a participle (ὤν) to which ἂν really belongs (see *Obs.* 3.), so that ὃς ἂν often has the force of *hic vir, hic vero,* &c.[2] (see § 421. 2): so ὅτε, *when* (definite time): ὅταν, *whenever* (indefinite: see § 342.): Arist. Plut. 1151 κἀκεῖνος γὰρ ἐστιν οὗτ' ἂν ἀρέσκῃ τοῖς εὖ, *whenever:* ἵνα ἂν τύχοιμι, *where he might possibly, under such or such conditions, fare well:* Soph. Phil. 310 ἐκεῖνα δ' ἡδέα ἀεὶ ἂν μεταβολὴν ἄλλοι, *whenever, at the different times when.* Hdt. I. 182 ἡ γὰρ κρήνη τοῦ ἅπαξ ἔτους ἐστὶ ἀρκέουσα—εἰ γὰρ ἂν καὶ ἐπὶ μακρότερον εἴη. From this close connection between the conjunction and ἂν arose the following compound conjunctions: εἰάν (from εἰ ἂν—ep. αἰέν), ἐπάν, ἐπεάν, ἐπήν, ἐπεί, ἐπεί τ' ἂν, ἐπεὶν ἂν, ἐπεὶ ἂν, ἐπὶ ἂν, ἐπὶν ἂν, ἐπεὶ ἂν, ἐπὶν ἂν, ἐπεὶ ἂν, ἐπὶν ἂν, ἐπεὶν ἂν, ἐπεὶν ἂν, ἐπε

Obs. 1. When the force of ἄν is to be thrown on the conjunctive word, the Conjunctive should be used[a]; when on the verb, the Opt.

Obs. 2. As a general rule, the Conjunctive is not used with these temporal, local, modal adverbs or relatives without ἄν; but when an indefinite sense is not intended to be affixed to the Conjunction, &c., so that it does not require ἄν, the Opt. is used. This rule is more generally violated in poetry than in prose[b]. (See §. 842.)

(See also under Dependent sentences, §. 828.)

Obs. 3. With the Ind. also the force of the ἄν is sometimes thrown on the relative or interrog. word: Soph. Phil. 572 πρὸς ποῖον ἂν τόνδ' αὐτὸς δύδυσσεὺς ἔπλει; sc. πρὸς ποῖον ἂν ὄντα τόνδε—ἔπλει[c]: Arist. Aves 290 πῶς ἂν οὐκ ἀπέβαλε, *how in the world then has he not thrown away.*

Ἄν with Infinitive and Participle.

§. 429. 1. When the construction changes from the *Verbum Finitum* to the Inf. or Part., ἄν is joined to these forms, if it would have been used in the construction with the *Verbum Finitum*[d]. Hence the Inf. and Part. in Greek have in some degree the power of moods, which in other languages they have not. This is especially the case after verbs of hoping, thinking, declaring, &c.[e] The particular tense and mood for which it stands is of course decided by the context.

a. Infinitive used for the Opt. with ἄν; as, εἴ τι ἔχει or ἔχοι, ἔφη, δώσειν ἄν: Hdt. VI. 129 ἀποστυγέων γαμβρὸν ἂν ἔτι γενέσθαι—Cleisthenes said, γαμβρὸς οὐκ ἄν μοι γένοιο: Thuc. II. 80 extr. νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥᾳδίως ἂν σφίσι τἆλλα προσχωρήσειν: Id. V. 82 νομίζων μέγιστον ἂν σφᾶς ὠφελήσειν: Xen. Cyr. I. 5, 2 ἐνόμιζεν, εἰ τοὺς Μήδους ἀσθενεῖς ποίησειε, πάντων γε ἂν τῶν πέριξ ῥᾳδίως ἄρξειν; Dem. 467 fin. οἷς ἂν ὁ νόμος βλάψειν ὑμᾶς φαίνεται: so with an infinitive followed by a finite verb with ἄν, signifying the possibility of the infinitival notion; Thuc. V. 105 πολλὰ ἂν τις ἔχων εἰπεῖν (=ἃ ἂν εἴποι, *which he might say if he pleased*) ξυνελὼν μάλιστ' ἂν δηλώσειεν[f].

b. For the Ind. of Hist. tenses and the Aorist with ἄν, as εἴ τι εἶχεν, ἔφη, δοῦναι ἄν.

c. For the Opt. of Impft. Plpft. and Aorist with ἄν, as εἴ τι ἔχοι, ἔφη, δοῦναι ἄν: Plat. Rep. p. 350 E εἰ οὖν λέγοιμι, εὖ οἶδ', ὅτι δημηγορεῖν ἄν με φαίης.

2. But where in the construction with the *Verbum Finitum* ἄν would not be used, neither will it be with the Inf., as εἴ τι ἔχει or ἔχοι, ἔφη, δώσειν=εἴ τι ἔχει, δώσει; and where it may be omitted with the former, it may also with the latter.

3. The Inf. with ἄν is rendered in Latin as follows:

γράφειν ἄν=*scripturum esse,*
γεγραφέναι ἄν=*scripturum fuisse,*
γράψαι ἄν=*a. scripturum fuisse,* or *b.* as Present, *scripturum esse,*
γράψειν ἄν=*scripturum fore.*

[a] Dawes Misc. Crit. 127.
[b] Elm. Heracl. 959. Herm. 113 R. P. Med. 222. Elm. 215.
[c] Herm. Phil. 568.
[d] Herm. Aj. 1061.
[e] Stallb. Phileb. 61.
[f] In the passage, 2 Cor. x. 9, ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς, it seems best to take ὡς ἄν in its adverbial sense. See below, §. 430.

4. The same principle holds good in the Part. with ἄν, which frequently has a future sense[a], and=μέλλων with Infin.: Soph. Œ. C. 761 ἀπὸ παντὸς ἂν φέρων λόγου δικαίου μηχάνημα, *who would*, &c.: Hdt. VII. 15 εὑρίσκω δὲ ὧδε ἂν γιγνόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευήν, *reperio, sic hæc futura esse, si sumas vestes meas:* Thuc. VI. 38 οὔτε ὄντα, οὔτε ἂν γενόμενα λογοποιοῦσιν, i. e. ἃ οὔτε ἔστιν, οὔτ' ἂν γένοιτο: Isocrat. Archid. p. 129 A ἐπίσταμαι τοὺς Ἀθηναίους ὑπέρ γε τῆς σωτηρίας τῆς ἡμετέρας ὁτιοῦν ἂν ποιήσοντας: Plat. Legg. p. 781 A πολὺ ἄμεινον ἂν ἔχοντα, εἰ νόμων ἔτυχεν, i. e. ἃ πολὺ ἄμ. ἂν εἶχεν: Id. Crit. p. 48 C *aliquis* τῶν ῥᾳδίως ἀποκτιννύντων καὶ ἀναβιωσκομένων γ' ἂν, εἰ οἷοί τε ἦσαν: Eur. Hipp. 519 πάντ' ἂν φοβηθεῖσ' ἴσθι: Demosth. p. 859, 49 οὗτος δ' οὐκ ἔχων ἂν εἰπεῖν ὅπου τι τούτων ἀπέδωκεν: which Schæfer explains, εἰ καὶ πάντα ποιοίη, οὐκ ἂν ἔχοι: cf. p. 117, 25: Id. p. 129 init. πάλαι τις ἡδέως ἂν ἴσως ἐρωτήσων κάθηται, i. e. κάθηταί τις ὃς ἡδέως ἂν ἴσως ἐρωτήσαι, scil. εἰ δύναιτο, *vel simile quid:* Arist. Pol. 334 C τὰ μὲν οὖν πλεῖστα τῶν ἐπιτιμηθέντων ἂν, *which might be found fault with.* So also in the Casus absoluti: Xen. Anab. V. 2, 8 ἐσκοπεῖτο, πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὁπλίτας διαβιβάζειν, ὡς ἀλόντος ἂν τοῦ χωρίου=νομίζων, ὅτι τὸ χωρίον ἁλοίη ἄν. Also to express repetition: Xen. Anab. IV. 7, 16 μαχαιρίῳ—ἔσφαττον, ὧν κρατεῖν δύναιντο· καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, that is, *when it pleased them:* Hdt. IV. 42 θεύσαντες ἄν.

Obs. 1. In G. T. ἄν is not used with a participle.

Obs. 2. Ἄν is frequently joined with a Participle standing in a gerundial or adverbial force with a verb already modified with ἄν; as, Xen. Cyr. I. 3, 11 στὰς ἂν, *if I stood*—ἔπειτα λέγοιμ' ἄν. So with two participles expressing conditional action, Thuc. V. 105 εἰδότες καὶ ὑμᾶς ἂν—ἐν τῇ αὐτῇ ἡμῖν γενομένους (*if you were*) δρῶντας ἂν (*that you would do*) αὐτό. And sometimes ἄν is joined to a Participle which stands for a conditional sentence into which it may be resolved; as, Soph. Œ. R. 446 συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον: Hdt. VII. 139 ὁρῶντες ἂν ἐχρήσαντο ἄν.

Obs. 3. The Inf. and Part. of the Pres. or Aorist with ἄν have a semi-future sense, inasmuch as a conditional action is at the present time uncertain; but are distinguished from the Inf. and Part. Fut. without ἄν, as the latter express the future as something certain to happen; as, οἶδά σε πάντ' ἂν φοβηθέντα, *that you would*, and πάντα φοβηθησόμενον, *that you will.*

Obs. 4. It will be seen from the above instances that the participle may stand either as the protasis or the apodosis of a conditional sentence.

Ἄν *without a Verb.*

§. 430. 1. Ἄν is sometimes found without a verb[b], when this can be easily supplied from the context, (generally from some former part of the sentence,) or by the mind: Eur. Med. 1153 οὐ μὴ δυσμενὴς ἔσει φίλοις,—φίλους νομίζουσ', οὔσπερ ἂν (sc. νομίσῃ) πόσις σέθεν: Soph. Phil. 493 ὃν δὴ παλαί' ἂν ἐξότου (sc. εἴη[c]): Arist. Aves, 317 οὐκ οἶδ' ὅπως ἄν: Thuc. IV. 118 ὅσα ἂν sc. ᾖ: Plat. Rep. p. 386 D δοκεῖ μοι—τοιαύτην ποιήσασθαι ζήτησιν αὐτοῦ, οἵαντερ ἂν (sc. ἐποιησάμεθα) εἰ προσέταξέ τις γράμματα σμικρὰ πορρωθεν ἀναγνῶναι μὴ πάνυ ὀξὺ βλέπουσιν. So especially the forms in Plato: πῶς γὰρ ἄν; πῶς δ' οὐκ ἄν; ὡς ἄν, and particularly, ὥσπερ ἄν εἰ, *as if*, in which ἄν either belongs to the sentence introduced by εἰ, and generally is

[a] Elm. Med. 764. Dawes Misc. Crit. 128. [b] Herm. Phil. 491. Ellendt ad voc. VIII. [c] Ellendt ad voc. IX. Schæf. Greg. Cor. 44.

repeated therein (§. 432. *a.*), or it represents a suppressed verb, either εἴη or some other verb supplied from the context; the first ἄν prepares the mind for the conditional character of the sentence. From the frequent use of this formula it lost its proper force, and assumed an adverbial meaning (*quasi*): Plat. Gorg. p. 479 A φοβούμενος ὥσπερ ἂν εἰ παῖς, i. e. ὥσπερ ἂν φόβοιτο, εἰ παῖς εἴη: Demosth. p. 853 §. 30 ἐγὼ γὰρ—τὴν δίκην ἔλαχον τούτῳ τῆς ἐπιτροπῆς, οὐχ ἵν τίμημα συνθεὶς, ὥσπερ ἂν (sc. συνθείη) εἴ τις συκοφαντεῖν ἐπιχειρῶν (τὴν δίκην λάχοι). Lys. 92, 39 ἡ δὲ τὸ μὲν πρῶτον οὐκ ἤθελεν ὡς ἂν ἀσμένη με ἑωρακυῖα. The same is true of κἂν εἰ, where ἄν also belongs to a suppressed apodosis, and from frequent use this form assumed the adverbial force of, *at least*.

2. Ἄν is sometimes joined to an adjective, to which the participle of εἶναι may be supplied: Eur. Alc. 179 σὲ δ' ἄλλη τις γυνὴ κεκτήσεται, σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως, for σώφρων οὐκ ἂν μᾶλλον οὖσα, i. e. ἡ οὐκ ἂν μᾶλλον σώφρων εἴη: Plat. Rep. p. 577 B βούλει οὖν προσποιησώμεθα ἡμεῖς εἶναι τῶν δυνατῶν ἂν κρῖναι, sc. γενομένων, i. e. ἐκείνων, οἱ δυνατοὶ ἂν γένοιντο.

3. It is also attached to other words besides verbs, especially τάχα et simil.: Œ. R. 523 ἀλλ' ἦλθε μὲν δὴ τοῦτο τοὔνειδος τάχ' ἂν ὀργῇ βιασθέν, where ἄν seems to add doubt to the expression (*haud, dubie, opinor*).

Obs. G. T. 1 Cor. vii. 5 εἰ μή τι ἂν ἐκ συμφώνου, the ἂν belongs to τί, "*perhaps.*"

Position of ἄν.

§. 431. 1. When ἄν is joined with a conjunction and the Conjunctive, it either coalesces therewith, as ὅτ' ἄν into ὅταν; (so ἐπάν, ἐπειδάν &c.;) or follows it immediately, as πρὶν ἄν, ὃς ἄν. But sometimes particles, such as δέ, τέ, μέν, γάρ, are placed between them.

2. In the Ind. and Opt., as the force of ἄν is thrown on the predicate, it ought properly to be attached to it; as, λέγοιμ' ἄν, ἔλεγον ἄν: but it is generally joined to that member of the sentence on which most emphasis is laid; as, Hdt. III. 119 πατρὸς δὲ καὶ μητρὸς οὐκέτι μευ ζωόντων, ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο: Plat. Crit. p. 53 C καὶ οὐκ οἴει ἀσχημον ἂν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα; Demosth. p. 851, 23 οὐδὲ ταύτην ἄν τις ἐπενέγκοι δικαίως τὴν αἰτίαν. Hence it is regularly joined to those words which alter the nature of the sentence, as negative adverbs, and interrogatives; as, οὐκ ἄν, οὐδ' ἄν, οὔποτ' ἄν, οὐδέποτ' ἄν &c.—τίς ἄν, τί ἄν, τί δ' ἄν, τί δῆτ' ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἆρ' ἄν &c.—also to adverbs, such as place, time, &c. which modify and define the form and nature of the expression; as, ἐνταῦθα ἄν, τότ' ἄν, εἰκότως ἄν, ἴσως ἄν, τάχ' ἄν, μάλιστ' ἄν, ἥκιστ' ἄν, μόλις ἄν, σχολῇ ἄν, ῥᾳδίως ἄν, ῥᾷστ' ἄν, τάχιστ' ἄν, σφόδρ' ἄν, ἡδέως ἄν, κἄν (for καὶ *etiam, vel* ἄν).

Obs. 1. Κἄν is not always a crasis for καὶ ἄν, but also for καὶ ἐάν; see Liddell and Scott ad voc.

3. Where it denotes repetition it is sometimes placed at the beginning of the sentence, whilst its verb is at the end: Hdt. III. 148 ὁ δ' ἂν τὸν χρόνον τοῦτον τῷ Κλεομένεϊ ἐν λόγοισι ἔων βασιλεύοντι Σπάρτης προῆγέ μιν ἐς τὰ οἰκία. It marks the nature of the sentence.

Obs. 2. Expressions such as οἶμαι, ἔφη, &c. often stand between ἄν and the verb to which they belong: as, Plat. Rep. p. 333 A πρός γε ὑποδημάτων ἄν, οἶμαι, φαίης κτῆσιν[a]: Ibid. p. 438 A ἴσως γὰρ ἄν, ἔφη, δοκοῖ τι λέγειν: Id. Symp. p. 202 D τί οὖν ἄν, ἔφην, εἴη ὁ Ἔρως;

[a] Stallb. ad loc.

[illegible] with the cases of ὅστις it is sometimes [illegible] so as to [illegible] Xen. [illegible] 4 ἧς ἄνευος.

[illegible] constructions ἄν is transposed from the Opt. in the [illegible] which it really belongs, to the verb in the principal [illegible] with the Opt.: Eur. Med. 941 [illegible] ἄν [illegible] Alc. 48: Xen. Cyr. I. 6, 41: Plat. Tim. [illegible] ἄν οἶδα εἰ δυναίμην ἅπαντα ἐν μνήμῃ [illegible] We find the exact reverse of this in Eur. Alc. 122, the ἄν [illegible] though it belongs to the verb of the prin- [illegible] ἐν δώματα δεδορκὼς Φοίβου παῖς, πρελαποῖσα [illegible] when he began the sentence, meant to [illegible]

[illegible] sentences, the ἄν which belongs to the [illegible] φαίη: so Plat. Hipp. M. p. 299 [illegible] ἄν ἴσως φαίη) καὶ ἐγώ, ὅτι πάλαι [illegible] Id. Phæd. p. 87 A τί οὖν ἄν [illegible] οὐν ἄν τις εἴποι σὺ γράφεις [illegible]

[illegible] though far more rarely than ἄν, is [illegible] ἄν it is joined immediately [illegible] does not generally admit [illegible] word: as, Il. η, 125 ἤ κε [illegible] Attic writer might have [illegible] ἄν.

[illegible] ἄν.

[illegible] for which there are [illegible]

[illegible] the conditional nature of [illegible] the sentence which it [illegible] the case when the sentence is [illegible] precede the verb to [illegible] δηλώσαιμ' [illegible] with the Opt. or Ind., ἄν [illegible] both refer: [illegible] δημιουργός, ἀπε- [illegible] ἄν τις ἄν [illegible]—τῆς ναυ- [illegible] Xen. Cyr. III. 3. 35 [illegible]

[illegible] ἄν is found twice. [illegible] which it throws its [illegible] the negation or [illegible] ἄν [illegible] Soph. Œ. R. [illegible] τῷ [illegible] ἄν [illegible]

The second [illegible] ἄν [illegible] attached to the word on which most emphasis [illegible] stress on more than one word: [illegible] and may be again [illegible] with the verb which [illegible] particular stress is to [illegible] therein [illegible] ἄν [illegible] Athens [illegible]

[illegible] Eum. Med. [illegible]

λαβόντας δεῖξαι ἄν μάλιστα: Thuc. II. 42 δοκεῖν ἄν μοι τὸν αὐτὸν ἄνδρα—ἐπὶ πλεῖστ' ἄν εἴδη καὶ μετὰ χαρίτων μάλιστ' ἄν εὐτραπέλως τὸ σῶμα αὔταρκες παρέχεσθαι: Plat. Apol. p. 31 A ὑμεῖς δ' ἴσως τάχ' ἄν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἄν με, πειθόμενοι Ἀνύτῳ, ῥᾳδίως ἄν ἀποκτείναιτε, εἶτα τὸν λοιπὸν βίον καθεύδοντες διατελοῖτ' ἄν: Ibid. p. 35 D σαφῶς γὰρ ἄν, εἰ πείθοιμι ὑμᾶς—, θεοὺς ἄν διδάσκοιμι μὴ ἡγεῖσθαι ὑμᾶς εἶναι: Demosth. p. 841, 15 ὃν οὐκ ἄν δήπου, ψευδῆ μαρτυρίαν εἰ παρεσκευαζόμην, ἐνέγραψα ἄν: Ibid. p. 852, 26 (τὴν μητέρα) μηδεὶς νομιζέτω καθ' ἡμῶν ποτ' ἄν ὀμνύναι ταῦτ' ἄν ἐθέλειν, εἰ μὴ σαφῶς ᾔδει τὰ εὔορκα ὀμουμένη. Very frequently with οὔτε—οὔτε: Soph. Antig. 69 οὔτ' ἄν κελεύσαιμ' οὔτ' ἄν εἰ θέλεις ἔτι πράσσειν ἐμοῦ γ' ἄν ἡδέως δρᾴης μέτα: Xen. Hier. V. 3 ἄνευ γὰρ τῆς πόλεως οὔτ' ἄν σώζεσθαι δύναιτο, οὔτ' ἄν εὐδαιμονεῖν: Plat. Apol. p. 31 D πάλαι ἄν ἀπολώλη καὶ οὔτ' ἄν ὑμᾶς ὠφελήκη οὐδὲν οὔτ' ἄν ἐμαυτόν: ubi v. Stallbaum. Also in poetry; as, Eur. Hipp. 961 τίνες λόγοι τῆσδ' ἄν γένοιντ' ἄν: Id. Med. 250 τρὶς ἄν παρ' ἀσπίδα στῆναι θέλοιμ' ἄν μᾶλλον, ἢ τεκεῖν ἅπαξ cf. 616 sq. Troad. 1252. Hec. 359. Sometimes ἄν is used three times with a single verb: as, Arist. Ach. 216; but here it seems to give a ludicrous turn to the sentence.

Obs. 2. When two sentences are but parallel parts of one thought, so that the one is a repetition, continuation, enlargement, illustration of the other, ἄν may be properly used only with one; as, Xen. M. S. II. 1, 18 ὁ μὲν ἑκὼν πεινῶν φάγοι ἄν, ὁπότε βούλοιτο, καὶ ὁ ἑκὼν διψῶν πίοι: but when one sentence is the Protasis, the other the Apodosis[a], ἄν in the one does not supply the required ἄν in the other.

Obs. 3. Sometimes ἄν is repeated to repeat the verb with which it has been already joined: Soph. Œ. C. 1528 ὡς οὔτ' ἄν ἀστῶν τῶνδ' ἄν ἐξείποιμί τῳ οὔτ' ἄν (ἐξείποιμι) τέκνοισι.

Obs. 4. Κέ is very seldom repeated, as in Od. δ, 733 τῷ κε μάλ' ἤ κεν ἔμεινε.

Obs. 5. Sometimes in Homer ἄν is joined with κέ to give a greater force to the conditional nature of the sentence; as, Il. ν, 127 sq. ἵσταντο φάλαγγες—, ἃς οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθών, οὔτε κ' Ἀθηναίη.

Obs. 6. The notion of possibility implies futurity; for actions actually past or present cannot, properly speaking, be conceived of as at the present moment possible: so that the Opt. with ἄν gets its notion of futurity from its proper force of possibility. Hence ἄν is hardly ever used with the Opt. Fut., since γίγνοιτ' ἄν or γένοιτ' ἄν express the notion of futurity in the notion of possibility, while in γενήσοιτ' ἄν[b], the notion of futurity would be needlessly repeated; and the Opt. of the Impft. and Aorist may express a future possibility in any time (from their primary force of an indefinite supposition), but with this difference, that the Impft. Opt. signifies a continued, the Aorist a momentary action[c].

Obs. 7. Porson laid it down that εἰ ἄν was a solecism, and proposed to alter ἄν to ἄρ, but this seems unnecessary. (§. 860. *Obs.*)

[a] Herm. Elm. Med. 310 fin. Herm. Elect. 790.
[b] Dawes Misc. Crit. 167. [c] Herm. Ajac. 1061.

CHAPTER II.

Of the Attributive construction.

§. 433. The attributive construction is employed to define a substantive; to add to it some quality.—(Attribute.) And this is done

a. By the adjective or participle (*direct attributive*): as, τὸ καλὸν ῥόδον. τὸ θάλλον ῥόδον.

b. By the genitive (or dative, §. 456. *Obs.* 3.) of a substantive; as, οἱ τοῦ δένδρου καρποί.

c. By a substantive in apposition; as, Κροῖσος, ὁ βασιλεύς.

d. By a participle, with or without the article, (or by an adjective used as a participle by the ellipse of ὤν,) in a sort of apposition to the substantive (*remote attributive*); ὁ ἀνὴρ ταῦτα εἶπεν ἐλθών.

By the equivalents of an adjective, viz.

e. By a preposition and its case with the article; as, ἡ πρὸς τὴν πόλιν ὁδός (sometimes without, see §. 459. 3.).

f. By an adverb with the article; as, οἱ νῦν ἄνθρωποι (sometimes without, see §. 456. *Obs.*)

g. By certain words or sentences with the article (see §. 439. 3. 457.); Xen. Mem. I. 3. 3 παραίνεσιν—τὴν καὶ δύναμιν ἔρδειν: so an abbreviated relative clause, Dem. 609, 1 Ἀνδροτίων τῆς ὅπου βούλεσθε ὀλιγαρχίας ἀσελγέστερος γέγονε: Isocr. τῷ ὅσον Εὐθύνους δυναμένῳ; see also §. 457: so an infinitival clause, Plato Phæd. 88 A ἐν τῷ πρὶν ἡμᾶς γενέσθαι χρόνῳ.

Obs. An attribute is either immediate, as τὸ καλὸν ῥόδον, or remote, as ὁ ἀνὴρ ἐλθών, *the man who came*: ὁ ἀνὴρ ἀγαθός, *the man who is good*: see §. 459.

Remarks.

§. 434. 1. These attributive forms arise, *a.* From a verbal or adjectival or a substantival notion, which in a predicative sentence would stand as the predicate, becoming the attribute; as, τὸ ῥόδον θάλλει—τὸ θάλλον ῥόδον—τὸ ῥόδον ἐστὶ καλόν—τὸ καλὸν ῥόδον. Κροῖσός ἐστι βασιλεύς = Κροῖσος ὁ βασιλεύς. *b.* From a substantive which would stand as the subject of a simple sentence, becoming the attribute of the object of the predicate in the genitive; as, τὸ δένδρον φέρει καρπούς—οἱ τοῦ δένδρου καρποί. *c.* From an article joined with the object of the sentence, followed by an adverb or preposition with its case, becoming the attribute of the subject,

the verb being suppressed; as, ἡ (sc. φέρουσα), πρὸς τὴν πόλιν (object), ὁδός (subject): ὁ μεταξὺ τόπος, sc. κείμενος.

Obs. Sometimes the verbal notion is expressed; as Hdt. οἱ τότε ἐόντες ἄνθρωποι, &c.

2. The principal difference between the predicative and attributive constructions is, that one expresses the notion as an operation then taking place, τὸ ῥόδον θάλλει; the other as having already taken place, as a fact or quality, τὸ θάλλον ῥόδον.

Interchange of the Attributive forms.

(See also §. 442.)

§. 435. Properly the attributive adjective expresses some quality residing in the subject. The attributive genitive denotes that which produces or creates the subject; as, οἱ τοῦ δένδρου καρποί: the attributive substantive (apposition) something identical with the subject; but as all these forms express the notion of a quality of that of which they are the attributes, they are frequently used for each other.

a. The adjective for the attributive genitive, especially in poetry Il. β, 54 Νεστορέῃ παρὰ νηΐ: Il. ε, 741 Γοργείη κεφαλή. So βίη Ἡρακληείη, βίης Ἐτεοκληείης Il. δ, 386: so probably Soph. Phil. 1131 τὸν Ἡρακλεῖον ἄθλον may mean, *the laborious Hercules:* Od. γ, 190 Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν, for Ποίαντος: Il. ζ, extr. κρητῆρα ἐλεύθερον, for ἐλευθερίας: Il. π, 831 ἐλεύθερον ἦμαρ, *day of freedom*; 836 ἦμαρ ἀναγκαῖον, *day of fate:* Il. ρ, 511 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἦμαρ. So also often, νόστιμον ἦμαρ, *the day of return:* Pind. Ol. IX. extr. Αἰάντεος βωμός: Æsch. Pers. 8 νόστῳ τῷ βασιλείῳ; Id. Cho. 1070 ἀνδρὸς βασίλεια πάθη: Soph. Œ. T. 267 τῷ Λαβδακείῳ παιδί: Eur. Iph. T. 5 τῆς Τυνδαρείας θυγατρός, for Τυνδάρεω: Theocr. XV. 110 ἁ Βερενικεία θυγάτηρ. Prose: Hdt. VII. 105 τοῖς Μασκαμείοισι ἐκγόνοισι: Id. IX. 76 αἰχμαλώτου δουλοσύνης: Arist. Aves 1198 δωροδόκοισιν ἄνθεσιν, for ἄνθεσιν δωροδοκίας. So also with a relative agreeing with the genitive implied: Thucyd. II. 45 γυναικείας ἀρετῆς ὅσαι ἐν τῇ χηρείᾳ ἔσονται, sc. γυναικῶν ὅσαι. There sometimes follows on these forms a genitive in apposition to the genitive implied in the adjective: see §. 467. 4.

Obs. The lyric and dramatic authors frequently use a compound adjective, *a.* either for the genitive of a simple substantive implied in that adjective; as, Æsch. Ag. 1529 ξιφοδηλήτῳ θανάτῳ, *the death of the sword:* Soph. Œ. T. 26 ἄγελαι βούνομοι, for βοῶν: Eur. Herc. Fur. 395 καρπὸν μηλοφόρον, for μήλων: or, *β.* (which is more usual,) for a subst. and attributive adjective (or participle), or subst. and attributive genitive, of which two notions the compound adjective is made up; as, Pindar. Ol. III. 3 Θήρωνος Ὀλυμπιονίκαν ὕμνον, for νίκης Ὀλυμπικῆς: Æsch. Ag. 262 εὐαγγέλοισιν ἐλπίσιν θυηπολεῖς, for ἀγαθῆς ἀγγελίας: Æsch. P. V. 148 ἀδαμαντοδέτοισι λύμαις, for ἀδαμαντίνων δεσμῶν: Eur. Orest. 1649 μητροκτόνον αἷμα, *matricide:* Soph. Ant. 1022 ἀνδροφθόρον αἷμα, for ἀνδρὸς φθαρέντος; Id. Aj. 935 ἀριστόχειρ ἀγών: Æsch. Ag. 54 δεμνιοτήρη πόνον: Id. Choeph. 626 γυναικοβούλους μήτιδας: Eur. El. 126 ἄναγε πολύδακρυν ἡδονάν, for πολλῶν δακρύων: Soph. El. 861 χαλαργοῖς ἐν ἁμίλλαις: Eur. Ion. 204 τρισώματον ἀλκάν. Sometimes a substantive is added which is already implied

in the compound adj.; as, Eur. Phœn. 1370 **λευκοπήχεις**, (for λεύκων πηχέων,) κτύποι χεροῖν: or one part of the compound adj. belongs directly to the substantive, while the other part stands for another subst. in the genitive; as, Æsch. Choeph. 21 **ὀξύχειρ** κτύπος for ὀξὺς χειρῶν κτύπος: and sometimes besides the compound adj. another adj. is joined with the subst. which refers to some part of the notion of the compound adj.; as, Soph. El. 858. sq. ἐλπίδες **κοινότοκοι εὐπατρίδαι**, for ἐλπίδες κοινοῦ τόκου (τοῦ κοινῇ ἐμοὶ τεχθέντος ἀδέλφου) εὐπατρίδου. So Eur. Herc. Fur. 1333 sq. ἡμᾶς ἔχεις **παιδοκτόνους σούς** (οἱ τοὺς σοὺς παῖδας ἔκτειναν). Prose: This is too poetic an usage for prose (except Hdt., whose style is very poetical) or comedy: Hdt. VII. 190 συμφορὴ **παιδοφόνος**.

b. The adjective is used instead of the subst. in apposition: so *Richard Cœur de Lion*, and *the lion-hearted Richard*; as, Pind. Nem. I. 92 (B. 61.) **ὀρθόμαντιν** Τειρεσίαν, for Τ. ὀρθὸν μάντιν: Æsch. Prom. 301 **σιδηρομήτωρ** αἶα, for αἶα σιδήρου μήτηρ: Soph. Phil. 1338 Ἕλενος **ἀριστόμαντις**.

c. The attributive gen. instead of the adj.; as, **ἔκπωμα ξύλου, τράπεζα ἀργυρίου**: in the poets this idiom is very much used: Soph. El. 19 μέλαινά τ' **ἄστρων ἐκλέλοιπεν εὐφρόνη**, for ἀστερόεσσα: Ibid. 757 καί νιν πυρᾷ κέαντες εὐθὺς, ἐν βραχεῖ χαλκῷ μέγιστον **σῶμα δειλαίας σποδοῦ φέρουσιν ἄνδρες**, for ἐσποδωμένον: Id. Antig. 114 **λευκῆς χιόνος πτέρυγι στεγανός**, for χιονέῃ: Id. Aj. 1003 ὦ δυσθέατον ὄμμα καὶ **τόλμης πικρᾶς**, for πικρότολμον: Eur. Phœn. 1529 **στολὶς τρυφᾶς**, for τρυφερά: Id. Bacch. 388 ὁ τᾶς **ἡσυχίας βίοτος**, for ἥσυχος. So G. T. Rom. i. 4 **Πνεῦμα ἁγιωσύνης** = ἅγιον Πνεῦμα: Heb. x. 27 **πυρὸς ζῆλος**, *fiery indignation*: Heb. i. 3 τῷ **ῥήματι** τῆς **δυνάμεως**. We must not confound with this idiom such forms as υἱοὶ ἀπειθείας, τέκνα φωτός &c., which are imaginative expressions, and cannot properly be translated by an adjective and substantive.

d. The attributive genitive instead of the noun in apposition; especially with the words ἄστυ, πόλις, as **Ἀθηνῶν** in the historians: Hdt. VII. 156 **Καμαρίνης** δὲ τὸ **ἄστυ** κατέσκαψε. So Homer **Ἰλίου πτολίεθρον**: so in Latin *urbs Romæ*. G. T. Rom. iv. 11 σημεῖον ἔλαβε **περιτομῆς**.

e. The noun in apposit. is frequently used instead of the attributive gen. in definitions of measure and weight: Hdt. I. 14 ἐστᾶσι δὲ οὗτοι ἐν τῷ Κορινθίων θησαυρῷ **σταθμὸν ἔχοντες τριήκοντα τάλαντα**: Id. III. 89 τοῖσι— εἴρητο **Βαβυλώνιον σταθμὸν τάλαντον** ἀπαγινέειν: Id. VIII. 4 ἐπὶ **μισθῷ τριήκοντα ταλάντοισι**: Xen. Vect. III. 9 **δέκα μναῖ εἰσφορά**: Ibid. IV. 23 **πρόσοδος ἑξήκοντα τάλαντα** (but III. 10 δυοῖν μναῖν **πρόσοδος**): Lys. Epit. p. 192, 27 ὁ τῆς Ἀσίας βασιλεὺς—ἔστειλε **πεντήκοντα μυριάδας στρατιάν**.

Obs. 2. So in St. Matt. ii. 18 φωνὴ ἐν Ῥαμᾶ ἠκούσθη—**Ῥαχὴλ κλαίουσα** for Ῥαχὴλ κλαιούσης.

Adjective used substantivally by the ellipse of its proper Substantive. Substantival use of neuter article.

§. 436. 1. When the subst. to which the attribute belongs expresses a general notion, or one which is easily supplied from the context or from the usages of common speech, as ἄνθρωπος, ἄνθρωποι, ἀνήρ, ἄνδρες, γυνή, γυναῖκες, πατήρ, μήτηρ, υἱός, παῖς, θυγατήρ, ἀδελφός, πρᾶγμα, πράγματα, χρῆμα, χρήματα, ἔργον, ἔργα, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἶκος, μοῖρα, γνώμη, χείρ, χορδή (*string in music*), it is generally omitted, and the adj. with the article is used as a substantive: **ὁ πολέμιος**, *the enemy*.

a. Adjectives, participles, and pronominal adjectives, are used in this way. Even the participle frequently has so completely a substantival power, that the subst. which follows it is no longer in the case which the verb governs, but in the genitive; and even takes the possessive pronoun as an attributive: Soph. Œd. Col. 436 οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὀφελῶν.

a. ἀνήρ or ἄνδρες: οἱ θνητοί, *mortales:* οἱ σοφοί: Hdt. I. 120 οἱ γεινάμενοι (for γονεῖς): Thuc. V. 32 οἱ ἡβῶντες (for ἔφηβοι): Eur. Alc. 57 οἱ ἔχοντες, *the rich:* Xen. Apol. S. 20 οἱ φυλάσσοντες (φύλακες): Demosth. 857, 44 οἱ δικάζοντες, *the judges:* Id. 53. 44 οἱ λέγοντες, *the speakers*, &c. Poetry: Eur. El. 337 ὅ τ' ἐκείνου τεκών: Æsch. Pers. 245 ἰόντων τοῖσι τεκοῦσι: Arist. Eccl. 1136 τῆς ἐμῆς κεκτημένης, *my owner:* so ὁ νόμον τιθείς, in the orators *a legislator:* so G. T. Eph. iv. 28 ὁ κλέπτων: Matt. xxvii. 40 ὁ καταλύων τὸν νόμον: Gal. ii. 2 τοῖς δοκοῦσι, *the leaders.*

β. Individual, personal, collective, and material names [a]: [*Those marked* † *are found in the New Testament.*]

ἄγκυρα: Dem. 319, 18.
ἀδελφός, ἀδελφή: Eur. Iph. Aul. 769: Isocr. Panath. 282.
ἄνεμος: Hdt. II. 20 ἐτησίαι.
ἄρτος: ζυμίτης, ἄζυμος, &c.
†ἄβρα: Act. Apost. xxvii. 40 τῇ πνεούσῃ.
βοά: Rev. ix. 12.
γάλα: Theocr. XI. 20.
†γῆ, (αἶα, χώρα, χθών): ἡ οἰκουμένη: ἡ Μηδική: ἡ φιλία: ἡ βάρβαρος (Demosth.), &c.
γνώμη: Plat. κάταγε τὴν ἐμήν.
†γυνή: Xen. Aristoph,
δίκη: Hdt. IX. 78.
δίφρος: Plat. Phæd. 89 B ἐπὶ χαμαιζήλου.
†δόμος, (οἶκος): with attrib. genitive.
δορά: Hdt. V. 25. VII. 91.
δραχμή: with numerals, χιλίας, &c.
ἐσθής: Xen. Cyr. VI. 4, 1 ἤνθει δὲ φοινικίσι.
ἔτος: Theocr. XXVI. 29.
†ἡμέρα: ἡ αὔριον: ἡ ἐπιοῦσα: τρίτην: ἀγόραιοι Acts xix. 38.
ἱερά: Hdt. Κάρνεια: Ὀλύμπια, &c.
ἱμάτια: St. John xx. 12. λευκοῖς καθεζόμενος.
καιρός: Thuc. VI. 35 ἐν τῷ παρόντι.
κόλπος: Thuc.
κόρη: Theocr. XVIII. 2.
λαβή: Plat. Soph. 231 C.
μάζα: Hdt. VIII. 41.
μερίς: Thuc.
μήτηρ: Soph. Ant. 512.
μοῖρα: Hdt. II. 135.
ναῦς: Thuc. IV. 9.
νεκρός: Hdt. IX. 85.
νῆσος: Hdt. IV. 85.
νόμισμα: Demosth. 1246.
†ὁδός: Hdt. V. 17, &c. ἐξ ἐναντίας—τὴν πρώτην: τὴν ταχίστην, &c.
†οἴκημα: St. Luke xxii. 12.
†οἴκιον: Hdt. VI. 97. St. John xvi. 32.
οἰκία: Hdt. V. 20.
οἶνος: Theocr. XIV. 15.
πέλαγος (πόντος): Thuc. I. 98 ἐν τῷ Αἰγείῳ.
περίοδος: Hdt. IV. 25.
†πληγή: Hdt. III. 64. Æsch. Ag. 1394. St. Luke xii. 47.
ποταμός: (χείμαρρος.)
†πύλη: St. John v. 2. προβατική.
σκευή: Hdt. VII. 62. 72.
στατήρ: Demosth.
στρατός, (στράτευμα): πεζῶ, &c.
ταμεῖον: Thuc. VI. 8 τῷ κοινῷ.
τέχνη: χρηματιστική, ἰατρική, &c.
τιμή: Thuc. I. 27 ἐπὶ τῇ ἴσῃ.
†ὕδωρ: St. Matt. x. 24.
φυλακή: Polyb. I. 53.
†χείρ: ἡ δεξιά, ἀριστερά, &c.
χορδή: ἡ ὑπάτη.
χρήματα: τὰ ἐμά, ὑμέτερα, &c.
χρόνος: ἐν τῷ τότε, &c. τὸν ἀεί.
χωρίον: Hdt. V. 50. Thuc. V. 65
ψῆφος: Plat. Lach. 184 D.

[a] Fisch. ad Well. iii. 252 sqq.

b. The attributive genitive likewise is used without the substantive on which it depends, this being supplied by the context, or by the usages of language, especially υἱός or θυγάτηρ : so Ἀλέξανδρος ὁ Φιλίππου (υἱός): Hdt. VII. 204 Λεωνίδης ὁ Ἀναξανδρίδεω, τοῦ Λέοντος, τοῦ Εὐρυκρατίδεω : Thuc. VI. 59 ἡ πατρός (θυγάτηρ) τε καὶ ἀνδρὸς (γυνὴ) ἀδελφῶν (κασιγνήτη) τ' οὖσα τυράννων καὶ παιδῶν (μήτηρ) : Arist. Eq. 449 Βυρσίνης τῆς Ἱππίου : so τὴν ἐμαυτοῦ (sc. γῆν)—τὴν ἐπὶ Μέγαρα (ὁδὸν) : so εἰς Ἅιδου (οἶκον) ἐλθεῖν—ἐν Ἅιδου (οἴκῳ) εἶναι : ἐκκλησίαν ἐποίουν ἐν (οἴκῳ) τοῦ Διονύσου, (Dem.)—εἰς διδασκάλου, εἰς Πλατῶνος φοιτᾶν—εἰς τὴν (οἰκίαν) Κύρου ἐλθεῖν : Arist. Eq. 79 ἐν Κλωπιδῶν (δήμῳ) : G. T. Matt. i. 6 ἐκ τῆς (γυναικός) τοῦ Οὐρίου : John xxi. 2 οἱ (υἱοί) τοῦ Ζεβεδαίου.

c. The attributive adverb is also thus used : οἱ νῦν, οἱ τότε, οἱ πάλαι (ἄνθρωποι)—τὰ οἴκοι (πράγματα),—ἡ αὔριον, ἡ ἑξῆς (ἡμέρα),—τὴν ἄλλως (ὁδόν).

d. The attributive formed by a personal substantive (or pronoun) preceded by a preposition and the article, as, οἱ ἀμφὶ Πλάτωνα, οἱ καθ' ἡμᾶς, (*our contemporaries*) signifies, *a*. a person and his followers, of whatever sort : Hdt. I. 62 οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*. So Hom. Il. μ, 137–140. Hdt. III. 76 (οἱ ἑπτὰ τῶν Περσέων) ἐδίδοσαν αὐτίς σφισι λόγους· οἱ μὲν ἀμφὶ τὸν Ὀτάνην, πάγχυ κελεύοντες ὑπερβαλέσθαι, μηδὲ, οἰδεόντων πῶν πρηγμάτων, ἐπιτίθεσθαι· οἱ δὲ ἀμφὶ τὸν Δαρεῖον, αὐτίκα τε ἰέναι καὶ τὰ δεδογμένα ποιέειν, μηδὲ ὑπερβάλλεσθαι, *Otanes and those who voted with him—Darius and those who voted with him :* Plat. Hipp. Maj. 281 C οἱ ἀμφὶ Θαλῆν, *Thales and his school*. *β*. Sometimes, but less frequently, the followers alone, without the person named. *γ*. The principal person named alone, (i. e. his essence, properties which constitute him) without his followers ; but it is not so used till the Attic dial. : Xen. M. S. III. 5, 10 οἱ περὶ Κέκροπα : Plat. Cratyl. 399 E οἱ ἀμφὶ Εὐθύφρονα : Id. Menon. extr. οἱ ἀμφὶ Θεμιστοκλέα. *δ*. With other nouns, the position, occupation, &c. of the persons denoted by the article : so οἱ σύν τινι, οἱ μετά τινος, *the hangers on ;* οἱ ὑπό τινι, *the subjects of ;* οἱ ἀπό τινος, *asseclæ*,—οἱ ἐν ἄστει, οἱ περὶ φιλοσοφίαν, οἱ περὶ τὴν θήραν, οἱ ἀμφὶ τὸν πόλεμον : so in G. T. Rom. iv. 14 οἱ ἐκ νόμου.

Obs. 1. In G. T. the article with the attributive genitive sometimes signifies the followers &c. of any one ; 1 Cor i. 11 οἱ Χλόης, *of the house of Chloe :* cf. Rom. xvi. 10.

2. Here may be conveniently mentioned the use of the neuter adjective with or without the article. It is not necessary to suppose in every case, or even in most cases, an ellipse of πρᾶγμα or χρῆμα (§. 381. *Obs*. 4.), as the neuter gender, being a negation of the masculine and feminine, is the proper expression of impersonal notions ; it denotes abstract qualities or states, i. e. that are not in connection with any definite subject ; or if it is applied to personal notions, it is to bring forward some prominent quality of the whole body, keeping out of view the individuality of the subjects in which it resides. Thus it is used with or without the article (mostly without) to express,

a. Indefinite expressions of place or time, εἰς μέσον, εἰς ἕν, εἰς ταὐτό, —the particular place being kept out of view ; so δεξιόν, εὐώνυμον ; so τὸ πρῶτον.

b. Indefinite expressions of quantity, τὸ πολύ—πολύ, ἐπὶ πολύ, πόσον &c., so ἐν σμικροτάτῳ—τὸ σύμφερον or σύμφερον, without representing it as an attribute of any subject.

c. Indefinite expressions of quality or state, circumstances or *material, possession* &c. &c., as εἰς καλὸν ἥκεις—εἰς δέον ἐλθεῖν—εἰς κοινὸν

ἀλγεῖν: Plat. Symp. 186 D ἔστι ἔχθιστα τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ; ναυτικόν, *a navy*: so G. T., as Matt. vi. 4 ἐν τῷ κρυπτῷ.

Obs. 2. We must not confuse these neuters with the adverbial accusatives, such as μέγα, which agree with the neuter notion of the verb to which they are joined. See §. 548. *e. f.*

Obs. 3. When the article is joined to these neuters it particularises the notion in its application to some particular point or thought, and thus gives it emphasis; thus in the verse of St. Matt. given above, ἐν τῷ κρυπτῷ has an emphasis, which κρυπτῷ by itself has not; σύμφερον, what is *generally expedient*; τὸ σύμφερον, *that which is especially expedient.*

d. The neuter article is used to individualise the abstract notion expressed by the neuter alone, and thus to give it a quasi personal real existence; thus

1. Abstract notions: τὸ καλόν, τὸ ἀγαθόν or τἀγαθόν, *the beautiful, the good*, often in Plato, especially with αὐτό: ταὐτόν, *the same*; τὸ ἕτερον: and with ὄν, τὸ ἀνόμοιον ὄν, Plat.—τὸ εὐτυχές, *luck*; τὸ ἀναίσθητον, *want of feeling*; Hdt. VI. 14 τὸ κοινόν (*the commonwealth*) τῶν Σαμίων: τὸ ναυτικόν, *seamanship*; τὸ πρόθυμον=προθυμία Eur. Med. 178: so Rom. i. 15 τὸ κατ' ἐμὲ πρόθυμον.

Obs. 4. These neuter adjectives may have a dependent genitive: Thuc. I. 68 τὸ πιστὸν τῆς ἀληθείας: so G. T. 1 Pet. i. 7 τὸ δόκιμον τῆς πίστεως (see examples, §. 442. *b.*).

2. Thucydides abounds in neuter participles thus used for subst.; as, I. 36 τὸ δεδιός, *fear*, τὸ θαρσοῦν, *confidence*: Id. II. 63 τὸ τιμώμενον τῆς πόλεως, *the honour paid to the state*: Id. I. 142 ἐν τῷ μὴ μελετῶντι, *in their not practising*: Id. III. 43 ἐν τοιῷδε ἀξιοῦντι=ἐν τοιῇδε ἀξιώσει: Id. V. 9 τὸ ἐπιόν, *an attack*: Ibid. τοῦ μένοντος=μονῆς: Id. III. 10 τῷ διαλλάσσοντι τῆς γνωμῆς. This answers to the English idiom, "*his being afraid*," &c.[a]: Xen. M. S. I. 2, 43 τὸ κρατοῦν τῆς πόλεως: Id. II. 6, 23 τὸ μεταμελησόμενον (for ἡ μέλλουσα μεταμέλεια). Poetry: Æsch. Ag. 1359 τοῦ δρῶντος: Soph. Phil. 675 τὸ νοσοῦν (for ἡ νόσος): Id. Trach. 196 τὸ ποθοῦν (for τὸν πόθον): Id. Œ. C. 1604 τὸ δρῶν (for ἡ δρᾶσις): Ibid. 1220 τὸ θέλον=θέλημα: Eur. Iph. A. 1270 τὸ κείνου βουλόμενον[b]. So Orest. 210 τῷ λίαν παρειμένῳ: Arist. Vesp. 900 κλέπτον βλέπει.

3. The singular neuter adj. expresses an abstract notion, but the plural the different elements or particulars which compose such notion; as, τὸ κακόν, *evil*: τὰ κακά, *the evils*[c].

4. Collective names of persons: τὸ ἐναντίον, *the enemy*; τὸ ὑπήκοον, *the subjects*: τὸ ἄρσεν, *the male sex*, τὸ θῆλυ. Especially adjectives in ικόν: τὸ λῃστικόν, *the pirates*[d], Thuc.; Hdt. VII. 103 τὸ πολιτικόν, *the citizens*—τὸ ὁπλιτικόν, τὸ οἰκετικόν (τὸ πεζικόν, non-Attic),—τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἱππικόν, &c. Thuc.: so Hdt. VI. 113 τὸ μὲν τετραμμένον τῶν βαρβάρων φεύγειν: Id. VII. 157 τὸ τῆς Ἑλλάδος ὑγιαῖνον: so τὸ πολλόν=τὸ πλῆθος, or οἱ πολλοί, τὸ θεῖον, *the Divine being*=*the Gods.* Adjectives of this ending are also used in the plur. to express a series or circle of events or things; as, τὰ Τρωικά, *the Trojan war*; τὰ Ἑλληνικά, *the Grecian history*; τὰ ναυτικά, *naval affairs*: Demosth. 21 extr. τὰ συμμαχικά: Rom. i. 20 τὰ ἀόρατα τοῦ Θεοῦ.

5. The neuter article with a dependent genitive is used to express the abstract substantival notion which is suggested by the noun in the genitive, as τὰ τῆς τύχης, *the events of fortune*; τὰ τῆς πόλεως, *the affairs of state*, τὰ τοῦ πολέμου, *the whole war*: Eur. Phœn. 382 δεῖ φέρειν τὰ τῶν

[a] *Arnold Thuc. I. 36.* [b] *Herm. Trach.* 195. Reisig in Aristoph. p. 143.
[c] *Stallb. Rep. 476 A.* [d] Lobeck Pryn. 242.

θεῶν, *ea quæ a diis proficiscuntur:* Plat. Gorg. 458 B τὸ τῶν παρόντων, *present interests:* Demosth. 47, 28 τὸ τῶν χρημάτων, *money matters:* Ibid. 49, 32 τὸ τῶν πνευμάτων, *as it were the being of the wind:* Id. 122, 45 τὰ τῶν Ἑλλήνων ἦν τῷ βαρβάρῳ φοβερά ubi Bremi "*complectitur omnem Græcorum conditionem.*" G. T. 2 Pet. ii. 22 τὸ τῆς ἀληθοῦς παροιμίας: Acts xxiv. 22 τὰ τῆς ὁδοῦ. So in the historians, τά τινος; as, τὰ Ἀθηναίων φρονεῖν, *a parte stare.* Also, τὰ τῆς ὀργῆς Thuc.: τὰ τῆς ἐμπειρίας Id.: τὸ τῶν ἐπιθυμιῶν Plat. (the essentials of anger, &c.): τό τινος, *the custom, business of any one:* τὸ τῶν παίδων Plat.: τὸ τῶν ἁλιέων Xen.—Trag.: τὰ τοῦδε, τὸ τῶνδε, seemingly for ὅδε, οἵδε.

6. The neuter article with a preposition and case is used in the same way, to signify the *general* position, circumstance, &c. of any person or thing. Τὰ διὰ πλείστου, *things at the greatest distance;* τὰ τῆς πόλεως: τὰ ἐπ' ἐμέ, τοὐπ' ἐμέ, τοὐπὶ σέ, *quantum in me, te est,* τὸ ἐπ' ἐμοί. So τὸ πρὸ τοῦδε, *heretofore;* τὸ ἐπὶ τούτῳ (τῷδε), *hereon;* τὰ κατά τινα, *the position of any one;* τὰ κατά τινος, *res alicujus;* τὸ κατὰ τοῦτον, *ad hunc quod attinet;* τὰ παρά τινος, *the orders of any one;* τὰ περί τινα, *the circumstances.*

7. Sometimes in tragedy, and occasionally in prose, τἀμά, τὸ ἐμόν, form a periphrasis for ἐγώ, when not only the person himself, but that which belongs to him, is signified; as Plat. Theæt. 161 E τὸ ἐμόν, seemingly for ἐμέ: Id. Rep. 533 A τό γ' ἐμὸν οὐδὲν ἂν προθυμίας ἀπολείποι. So also τὸ σόν. So Hdt. VIII. 140, 3 ὑμέτερον seemingly for ὑμεῖς.

Complex attributive Sentences.

§. 437. A simple attributive sentence may be enlarged by the addition of further attributive, or even objective forms, which define further some part of the sentence; as, ὁ τοῦ τῶν Περσῶν βασιλέως υἱός—Κῦρος, ὁ τῶν Περσῶν βασιλεύς, ὁ μέγας—Σωκράτης, ὁ πάντων ἀνθρώπων μέγα σοφώτατος ἀνήρ—Κῦρος, ὁ τῶν Περσῶν μέγιστος βασιλεύς—ὁ τῶν Ἑλλήνων πρὸς τοὺς Πέρσας πόλεμος,

The attributive Adjective.

§. 438. 1. The attributive adjective agrees with its subst. in gender, number, and case; for exceptions see §. 379., 380., 381.; and the two together represent one compound notion.

2. Attributive adj. are either essential (adj. and participles), or formal, (adjectival pronouns and numeral adj.); as, σοφὸς ἀνήρ, τὸ ῥόδον θάλλον, οὗτος ὁ ἀνήρ, τρεῖς ἄνδρες.

Obs. The part. λεγόμενος and καλούμενος are used in the sense of the Latin *qui dicitur, vocatur, quem vocant,* and the English *so called:* Hdt. VI. 61 ἐν τῇ Θεράπνῃ καλουμένῃ, *i. e. in urbe, quæ Therapne vocatur:* Isocr. ad Nicocl. 45 εἴ τις ἐκλέξειε καὶ τῶν προεχόντων ποιητῶν τὰς καλουμένας γνώμας, *si quis excerpat præstantium poetarum quæ vocantur sententias:* Plat. Rep. 493 D ἡ Διομηδεία λεγομένη ἀνάγκη ποιεῖν αὐτῷ πάντα, ἃ ἂν οὗτοι ἐπαινῶσιν, *Diomedea quæ dicitur necessitas est illi omnia facere, quæcunque illi probarunt*[a].

Remarks: Substantives used as attributive Adj.

§. 439. 1. Many personal nouns which express a station or profession *are used as adj.,* and the word ἀνήρ is added to them when the person is

[a] Hoogev. Viger. p. 15.

viewed as belonging to such a station or profession, or omitted when he is regarded only as performing the functions of such a station or profession; as, ἀνὴρ μάντις, *a man who is by profession a prophet;* μάντις, *a man who acts as a prophet.* So ἀνὴρ βασιλεύς, &c. ἄνδρες δικασταί, στρατιῶται. In expressions of contempt ἄνθρωπος is used; as ἄνθρωπος γεωργός: Lysias p. 186, 6 ἀνθρώπους ὑπογραμματίας: Plat. Gorg. p. 513 C διακόνους μοι λέγεις καὶ ἐπιθυμιῶν παρασκευαστὰς ἀνθρώπους: although it is sometimes used where ἀνὴρ is more usual; as, Xen. Cyr. VIII. 7, 14 πολῖται ἄνθρωποι. So also we find ἀνήρ joined to national names, without any particular meaning; as, ἄνδρες Ἀθηναῖοι: and also in the sing.; ἀνὴρ Ἀθηναῖος, Ἀβδηρίτης. These personal nouns are joined with other words as adj., but mostly only in poetry, especially Ἕλλην, as masc., and in poets also as fem.; Eur. Iph. T. 342 Ἕλλην γῆ: Ἑλλάς only fem.; as, Soph. Phil. 223 Ἑλλὰς στολή: also frequently in Hdt.; as, IV. 78 Ἑλλάδα γλῶσσαν: VII. 22 Σάνη, πόλις Ἑλλάς: Id. Heracl. 131 στολὴ Ἕλλην. In Trag. we find other subst. used as adjectives: Æsch. Ag. 675 τύχη σωτήρ, as fem. for σώτειρα: Eur. Hipp. 1006 παρθένον ψυχήν. So also the words of reproach in which abstract notions are applied to persons; as, ἀνὴρ φθόρος, ὁ ὄλεθρος ἐκεῖνος, &c. (§. 353. 1.)

Proleptic use of attributive Adjectives.

(For predicative uses of adjectives see §. 375. 5. For equivalents to the adjective see §. 433.)

2. An adjective is sometimes applied to a substantive, though the property expressed by it does not exist in the substantive till after the action of the accompanying verb is completed. In this construction the verb and adjective together generally form a pleonastic predicative notion (see §. 375. 5., from which construction it differs in the adjective being already implied in the verb): Il. ξ, 6 εἰσόκε θερμὰ λοετρὰ θερμήνῃ: Æsch. Ag. 1258 εὔφημον, ὦ τάλαινα, κοίμησον στόμα (i. e. ὥστε εὔφημον εἶναι): Soph. Trach. 107, Œ. C. 1200 τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος[a]. (Cf. Virg. Æn. VII. 498.): Pind. Pyth. 51 μιν φίλον ἔσανεν (i. e. ὥστε φίλον εἶναι): Thuc. IV. 17 τοὺς λόγους μακροτέρους οὐ μηκυνοῦμεν: Arist. Eq. 1362 ἄρας μετέωρον: Plat. Rep. 494 D ὑψηλὸν ἐξαίρει αὐτόν.

An Adjective with a Substantive which is in construction with a second Substantive; Enallage of case.

§. 440. When a single substantival notion is expressed by joining a substantive with another subst. in the gen., the attributive adj. (in poetry) frequently does not agree with the gen. to which it properly belongs, but with the other substantive[b]; as, Od. ξ, 197 ἐμὰ κήδεα θυμοῦ, *the woes of my heart:* Pind. Ol. VIII. 42 B Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίαις ἀλισκεται, *by the work of thy hands:* Id. Pyth. IV. 255 B ὑμετέρας ἀκτῖνος ὄλβου, for ὑμετέρου ὄλβου ἀκτῖνος (ἀκτὶς ὄλβου = λαμπρὸς ὄλβος): Id. Ol. XI. 5 ψευδέων ἐνιπὰν ἀλιτόξενον (for ἐνιπὰν ψευδέων ἀλιτοξένων, *reprehensionem mendacii adversus hospitem;* ψευδέων ἐνιπή forms as it were one single notion): Id. Pyth. VI. 5 Πυθιόνικος ὕμνων θησαυρός: Æsch. Theb. 709 περιθύμους κατάρας Οἰδιπόδα: Id. Ag. 506 δεκάτῳ φέγγει τῷδ' ἔτους, *this light of the tenth year.* So Ibid. 96 πελάνῳ μυχόθεν (= μυχοῦ) βασιλείῳ, *the cake from*

[a] [illegible]b. Protag. 327 C. Valck. Diatrib. 205. Ellendt Lex. Soph. ad v. ἀδάκρυτος.
[b] Dissen Pind. Ol. XI. 5. Lobeck Aj. 7.

the royal chamber: Soph. Ant. 793 νεῖκος ἀνδρῶν ξύναυρον: Eur. Or. 225 ὁ βοστρύχων πυνθὲς ἄθλιον κάρα: Id. Andr. 585 οἶκος παῖς παιδός (παῖς παιδός=υἱωνός, *grandson*): Id. H. F. 449 γραῖαι δοσων πηγαί (γραιά (or γραιᾶς) δάκρυα): Arist. Aves 1198 δίνης πτερωτὸς φθόγγος, for πτεροῦ δίνης: Id. Ran. 248 ἔνυδρον ἐν βοθῷ χόρειαν, for ἐνύδρῳ ἐν βοθῷ: Æsch. Ag. 53 δεμνιοτήρη πόνον ἀρταλίχων[a]: Ibid. 152 νεικέων τέκτονα σύμφυτον: Soph. Aj. 176 νίκας ἀκάρπωτον χέρων: Arist. Pac. 155 χρυσοχάλινον πάταγον ψαλίων: Eur. H. F. 1039 ἄπτερος τέκνων ὀδίς: Id. Troad. 564 καράτομος ἐρημία νεανίδων: Soph. Trach. 817 ὄγκον ἀνόματος μητρῷον: Eur. Alc. 538 ξένων πρὸς ἄλλην ἑστίαν: Id. Phœn. 343 γάμων ἔπακτον ἄταν: Æsch. Eum. 325 ματρῷον ἄγνισμα φόνου[b].

Obs. 1. The principle of this is, that the two substantives form one compound notion composed of the genitive and the other substantive, as if they were joined by a hyphen, as φόνου-ἄγνισμα. The adjective naturally agrees with the latter, as ματρῷον. Where the notions do not harmonise so as to form one compound, this usage does not obtain—σκότου-φῶς, for instance, cannot form such a compound.

Obs. 2. It must be observed that the adjective and the substantive, with which it agrees, must, if referred to a person, be referred to the same person. Thus Æsch. Ag. 1474 κράτος ἰσόψυχον ἐκ γυναικῶν, if explained by this construction, would not mean, *your power from women of similar temper*, but, *the power of similarly-minded women*. If ἰσόψυχον refers to γυναικῶν, so must κράτος: the reason is, that if the adjective and substantive referred to different persons, there would not be so strong an affinity between them as to attract the adjective from the substantive, to which it properly belongs.

Coordinate and subordinate Attributives.

§. 441. When more than one adj. belongs to the same subst. the attributive relation is either coordinate, when both apply equally to the subst., as σοφός τε καὶ ἀγαθὸς καὶ καλὸς ἀνήρ—καλὰ πέδιλα, ἀμβρόσια, χρυσεῖα: or subordinate, when one of them forms with the substantive one notion, to which the other attributive is applied, as πολλοὶ—ἀγαθοὶ ἄνδρες: οὗτος ὁ ἀνὴρ—ἀγαθός: τὸ πρῶτον—καλὸν πρᾶγμα. This is generally the construction of the numeral adj.: πολλοί, however, is often used as coordinate; πολλὰ καὶ καλὰ ἔργα, where we usually say "*many great deeds*," *multa et præclara facinora*.

Substantival Adjective.—Adjectival Substantive.

§. 442. Substantival adjective: The adj. not unfrequently assumes a substantival force, and the subst. to which the adj. properly belongs is put in the attributive genitive, defining the adj. instead of being defined by it. This occurs in the following cases:

a. The subst. stands with the plural adj., which retains the gender of the subst. (prose as well as poetry); οἱ χρηστοὶ τῶν ἀνθρώπων: Isocr. ad Nicocl. p. 24 D μηδὲ τὰ σπουδαῖα τῶν πραγμάτων, μηδὲ τοὺς εὖ φρονοῦντας τῶν ἀνθρώπων: Arist. Vesp. 95 τοὺς τρεῖς τῶν δακτύλων: Demosth. p. 44 τοῖς ἡμίσεσι τῶν ἱππέων: Aristoph. Pax 840 οὗτοι τῶν ἀστέρων. The genitives are partitive.

b. The adj. is in the neuter sing., sometimes in the neuter plural: Od.

[a] Klausen ad loc. [b] Bernh. 426.

ε, 277 ἐπ' ἀριστερὰ χειρός: Soph. Ant. 1265 ἐμῶν ἄνολβα βουλευμάτων: Hdt. VIII. 100 τὸ πολλὸν τῆς στρατιῆς: Id. VI. 113 τὸ τετραμμένον τῶν βαρβάρων: Id. I. 185 τὰ σύντομα τῆς ὁδοῦ: Id. V. 58 τὰ πολλὰ τῶν χωρῶν: Hdt. III. 154 τὸ πρόσω τοῦ μεγάθεος. Frequently in Attic, ἐπὶ πολύ, ἐπὶ μέγα with a Gen.: Thuc. I. 1 ἐπὶ πλεῖστον ἀνθρώπων: Id. I. 118 οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμεως: Ibid. 70 τῆς γνώμης τὰ βέβαια. G.T. Eph. vi. 12 τὰ πνευματικὰ τῆς πονηρίας. Also τὶ, *aliquid*, and τί, *quid?* Thuc. IV. 130 ἤν τι καὶ στασιασμοῦ ἐν τῇ πόλει: Id. VII. 69 λαμπρότητός τι. (Cf. Soph. Ant. 1229 ἐν τῷ ξυμφορᾶς διεφθάρης): Xen. Anab. I. 8, 8 καὶ ἤδη ἦν μέσον ἡμέρας. So ἡνίκα ἦν ἐν μέσῳ νυκτῶν,—ἕξω μέσου ἡμέρας Id. Cyr. V. 3, 53: IV. 4, 1: Id. Anab. I. 9, 26 ἄρτων ἡμίσεα: Plat. Legg. p. 806 C ἥμισυ βίου (but generally ἥμισυς is in the same gender as the substantive): Id. Apol. p. 41 C ἀμήχανον ἂν εἴη εὐδαιμονίας, *an inexpressible piece of luck*[a]: Id. Rep. p. 405 B τὸ πολὺ τοῦ βίου: Id. Menex. p. 243 B δεινὸν τοῦ πολέμου (as Soph. Trach. 118 βιότου πολύπονον). So many phrases with πᾶν; as, Hdt. VII. 118 εἰς πᾶν κακοῦ ἀφικνεῖσθαι: Thuc. VII. 55 ἐν παντὶ ἀθυμίας: Plat. Rep. p. 579 B ἐν παντὶ κακοῦ εἶναι: Demosth. p. 29, 3 εἰς πᾶν προελήλυθε μοχθηρίας. So πολὺ τῆς δόξης Thuc. And very often, especially in prose, the neut. pron. is joined with the gen.: Soph. Œ. R. 771 τοσοῦτον ἐλπίδων: Hdt. I. 84 τοῦτο τῆς ἀκροπόλιος: Id. VII. 38 ἐς τόδε ἡλικίης: Thuc. I. 49 ξυνέπεσον ἐς τοῦτο ἀνάγκης: Id. II. 17 ἐν τούτῳ παρασκευῆς ἦσαν: Id. VII. 36 ὅπερ τῆς τέχνης: Xen. R. Eq. IV. 1 ἐν τοιούτῳ τῆς οἰκίας: Id. Anab. I. 7, 5 ἐν τοιούτῳ τοῦ κινδύνου: Isocr. de Pac. p. 165 C εἰς τοῦτο γάρ τινες ἀνοίας ἐληλύθασιν; Plat. Gorg. p. 493 A τῆς δὲ ψυχῆς τοῦτο, ἐν ᾧ αἱ ἐπιθυμίαι εἰσί: Demosth. p. 51 princ. εἰς τοῦθ' ὕβρεως ἐλήλυθεν: p. 33, 47 εἰς τοῦθ' ἥκει τὰ πράγματα αἰσχύνης: Id. p. 20, 8 καιροῦ —πρὸς τοῦτο πάρεστι Φιλίππῳ τὰ πράγματα, *res Philippi ea conditione sunt.*

Obs. In poetry sometimes, very rarely indeed in prose, a masc. or fem. subst. in the gen. is joined with a neuter plural adj.: Soph. Œ. C. 923 φωτῶν ἀθλίων ἱκτήρια, for φῶτας ἀθλίους ἱκτηρίους: Eur. Phœn. 1500 ἁβρὰ παρηΐδος: Xen. Cyr. VIII. 3, 41 ἥκει δέ τις ἢ τῶν προβάτων λελυκωμένα φέρων ἢ τῶν βοῶν κατακεκρημνισμένα. This is more common in Latin verse and post-Augustan prose. *Vilia rerum*, Horace.

c. The subst. is in the sing., and the adjective of quantity, which should be in the neut., agrees with the gender of the subst.; as, ἡ πολλὴ τῆς Πελοποννήσου, for τὸ πολὺ τῆς Π.—This is a pure Attic construction, but used more in prose than in poetry. The word ἥμισυς is very often so used. So also πολύς, πλείων, πλεῖστος, and other superlatives; ὁ ἥμισυς τοῦ χρόνου: Æsch. Ag. 1300 ὁ ὕστατος τοῦ χρόνου: Id. Eum. 422 ἥμισυς λόγου (λόγος Dind.): Thuc. V. 31 ἐπὶ τῇ ἡμισείᾳ τῆς γῆς: Xen. Cyr. IV. 5, 1 πέμπετε ἡμῖν τοῦ πεποιημένου σίτου τὸν ἥμισυν: Hdt. I. 24 τὸν πολλὸν τοῦ χρόνου διατρίβειν: Id. III. 105 τὸν μὲν πλέω τοῦ χρυσοῦ οὕτω οἱ Ἰνδοὶ κτῶνται: Thuc. VII. 3 τὴν πλείστην τῆς στρατιᾶς παρέταξε: Xen. Cyr. III. 2, 2 πολλὴ τῆς χώρας: Isocr. Evag. p. 197 τὸν πλεῖστον τοῦ χρόνου.

d. So also other adjectives are in the number and gender in which the substantive in the feminine should be; as, Thuc. I. 2 τῆς γῆς ἡ ἀρίστη ἀεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν: Plat. Symp. p. 209 A μεγίστη καὶ καλλίστη τῆς φρονήσεως. So Hdt. VI. 129 ἡ κυρίη τῶν ἡμερέων. So Soph. Œ. R. 1230 τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἳ φανῶσ' αὐθαίρετοι for πημόναι αἱ: Thuc. I. 78 τὸν παράλογον τοῦ πολέμου. The gen. is partitive.

e. Adjectival substantive. (See also §. 435. *c.*) A favourite construc-

[a] *Stallb. ad loc.*

tion of the poets is to express the adjectival property by a substantive, and put the person to whom the property belongs in the attributive genitive. This periphrasis is not a mere pleonasm for a personal name, but it expresses more than the personal name; it personifies that property or quality which is as it were the essence of the individual, that wherein the notion of him principally consists; so that it represents him in the light in which the mind would naturally either always, or for the time, view him; and this may be an expression of *reverence*, as Δίος κράτος; or *affection*, as Ἰσμήνης κάρα; or *awe*, as Ἱππομέδοντος σχῆμα; or whatever feeling may be excited by the person or thing spoken of. So κράτος was especially applied to the gods: Æsch. Eum. 27 Ποσειδῶνος κράτος: Eur. Hec. 88 Ἑλένου ψυχὰν ἢ Κασάνδρας, *the inspired Helenus:* Ibid. 130 λέκτρα Κασάνδρας—Ἀχιλείας λόγχης, *the bride Casandra—the warrior Achilles.* So Id. Hipp. 794 Πιτθέως γῆρας, *the old Pittheus:* Æsch. Prom. 1090 μητρὸς σέβας, *honoured mother.* So also Id. Prom. 898 παρθενίαν Ἰοῦς, *the virgin Io:* Eur. Hec. 1210 Ἕκτορος δόρυ: Id. Or. 991 Μυρτίλου φόνον: Æsch. Theb. 488 Ἱππομέδοντος μεγὰ σχῆμα καὶ τύπος: Arist. Vesp. 418 Θεώρου θεοσεχθρία. So in Epic, especially the words βία, ἶς, κῆρ, μένος, σθένος, are applied to heroes and warriors as their great characteristic: Αἰνείαο βίη. So also Pind. and Trag.; as, Κάστορος βία, Τυδέος βία, Πολυνείκεος βία—ἶς Τηλεμάχοιο, ἶς ἀνέμου: Il. φ, 356 ἶς ποταμοῖο, *the mighty river:* (so Virg. Æn. IV. 133 *odora canum vis:* Lucr. VI. 1220 *fida canum vis:*) μένος Ἀλκινόοιο, Ἄρηος, ἀνέμου, ἠελίου—σθένος Ἑκτίωνος. So Pind.: σθένος ἵππων, ἡμιόνων: Il. β, 851 Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ. So Hesiod. Scut. 144 ἐν μέσσῳ δὲ δράκοντος ἔην φόβος, *the dreadful dragon.* (So Virg. Æn. XI. 406 *artificis scelus.*) So Pind. Isthm. IV. 32 αἰχμὴ Κάστορος: Ibid. 53 Αἴαντος ἀλκάν: Ibid. 1375 τέκνων ὄψις=τέκνα ὁρώμενα. (So Virg. Georg. IV. 111 *tutela Priapi.*) So also Soph. Œ. C. 717 παιδὸς βλάστας=παῖδα βλαστάνοντα. In the tragic and lyric authors δέμας is thus applied to a person of high dignity, or majesty, or beauty: Eur. Hec. 713 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας Ἀγαμέμνονος: κάρα, ὄμμα, *to objects of love:* Soph. Œ. T. 1235 τέθνηκε θεῖον Ἰοκάστης κάρα: Id. Trach. 527 τὸ δ' ἀμφινεικητὸν ὄμμα νύμφας ἐλεεινὸν ἀμμένει. So ὄνομα, Eur. Or. 1082 ὦ ποθεινὸν ὄνομ' ὁμιλίας ἐμῆς χαῖρε: Soph. Elect. 1241 ἄχθος γυναικῶν, *the hateful women.* So in prose and poetry χρῆμα, to express size: Hdt. I. 36 συὸς χρῆμα μέγα: Arist. Vesp. 932 κλέπτον τὸ χρῆμα τἀνδρός: Theocr. XVIII. 4 μέγα χρῆμα Λακαινᾶν: Eur. Hipp. 646 θηρῶν δάκη, *bestiæ mordaces.* The attributive adj. is also used in this way: Eur. Alc. 971 Ὀρφεῖα γῆρυς, *the melodious Orpheus.* Things are sometimes periphrased in this way. See some of the instances above, and so πυρὸς σέλας, *bright fire:* Arist. Nub. 2 χρῆμα τῶν νυκτῶν: Eur. Phœn. 307 παρηΐδων ὄρεγμα, *the outstretched cheek:* Æsch. Choeph. 426 χέρος ὀρέγματα: Eur. Alc. 911 σχῆμα δέμων: Id. Hec. 619 σχήματ' οἴκων: Soph. Phil. 952 σχῆμα πέτρας: Æsch. Pers. 543 εὐνὰς λέκτρων: Eur. Med. 1136 τέκνων γονή. So Id. Ion 113 καλλίστης προπόλευμα δάφνης, *O most beautiful laurel that servest.*

Obs. 1. So G. T. 1 Tim. vi. 17 ἐπὶ πλούτου ἀδηλότητι: Rom. vi. 4 ἐν καινότητι ζωῆς.

f. So also a substantive is used for a participle with the substantive, which should depend on it, in the genitive; as, Soph. Œ. C. 1069 ἄμβασις πώλων,=οἱ ἀναβαίνοντες πώλους.

Obs. 2. The difference between these forms and those given in §. 435. *c.* is, that in the former the principal subst. supplies the adjectival notion, *i[illegible]r the* dependent substantive in the genitive.

The Article.

§. 443. Of all the adjectival attributives the article ὁ, ἡ, τό, is the most important; to understand its nature we must trace it back to its original demonstrative force.

It had originally — 1st, a demonstrative — 2nd, a relative force.

The Article ὁ, ἡ, τό, as a Demonstrative.

§. 444. 1. In Homer it is used as pointing out some object as known or spoken of, and directing the mind of the reader to it: there are however in Homer some instances of an approach to the Attic use of it, though it is laid down that Homer never used it quite as the simple article.

2. It has a purely demonstrative force, when it is used as a substantival pronoun: in this case it may be construed either as ὅδε, or οὗτος, or ἐκεῖνος, or αὐτός, *Is:* Il. *α*, 9 ὁ γὰρ βασιλῆϊ χολωθεὶς νοῦσον ἀνὰ στρατὸν ὦρσε κακήν: Id. 12 ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν: Id. 29 τὴν δ' ἐγὼ οὐ λύσω: Id. 43 ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων: cf. Id. 47. 55. 57. 58: Od. *α*, 9 αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ: Il. *ι*, 106 ἐξέτι τοῦ ὅτε, *that time when.*

3. It is used as an adjectival pronoun, to which a relative sentence refers: when thus used it is generally put after its subject: Il. *ε*, 320 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης: Od. *β*, 119 ἔργα τ' ἐπίστασθαι περικαλλέα, καὶ φρένας ἐσθλάς, κέρδεά θ', οἷ', οὔπω τιν' ἀκούομεν οὐδὲ παλαιῶν, τάων, αἳ πάρος ἦσαν ἐϋπλοκαμῖδες Ἀχαιαί: Od. *κ*, 74 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθηται μακάρεσσιν, So frequently ἤματι τῷ ὅτε.

Obs. 1. In the Homeric phrases of Ὁ—τόν, Ὁ—τῆς, Ὁ—τῷ, Ὁ—τῶν, Ὁ—τῇσιν, Ὁ—τούς, the article has nearly the sense of ἕτερος: Il. *κ*, 224 σύν τε δύ' ἐρχομένω, καί τε πρὸ ὃ τοῦ ἐνόησεν, *this one* (the one) *perceives it before that one* (the other). When the nom. stands after the oblique case γέ is joined to it. The article here ought properly to be accented, but this is generally omitted.

4. The demonstrative force is less strong where the article is joined to a substantive without any relative sentence; but it serves in this case to bring the thing definitely before us, as something known, or spoken of before. When an adjective accompanies the substantive the article lays emphasis on it: Il. λ, 607 τῷ ἐμῷ κεχαρισμένε θυμῷ: there is an emphasis intended to be laid on ἐμῷ. In many passages the substantive stands in apposition with the demonstrative: Il. *α*, 20 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι (*these things*—sc. *the ransom*): Id. 33 ὣς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, *the old man before mentioned:* cf. 380: Id. 35 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιός: Il. *η*, 412 ὣς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν, *that sceptre—the well known sceptre:* Il. *δ*, 1 οἱ θεοί, *those who are gods*, in opposition to those who are men: Il. *ζ*, 467 ἀψ δ' ὁ πάϊς, *he, who is a boy*, in opposition to Hector: (Il. *ε*, 554 οἴω τώγε λέοντε δύω ὄρεος κορυφῇσιν ἐτραφέτην, here the τώγε refers to both, and is substantival for τόγε, οἴω λέοντε δύω &c. :) Il. λ, 637 Νέστωρ ὁ γέρων, *that old man, whom every one knows.* So Il. *α*, 11 τὸν Χρύσην ἀρητῆρα: Il. *φ*, 317 τὰ τεύχεα καλά, those arms *so beautiful:* Od. *φ*, 10 τὸν ξεῖνον δύστηνον, that stranger,

so wretched, pointing to Ulysses: Od. ι, 378 ὁ μοχλὸς ἐλάϊνος, *that*—mentioned above, 319 sqq.: Il. ψ, 325 καὶ τὸν προὔχοντα δοκεύει, for τὸν δὲ ἕτερον τὸν προὔχοντα: Il. ρ, 80 τὸν ἄριστον, *he who is the best*: so οἱ ἄλλοι, *these the others*; τἆλλα, *this the rest*: Il. α, 107 αἰεί τοι τὰ κάκ' ἐστι φίλα φρεσὶ μαντεύεσθαι: Ibid. 70 ὅς ἤδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα, *that which is, was, will be*: Ibid. 167 ἦν ποτε δασμὸς ἵκηται, σοὶ τὸ γέρας πολὺ μεῖζον &c., *that, which is by far the most honourable gift*, as Achilles points to that which Agamemnon already had received: Ibid. 217 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, *that anger of thine which* &c.: Ibid. 340 τοῦ βασιλῆος ἀπηνέος, *this hateful monarch*.

Obs. 2. The article is used as semi-demonstrative in Homer:

a. With an adjective and substantive when an emphasis is to be laid on the adjective (see above 4.): Od. π, 203 τὰ δὲ λυγρὰ περὶ χροῖ εἵματα ἕστο.

b. When a pronominal dative is placed between the article and substantive: ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευεν. So frequently τὼ δέ οἱ ὄσσε: Il. β, 217 τὼ δέ οἱ ὤμω: Od. κ, 559 τὸν δέ σφιν ἄνακτα, the article bespeaks attention to the substantive, and by contrasting it with the pronoun gives an emphasis to the phrase.

c. When persons known or already spoken of are introduced: Il. α, 33 ὁ γέρων.

d. With other nouns, but more rarely: Il. σ, 574 αἱ δὲ βόες κ. τ. λ. see line before.

e. In a quasi-possessive sense: Il. δ, 399 ἀλλὰ τὸν υἱὸν γείνατο, *his son*: Od. λ, 492 μοὶ τοῦ παιδός, *that son of mine*.

f. With cardinal numerals: Od. υ, 110 ἡ δὲ μί' οὔπω παύετο, *but one ceased not*.

g. With comparatives: οἱ πλέονες, *the more*: so with ἕτερος, πρῶτός, &c.

h. With substantives used collectively: Il. ι, 320 κάτθαν' ὅμως ὅ τ' ἄεργος —ἀνὴρ ὅ τε πολλὰ ἐοργώς: Od. ρ, 218 ὡς ἀεὶ τὸν ὅμοιον ἄγει θεὸς ὡς τὸν ὅμοιον.

i. So with participles: ὁ νικηθείς, *the vanquished*; τῷ νικήσαντι, *the victor*; τά τε ἐόντα, *the universe*.

j. Sometimes with plural adjectives used as substantives: οἱ ἄριστοι, οἱ ἄλλοι.

k. So with adverbs: τὰ πρῶτα—τὸ τρίτον—τὸ πάρος—τὸ πρίν.

Obs. 3. Many of these also are found in later writers. So where emphasis is to be laid on a notion as something known or mentioned before, where in English we use an emphatic *the*, or *that*, *these*, or *those*: Plat. Prot. 334 D ἐπιλανθάνομαι περὶ οὗ ἦν ὁ λόγος: so ἄνδρες ἴωμεν ἐπὶ τοὺς ἄνδρας (Xen.): Eur. Orest. 418 δουλεύομεν θεοῖς ὅ τι ποτ' εἰσὶν οἱ θεοί, *these gods*: Demosth. 765, 4 τοὺς νόμους ἡγεῖτο νόμισμα τῆς πόλεως εἶναι: Soph. Aj. 714 πάνθ' ὁ μέγας χρόνος μαραίνει, *that mighty time*: Thuc. I. 11 οἱ Τρῶες τὰ δέκα ἔτη ἀνταῖχον, *those ten years*. So of something existing or expected: Id. II. 86 βουλόμενοι τὴν ναυμαχίαν ποιῆσαι: Id. I. 12 ἐκπίπτοντες ἔκτιζον τὰς πόλεις, *the now existing cities*. So of some possession: Xen. An. I. 8, 2 Κύρος καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε: here the article must be translated *his*.

Obs. 4. In G. T. also the article is used in this semi-demonstrative force: Rev. iv. 7 τὸ ζῶον—τὸ πρόσωπον, (*his face*): 1 Cor. x. 4 τότε ὁ ἔπαινος γενήσεται ἑκάστῳ, *to each shall be his praise*: Rom. xi. 36 αὐτῷ ἡ δόξα, *the praise*

belonging to him : Id. iv. 4 ὁ μισθός, *his reward :* Acts xxvii. 38 τὸν σῖτον, *the corn with which the ship was laden :* Luke iv. 20 τὸ βιβλίον, *the book* (see v. 17) : Joh. iii. 5 τὸν νιπτῆρα : sc. which was standing there : Rev. xx. 4 τὰ χίλια ἔτη, *the* thousand years (Millennium) : James ii. 25 τοὺς ἀγγέλους, mentioned in the history. So we generally find the article used to refer to known parts of history, or prophecy, or doctrine : ἡ κρίσις, *the judgment ;* ἡ γραφή, *the scripture ;* ἡ σωτηρία, *salvation.*

5. In the Post-Homeric writers also, ὁ, ἡ, τό has frequently its full demonstrative force. In Hdt., the Doric writers, and Attic poets, it is not unfrequently used as in Homer : Æsch. Suppl. 443 ἢ τοῖσιν ἢ τοῖς πόλεμον αἵρεσθαι μέγαν, πᾶσ' ἔστ' ἀνάγκη : Ibid. 1055 ὅ τι τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν : Id. Agam. 7 κάτοιδα—ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν : Id. Eum. 690 ἐν δὲ τῷ, *in this :* so Ibid. 814 ἐκ δὲ τοῦ, *from this :* Soph. Œ. T. 200 τὸν (sc. Ἄρεα)—, ὦ Ζεῦ πάτερ, ὑπὸ σῷ φθίσον κεραυνῷ. So especially with the particles, μέν, δέ, γάρ (ὁ γάρ, ἡ γάρ, τὸ γάρ often in tragic) : Soph. Œ. R. 1082 τῆς γὰρ (*of her*), πέφυκα μητρὸς (in apposition), *as my mother ;* sometimes also with prepositions ; as, πρὸς δὲ τοῖσι, πρὸς τῷ, ἐπὶ τοῖσι Eurip. And even in Attic prose it retained its demonstrative force in the following cases :—

a. Τό, *therefore* (as Il. ρ, 404.) : τό γε Plat. : τὸ δέ at the beginning of a sentence, *whereas,* very frequently in Plato : ὁ μέν, or ὁ δέ, οἱ δέ, αἱ δέ, at the beginning of a sentence very frequently : Thuc. I. 81 τοῖς δὲ ἄλλη γῆ ἐστι πολλή : Demosth. p. 18, 3 ὁ μὲν γὰρ—θαυμαστότερος νομίζεται : Id. p. 51 princ. ὁ δ' εἰς τοῦτ' ὕβρεως ἐλήλυθεν : Id. p. 68, 15 ὁ δὲ ταῦτα μὲν μέλλει. So also, ὁ μέν or ὁ δέ is used, as in Homer, before its substantive, to call attention to it : Thuc. VI. 57 καὶ ὁ μὲν τοὺς δορυφόρους τὸ αὐτίκα διαφεύγει ὁ Ἀριστογείτων : also in Plur. ; as, Id. VIII. 77 : τῇ, τῇδε, *hac, there, here, on this side, wherefore :* τῷ, sometimes in Attic poets, as in Homer very frequently : thus also Plat. Theæt. p. 179 D τῷ τοι, ὦ φίλε Θεόδωρε, — σκεπτέον. With prepos., as, ἐκ τοῦ, *hence :* διὰ τό, *wherefore,* Thucyd.

Obs. 5. This may suggest an explanation of the construction ἐν τοῖς, sometimes ἐν ταῖς, with a superlative ; as, Thuc. I. 6 ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο, *omnium primi* (but see §. 139. 4.) : and of the adverbial formulas, πρὸ τοῦ (προτοῦ), *before,* almost always in the sense of *ante illud modo definitum tempus :* cf. Hdt. I. 103., III. 62. Plat. Alcib. II. p. 109 E ; and frequently the accus. is used with καί at the beginning of a sentence in a demonstrative force : Xen. Cyr. I. 3, 9 καὶ τὸν κελεῦσαι δοῦναι, *et eum ;* but in the nom. καὶ ὅς, καὶ ἥ, καὶ οἵ, are used.

b. In the formula, τὸν καὶ τόν, τὸ καὶ τό, *the one* or *the other, this* or *that,* τὰ καὶ τά, *varia, bona et mala,* these serve to signify indifferently any variety of objects : Pind. Olymp. II. 53 ὁ μὰν πλοῦτος ἀρεταῖς δεδαιδαλμένος φέρει τῶν τε καὶ τῶν καιρόν, *variarum rerum opportunitatem :* see Dissen T. II. p. 32. et ad Nem. I. 30 ; but far more usually in prose : Lysias p. 157, 21 καί μοι κάλει τὸν καὶ τόν : Demosth. p. 128. §. 68 ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ ποιῆσαι. The nomin. sing. ὅς καὶ ὅς occurs Hdt. IV. 68. So G. T. 1 Cor. xi. 21 ὃς μὲν πεινᾷ, ὃς δὲ μεθύει, and also in the accus. S. Matth. xxi. 35 ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν.

c. Immediately before a relative sentence, introduced by ὅς, ὅσος, or οἷος, which expresses by a periphrasis either an adjectival, or, especially, an abstract notion. This idiom is peculiarly Platonic ; as, Protag. p. 320 D ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται : Id. Rep. p. 469 B ταὐτὰ δὲ ταῦτα νομιοῦμεν καὶ ὅταν τις γήρᾳ ἤ τινι ἄλλῳ τρόπῳ τελευτήσῃ τῶν ὅσοι ἂν διαφερόντως ἐν τῷ βίῳ ἀγαθοὶ κριθῶσι : Ibid. p. 509 E λέγω

δὲ τὰς εἰκόνας πρῶτον μὲν τὰς σκιάς, ἔπειτα τὰ ἐν τοῖς ὕδασι φαντάσματα καὶ ἐν τοῖς ὅσα πυκνά τε καὶ λεῖα καὶ φανὰ ξυνέστηκε: Id. Sophist. p. 241 E εἴτε μιμημάτων εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν ὅσαι περὶ ταῦτά εἰσι[a]: Id. Phæd. p. 92 D ὥσπερ αὐτῆς (sc. τῆς ψυχῆς) ἔστιν ἡ οὐσία ἔχουσα τὴν ἐπωνυμίαν τὴν τοῦ ὃ ἔστιν (abstract notion). This construction is also used as a periphrasis for an indefinite object, especially in the orators: Lysias p. 733 ταῦτ' οὖν ὡς ἀληθῆ ἐστι, τόν τε Εὐθύκριτον, ὃν πρῶτον ἠρόμην, καὶ τῶν ἄλλων Πλαταιέων ὅσοις προσῆλθον, καὶ τὸν, ὃς ἔφη δεσπότης τούτου εἶναι, μάρτυρας παρέξομαι: Demosth. p. 613, 9 σώζειν ὑμῖν τοὺς τοιούτους, ὦ ἄνδρες Ἀθηναῖοι, προσήκει καὶ μισεῖν τούς, οἷοσπερ οὗτος.

d. In the construction οἱ μέν—οἱ δέ, which properly signify *some here—some there, part—part.* This is found in Homer, and is very common both in prose and poetry. The use of the sing. ὁ μέν—ὁ δέ is post-Homeric: very frequently τὸ μὲν—τὸ δέ, τὰ μέν—τὰ δέ, τῇ μέν—τῇ δέ, *partim—partim.* So Ephes. iv. 11 ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ κ. τ. λ. Τὶς also also is joined with this formula, ὁ μέν τις—ὁ δέ τις, *alius quis—alius quis,* properly, *any one here—any one there;* when the contrasted persons are uncertain or indefinite: Xen. Cyr. VI. 1, 1 ἐν τούτῳ οἱ φίλοι τῷ Κύρῳ προσῆγον οἱ μὲν Καδουσίους αὐτοῦ μένειν δεομένους, οἱ δὲ Ὑρκανίους, ὁ δέ τις Σάκας, ὁ δέ τις Γωβρύαν: here several individuals are signified by the indefinite singular τὶς: Plat. Phileb. p. 13 C τὰς μὲν εἶναί τινας ἡδονὰς ἀγαθάς, τὰς δέ τινας κακάς: Euthyphr. p. 12 A τὸ μὲν αὐτοῦ ὅσιον, τὸ δέ τι καὶ ἄλλο: interchanged with ἄλλος: Id. Legg. p. 658 B εἰκός που τὸν μέν τινα ἐπιδεικνύναι ῥαψῳδίαν, ἄλλον θὲ κιθαρῳδίαν, τὸν δέ τινα τραγῳδίαν: with τὶς preceding; Id. Gorg. p. 499 C ἡδοναί τινές εἰσιν αἱ μὲν ἀγαθαί, αἱ δὲ κακαί[b].

e. ὁ, ἡ, τό is used also as an attributive with a demonstrative force in all the post-Homeric writers. Thus of objects well known, or mentioned before: Plat. Rep. p. 329 E τὸ τοῦ Θεμιστοκλέους εὖ ἔχει ὃς τῷ Σεριφίῳ (*Seriphio isti*) λοιδορουμένῳ — ἀπεκρίνατο: Id. Charmid. p. 155 D ἐνόμισα σοφώτατον εἶναι τὸν Κριτίαν τὰ ἐρωτικά, ὃς εἶπεν ἐπὶ τοῦ καλοῦ λέγων παιδός κ. τ. λ. (alluding to the well known story[c]): Demosth. p. 850, 19 ἐξήτει με τὸν ἄνθρωπον (sc. *Milyam, istum hominem*): so frequently in this orator: Id. p. 90, 3 ἐχθρὸς ὑπάρχων τῇ πόλει (*Athenis, huic urbi*) Φίλιππος: Theocrit. VIII. 43 ἔνθ' ἁ καλὰ παῖς ἐπινίσσεται: Ibid. 47 ἔνθ' ὁ καλὸς Μίλων βαίνει ποσίν.

Obs. 4. The forms ὁ ἡ, οἱ αἱ, would properly be oxyton when used demonstratively, but they more generally are written without an accent.

Obs. 5. There are some passages in G. T. Matt. i. 26, John vii. 17. 40, Acts xxvi. 10, Mark xiii. 20. Acts ix. 2, where the article is held by some to have a purely demonstrative force of *this* or *that;* but on examination it will be seen that it is to be accounted for by some one of the usages given above, *Obs.* 2.

The Article ὁ, ἡ, τό, *as a Relative Pronoun.*

§. 445. I. In the Homeric dialect, the demonstrative ὁ, ἡ, τό frequently assumes the functions of the relative pronoun, ὅς, ἥ, ὅ: Il. *a*, 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ δέδασται. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker.

[a] [illegible]dorf ad loc. [b] Stallb. ad loc. [c] Heindorf p. 62.

2. This use of the article as the relative passed into the Ionic and Doric writers: Hdt. III. 81 τὰ μὲν Ὀτάνης εἶπε—λελέχθω κἀμοὶ ταῦτα· τὰ δ' ἐς τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε: cf. c. 82 princ. Ibid. πάντων τῶν λέγω ἀρίστων, *quæ dico.*

3. The Attic comic and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word: Soph. Œ. T. 1379 δαιμόνων δ' ἀγάλμαθ' ἱερά, τῶν ὁ παντλήμων ἐγώ—ἀπεστέρησ' ἐμαυτόν: but there is no such reason in Æsch. Eum. 336 θνατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν, or in Soph. Phil. 707.

Obs. In G. T. there does not seem to be any instance of this use of the article.

[a] *The meaning and use of* ὁ, ἡ, τό, *as the Article proper.*

§. 446. The article ὁ, ἡ, τό, afterwards lost its demonstrative force almost entirely, though traces of it are perceptible in all its uses. A noun conveys of itself merely the notion of the object signified, without any particular application or limitation thereof; when it is desired for any reason (real or imaginary), whether in the nature of the thing or suggested by the context, or by common sense, to particularise this notion, the article is used, to denote that it is viewed as an individual, and especially as an individual distinct from all other members of its class; (this usage of the article was not fully developed till the æra of Attic prose:) but as not only a single person but also a class may be considered as an individual, there hence arises a double and seemingly contrary use of the article, to particularise or generalise and this both with singular and plural nouns.

α. With a singular noun to denote an individual member of a general class, contemplated as such by the speaker—numerical unity, actual individuality: ὁ ἄνθρωπος, *the man,* as distinct from other men; with a plural to denote the members of a class viewed as distinct from it: οἱ ἄνθρωποι, *the men* (of whom I am thinking), distinct from other men.

β. To express the notion of the whole and all its parts conceived of as an individual—generic existence, collective unity, ideal individuality; as, ὁ ἄνθρωπος θνητός ἐστι, *the man* (=all men) *is mortal.* The plural noun denotes the whole class by its parts, to which the article gives an individual collective character: οἱ ἄνθρωποι, *men* (considered collectively): Plat. Legg. 680 C οὐ σφόδρα χρώμεθα οἱ Κρῆτες τοῖς ξενικοῖς ποιήμασιν. The singular either puts forward the individual as the type of the whole class, or (which

[a] *Ellendt Lex Soph.* ad voc. ὁ.

is the better way of looking at it) expresses the generic notion to which the article gives a distinct individual character: ὁ ἄνθρωπος, *a man* (the animal man) *is mortal:* ὁ παῖς, *the child* (as a class) πάντων θηρίων ἐστὶ δυσμεταχείριστον.

Obs. Hence the uses of the article may be thus stated:

α. To express the whole.

β. To express some definite part, either as opposed to the whole, or to some other part.

γ. When the notion is particularised, either by the usages of thought or of speech, or by the context, or by the speaker or writer.

Remarks on the Indefinite Article.

1. The English indefinite article A is also used either to signify "all," but without the definite sense of generic individuality, where in Greek the substantive alone is frequently used—*a man,* ἄνθρωπος: or an individual, but not spoken of in a definite manner, *a man—any man,* where in Greek the indefinite τὶς is often used: γυνή τις ὄρνιν εἶχε (or εἷς in G. T. Matt. viii. 19: εἷς γραμματεύς). But sometimes the indefinite article is added; as, Soph. Œ. R. 107 τοὺς αὐτοέντας τινάς: τὶς in this case is generally placed after its substantive.

2. The article is not used where merely the indefinite notion is to be expressed without any direct mention of or reference to any other distinctive notion. It is omitted for various reasons, and very arbitrarily; but where it is found it is never altogether otiose. The substantive without the article often practically expresses the same notion of a whole class or a single individual as with it; but in the one case it would be distinctively marked as such, in the other it would not. It always lays an emphasis, more or less, on the word, and thus we find it sometimes omitted or inserted contrary to our expectation, according to the view of the speaker or writer. Thus in Soph. Œ. C. 780 λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακά, it is found in one part of the sentence and not in the other, though seemingly quite parallel, but in reality there is an emphasis on the latter clause. So G. T. Rom. i. 21 γνόντες τὸν Θεόν (*the true God*) οὐκ ὡς Θεόν (as the supreme Being, God in the abstract) ἐδόξασαν αὐτόν.

The Article with Collective, Abstract, Material and Personal Nouns.

§. 447. 1. With collective names of persons and things, it represents the substantival notion (*a*) as a definite individual; particularised either (*a*) by its own nature, as ὁ Θεός, ὁ ἥλιος, ἡ γῆ, or (*b*) by the usages of thought, as οἱ Θεοί, the gods of mythology; ἡ νόσος, the plague of Athens (Thuc. II. 59); or (*c*) the usages of speech, as ὁ παῖς, *the slave;* or when the speaker wishes to emphasise the notion; or (*d*) by the context, as where the notion has been before mentioned or implied; (*β*) as a definite class, as ὁ ἄνθρωπος, *mankind;* or type of a class, as ὁ γεωργός, *the farmer;* and as a class comprehends all its parts logically distributed, it follows that the article is

also used (*e*) distributively (*each* or *every*); as, Xen. Anab. I. 3, 21 προσαιτοῦσι δὲ μισθὸν ὁ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν, οὗ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ (*every month to every soldier*);—(*f*) when any thing is represented as comprehended under the head of all that is requisite or possible in certain circumstances; as, Xen. Anab. VII. 6, 23 ἔδει τὰ ἐνέχυρα τότε λαβεῖν, *all which the present state of affairs required:* Ibid. 2, 8 ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις (*with the requisite horses*) ἐπὶ τὸ στράτευμα: Plat. Menex. 235 A ὥστε καὶ τὰ προσόντα καὶ τὰ μὴ περὶ ἑκάστου λέγοντες, κάλλιστά πως τοῖς ὀνόμασι ποικίλλοντες, γοητεύουσιν ἡμῶν τὰς ψυχάς.

Obs. 1. The article is sometimes used in a possessive sense to particularise the notion as belonging to some one: Theocr. III. 52 ἀλγέω τὰν κεφαλάν: Plat. Theæt. 198 B πρόσχες τὸν νοῦν.

2. Naturally the article need not be used when the noun is not individualised. *a.* Thus in the usages of every day speech, when the object is singular in its nature and yet so familiar as not to need distinguishing from others, as πατήρ, μήτηρ, υἱός, παῖδες, γυνή, ἀδελφός, γονεῖς, θεός, ἄνθρωπος, ἀνήρ, πατρίς, πόλις, ἄστυ, ἀγρός, γῆ, οἶκος, &c. and this even when a relative follows, Xen. Cyr. III. 3, 53 περὶ γῆς ἐν ᾗ ἔφυτε, καὶ οἴκων ἐν οἷς ἐτράφητε: or where it is wished to represent a notion as thus familiar. So ψυχή, σῶμα, and the parts thereof, unless there is some reason for particularising them more specially; as, πλοῦτος ἕνεκα σώματός ἐστι καὶ σῶμα ψυχῆς (Plat.): Xen. Cyr. II. 3, 18 ἔπαιον τῶν μὲν μηρούς, τῶνδε δὲ χεῖρας, τῶν δὲ κνήμας, τῶν δὲ καὶ ἐπικυπτόντων—τοὺς τραχήλους καὶ τὰ νῶτα, which were thus exposed to the view.

Obs. 2. We may illustrate this by our own phrase *going to town*, when in reality we mean *the town par excellence.*

b. When two or more nouns are so joined together that they together form a compound notion and lose their separate individuality, as παῖδες καὶ γυναῖκες. So Ἕλληνες καὶ βάρβαροι (Xen.): Plat. Rep. 574 γέροντός τε καὶ γραός. So with abstract nouns: Plat. Phæd. 67 λύσις καὶ χωρισμὸς τῆς ψυχῆς=θάνατος: but in Ibid. 64 ἡ τῆς ψυχῆς ἀπαλλαγή.

c. When the collective noun is used almost as a singular or proper name, personifying the thing signified, as Ἥλιος, Γῆ, so Οὐρανός, Θάλασσα, Ἄνεμος, Σελήνη, Ἅιδης. So Βασιλεύς, as the usual term for the King of Persia; or when the noun is used as a general designation of some office, as λοχαγός, στρατηγός Rep. Lac. 13, 4: πάρεισι περὶ τὴν θυσίαν πολέμαρχοι, λοχαγοί, πεντηκοστῆρες, ξένων στρατηγοί Xen.

d. In certain phrases where the collective noun has an abstract

or indefinite force, as Plat. Euthyd. 8 D ἡγεῖσθαι θεούς—ἰέναι ἐπὶ δεῖπνον—ἐφ' ἵππου εἶναι. If the article is used in these forms it is either demonstrative, as Eur. Hec. 800 νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα, the particular gods mentioned in 799, or it signifies some particular instance or case of the general notion, as ἐπὶ τὸ δεῖπνον, *to the supper party.*

Obs. 3. The effect of the omission of the article is frequently that the absence of any particular definition or limitation of the notion brings forward its general character.

Obs. 4. Some words are found both with and without the article, and seemingly with but little difference; but without the article they signify the general notion conceived of abstractedly, and not as in actual existence; with the article the objective existence is brought forward, as Θεός, *the Divinity*; ὁ Θεός, *the God we worship* &c.

Obs. 5. In certain nouns of this class the noun without the article brings before us the notion in its abstract nature: Xen. Mem. IV. 3, 14 ἀνθρώπου ψυχὴ τοῦ θείου μετέχει, *the soul* viewed abstractedly; ἡ ψυχὴ ἀνθρώπου would be *the soul of man*, viewed generically, and universally—*every soul.* So ἄνθρωπος, *man* viewed in respect of his nature; ἐστὶ θνητὸς—ὁ ἄνθρωπος, the *class man.*

Obs. 6. In G. T. the article is used much as in classical Greek, though it is less frequently omitted; as we find τῷ γένει, τῷ πλήθει, rather than γένει, πλήθει: so sometimes ὁ ἥλιος. In addition however to the words given in 2. *a.* we find μεσημβρία, ἀγορά, πρόσωπον, θύρα, νόμος, ῥῆμα, κόσμος, κτίσις, κύριος, διάβολος, sometimes without the article. The article is used with singular nouns in parables, &c. to express the type of a class: John x. 11 ὁ ποιμὴν ὁ καλός.

Obs. 7. In G. T. νόμος, when the Mosaic Law is meant, generally has the article; without the article it signifies Law in the abstract, whether natural or revealed. There are however exceptions to this, as naturally a word which expressed so familiar a notion as the Mosaic Law might fall under *Obs.* 2. above, and be used without the article. It is always without the article when joined as an attributive genitive with a noun which has not the article, as ἔργα νόμου: the reason of this is, that the words together form one compound notion of a general signification, and without express reference to the particular works or the particular law, as ἔργα νόμου, *law-works*, as we say *law-righteousness, heart-worship;* which we resolve more definitely into *the righteousness of the law—the worship of the heart.* In the Gospels the article is always used, except in Luke ii. 23, 24, but the defining word Κυρίου is joined with it in both passages.

Obs. 8. In some passages, where νόμος alone is seemingly used of the Mosaic law, it will be seen on closer analysis that the notion of Law in the abstract or Revelation will suit the context as well, if not better: see Rom. i. 12. v. 13.

Obs. 9. When a substantive, which would most naturally be without the article, is followed by an apposition, it often has the article, as the apposition denotes that it is to be particularised.

§. 488. 1. Abstract nouns, when considered as such, do not take the article, as an abstract notion is not properly capable of individu-

ality; but the article is used sometimes either to define or particularise the abstract in some particular phase or energy, as βιός, *life;* ὁ βίος, *the life of man;* ἀγαθόν, *good* abstractedly; τἀγαθόν, *the good, good as conceived of by the mind.* So θάνατος, *death* in the abstract; ὁ θάνατος, either *death* conceived of universally, or *a particular sort of death,* or *the moment of death:* Plat. Theæt. 142 C ὀλίγον πρὸ τοῦ θανάτου. So ἀρχή, *beginning* in the abstract: Plat Rep. 377 A ἀρχὴ...ἥμισυ παντός—ἡ ἀρχή, some particular beginning: Demosth. 29, 4 πρὶν τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι. So φιλοσοφία, *philosophy* in the abstract; ἡ φιλοσοφία, either *the study of philosophy,* or *a particular branch of philosophy,* or *the whole of philosophy.*

2. Or it gives a collective force, so that the notion is taken in its widest extent; as, Plat. Phæd. p. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ᾖ. So with the plural αἱ ἀρεταί, *virtues collectively.*

Obs. 1. The difference between these nouns with and without the article may be understood by distinguishing between a comprehensively general and a vaguely general term, and between real and ideal existence.

Obs. 2. The names of arts and sciences, virtues and vices, are generally without the article, either as being familiar from every day use, and therefore sufficiently particularised, or as viewed in their abstract ideal character. So also πλῆθος, μέγεθος, ὕψος, εὖρος, have not the article when used adverbially, as definitions of space and size. So πρόφασιν γένος, not τὴν πρόφασιν τὸ γένος. So also ἀρχή, τελευτή.

Obs. 3. When the inf. is used as an abstract subst., as it expresses the completion and character of the notion, it is generally introduced by the article: τὸ ὑπὲρ τῆς πατρίδος ἀποθανεῖν καλόν ἐστι.

§. 449. Material nouns, as such, are not capable of being represented as parts of a class, and therefore take the article only when the thing spoken of is to be represented as particularised in the speaker's mind; as, τοῦ οἴνου πίνειν, *this* wine: or when the whole extent of the notion is to be signified, τὸ γάλα ἐστι καλόν, *the* milk (all).

§. 450. 1. Personal names, signifying individuals, but not individuals belonging to a class, and therefore requiring no further expression of their individuality, properly do not take the article; as, Σωκράτης ἔφη: but they frequently take it in narratives, when the person is spoken of as regarded in some particular view by the speaker; as, ὁ Σωκράτης ἔφη, *the Socrates I just spoke of.* So Thuc. VII. 75 ἐδοκεῖ τῷ Νικίᾳ καὶ τῷ Δημοσθένει, the article seems to be used to mark that the resolution was come to by each general. In G. T. the usage varies: so Matt. i. 2 τὸν Ἰσαάκ &c., while in the next verse Ἰσαάκ alone, and so throughout the genealogy: Matt. xii. 24 τῷ Βεελζεβούλ, *that well known Beelzebub.*

Obs. 1. When joined with an adject., the proper names generally take

the article, as denoting an individual of a class; as, ὁ σοφὸς Σωκράτης. *Socrates who is of the number of the wise.* It has sometimes, when joined to an attributive of a personal name, an ironical force; as, Soph. Ant. 31 τὸν ἀγαθὸν Κρέοντα, *that* good Creon.

2. With local names, as names of countries and cities, the article properly speaking would not be used, as it is not needed either to particularise or to generalise the places named; where it is found it has rather a demonstrative force, either referring to a former mention of the country, Thuc. VI. 2 ἐλθόντες δὲ ἐς τὴν Σικελίαν, *this Sicily;* while in the same chapter Σικελία occurs twice without the article—or it marks it as known and famous: Thuc. IV. 8 ἀναχωρησάντων ἐκ τῆς Ἀττικῆς: Id. I. 130 διὰ τῆς Θρᾴκης: Ibid. 131 ἐς τὴν Σπάρτην, but just after ἐς Σπάρτην: Hdt. I. 77, 3 ἐς τὰς Σάρδις, and Ibid. 4 ἐπὶ Σάρδις: it will be seen from these examples that the writers used either form according to their fancy at the moment, and the difference of meaning between them is in reality inappreciable.

Obs. 2. When the proper name is followed by a substantive with the article in apposition, it generally has not itself the article; as, Κροῖσος ὁ τῶν Λυδῶν βασιλεύς. If the article is added to it, it signifies that the person has been already named. When the word or sentence in apposition has not the article, the personal noun has it not; as, Θουκυδίδης Ἀθηναῖος: but this idiom is not so common as Θουκ. ὁ Ἀθην., and is only used when the attributive is unimportant; but when the apposition is emphatic, and is used really to distinguish different persons of the same name, the article is always added. The same distinction exists with the personal pronoun, when used as a personal name, ἐγὼ ὁ τλήμων, I, *the* unlucky: ἐγὼ τάλας, *I, an unlucky man.* When a participle, used as a substantive, stands in apposition, the article is always used with it; and generally also with the substantive to which it is in apposition; as, Hdt. VI. 47 οἱ Φοίνικες—οἱ κτίσαντες τὴν νῆσον. Names of rivers are generally joined to the word ποταμός, as adjectives, and stand between it and the article; as, Hdt. I. 72 ὁ Ἅλυς ποταμός. So also hills and countries, sometimes islands, when they are of the same gender with the word in apposition, ὄρος, ἄκρον, γῆ, νῆσος, &c.; as, τὸ Σούνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δῆλος νῆσος. So Hdt. II. 106 ὁ Αἰγύπτου βασιλεύς Σέσωστρις.

Obs. 3. For the article with personal names in apposition, see §. 467.

Obs. 4. In indefinite notions of time, place, quantity, &c. the article of course is not used: so ἡμέρας, νυκτός, *by day, by night;* ἑσπέρας, *at eventide:* ἐς μέσον—εὐώνυμον—δεξίᾳ, ἀριστερᾷ—ἀπ' οὐρᾶς, *from the rear;* παρ' ἀσπίδα, *to the left,* or (Eur. Med. 250.) *under arms;* ἐπὶ πόδα—εἰς ἄστυ, κατὰ γῆν, *by land;* διὰ θαλάσσης: so μακάρων νῆσοι, *Paradise*: so τρίτῃ ἡμέρᾳ—δευτέρῳ μηνί. See also §. 448. *Obs.* 1.

Obs. 5. In G. T. the article is generally used with names of countries and rivers, and towns and rivers, except Αἴγυπτος which never has it. The names of cities have it less often, and it is worthy of remark that frequently the first time the local name is used it is without the article, while afterwards it has it. Compare Acts xvii. 15. and 17; but sometimes this *is reversed,* compare Acts xx. 1. and 3.

The Article with Adjectives or Participles used as Substantives.

§. 451. 1. When, by the ellipse of a substantive, the adj. or part. stands as a substantive, the article is generally prefixed when the whole of the notion is signified, and the whole is regarded as an individual class; as, ὁ μείων—οἱ ἀγαθοί—τὸ κακόν—οἱ ἔχοντες, *the rich:* ὁ βουλόμενος, *quivis:* ὁ τυχών, *any one:* St. James ii. 6 τὸν πτωχόν. So when the article is prefixed to an adjective which by an ellipse expresses a definite individual person or thing, ἡ οἰκουμένη (sc. γῆ). So G. T. ἡ ἔρημος: but when indefinite parts only of the notion are signified, the article is omitted; as, κακὰ καὶ αἰσχρὰ ἔπραξεν.

Obs. 1. The word πᾶς is sometimes prefixed to the article and adjective (or participle) used for the whole class: πᾶς ὁ ἄδικος (Plat.): so πᾶν τὸ ἐναντιούμενον (Thuc. VI. 89).

2. The article is also used with participles when any individual is so conceived of by the speaker, that he is particularized as having some particular character, office, employment, or position; this part. is expressed in Latin by, *Is qui:* English, *he,* or *they who, one who;* as, Hdt. IX. 70 πρῶτοι δὲ ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες: Id. III. 71 ἄνδρες οἱ παρεόντες, *viri, qui hic adestis:* Xen. Cyr. II. 2, 20 αἰσχρὸν ἀντιλέγειν, μὴ οὐχὶ τὸν πλεῖστα πονοῦντα καὶ ὠφελοῦντα τὸ κοινὸν, τοῦτον καὶ μεγίστων ἀξιοῦσθαι: Id. Anab. II. 4, 5 αὖθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται, *nemo statim erit, qui nobis viam monstret:* Id. Hell. VII. 5, 24 μάλα γὰρ χαλεπὸν εὑρεῖν τοὺς ἐθελήσοντας μένειν, ἐπειδάν τινας φεύγοντας τῶν ἑαυτοῦ ὁρῶσι: Isocr. p. 18 B πολλοὺς ἔξομεν τοὺς ἑτοίμως—συναγωνιζομένους: Plat. Menex. p. 236 B ἤκουσε—, ὅτι μέλλοιεν Ἀθηναῖοι αἱρεῖσθαι τὸν ἐροῦντα, *qui orationem haberet:* Demosth. p. 101, 46 ἵν', ὥσπερ ἐκεῖνος ἕτοιμον ἔχει δύναμιν, τὴν ἀδικήσουσαν καὶ καταδουλωσομένην ἅπαντας τοὺς Ἕλληνας, οὕτω τὴν σώσουσαν ὑμεῖς καὶ βοηθήσουσαν ἅπασιν ἕτοιμον ἔχητε. So εἰσὶν οἱ λέγοντες, *sunt, qui dicant,* instead of the obsolete form εἰσὶν οἱ λέγουσιν, Plat. Gorg. 503 A.

Obs. 2. There are however passages both in prose and poetry where the article is wanting; in these cases the person or thing is spoken of only generally; neither regarded as any *definite* part of a class, nor standing for the collective unity of the *whole* class; and of course the usage depends on the intention or fancy of the writer: Eur. Phœn. 270 ἅπαντα γὰρ τολμῶσι δεινὰ φαίνεται: Xen. Cyr. VI. 2, 1 ἦλθον δὲ ἐν τούτῳ τῷ χρόνῳ καὶ παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες: Plat. Gorg. p. 498 A νοῦν ἔχοντα (οὔπω εἶδες) λυπούμενον καὶ χαίροντα: Id. Legg. p. 795 B διαφέρει δὲ παμπολὺ μαθὼν μὴ μαθόντος καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου, *the instructed* (speakers

generally) *differs from the uninstructed*, and *he who is practised, from him who is not:* having the whole class or some one individual in view.

Obs. 3. For the neuter article with neuter adjectives and participles, see §. 436.

Obs. 4. When a participle with the article follows a substantive it is in apposition, as *οὗτος ὁ παρών, he, the man, who is present;* without the article it is gerundial (see §. 695.): *οὗτος παρών, by his presence*, or *when he was present.*

Obs. 5. In G. T. also, the participle with the article is used for a simple substantive; as, Matt. xiii. 3 *ὁ σπείρων, the sower.*

Article with the Pronoun, either with or without a Substantive.

PERSONAL PRONOUNS.

§. 452. *α.* Substantival pronouns have an article only in a demonstrative force pointing to some preceding subst.—(Frequent in Plato, much more seldom in later prose): Plat. Lys. p. 203 B *δεῦρο δή, ἦ δ' ὅς, εὐθὺ ἡμῶν* (*huc recta via veni ad nos*). *Οὐ παραβάλλεις;* (*Non accedis?*) *Ἄξιον μέντοι. Ποῖ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς;* Id. Theæt. p. 166 A *γέλωτα δὴ τὸν ἐμὲ ἐν τοῖς λόγοις ἀπέδειξε.* This construction seems to be confined to the accusative.

β. With adjectival pronouns, the article is found as early as Homer in a demonstrative sense: Il. λ, 608 *τῷ ἐμῷ καχαρισμένε θυμῷ, this my heart*: Œd. Col. 1200 *τῶν σῶν ἀδερκτῶν ὀμμάτων τητωμένος.* If this demonstrative notion is not required, the article is omitted; as, Il. ε, 243. In Attic, the article is, as a general rule, joined to the pronoun, the article standing first, then the pronoun, lastly the subst.; as, *ὁ ἐμὸς πατήρ*, but as the subst. is particularised by the pronoun, it may be omitted, (as Lys. Andoc. 54 *πάππος ἡμέτερος*,) when the subst. is one of the common words given in §. 447. 2. *α.*, or expresses an indefinite person or thing.

§. 453. Demonstrative pronouns:—*α.* *Οὗτος, ὅδε, ἐκεῖνος, αὐτός ipse*, as a general rule take the article with the noun in Attic Greek, in either of these collocations: demonstrative, article, subst.; or, article, subst., demonstrative; as,

οὗτος ὁ ἀνήρ or *ὁ ἀνὴρ οὗτος* (not *ὁ οὗτος ἀνήρ*),
ἥδε ἡ γνώμη or *ἡ γνώμη ἥδε*,
ἐκεῖνος ὁ ἀνήρ or *ὁ ἀνὴρ ἐκεῖνος*,
αὐτὸς ὁ βασιλεύς or *ὁ βασιλεὺς αὐτός* (but *ὁ αὐτός = idem*).

Obs. 1. In poetry it is often omitted[a]. Homer rarely uses *ὁ, ἡ, τό*, with the demonst. pronoun: Il. ο, 206 *τοῦτο ἔπος*: Il. ν, 202 *κεῖνος ἀνήρ*: but

[a] Ellendt. Lex. Soph. ad voc. *ὁ* c. vol. ii. p. 243.

Od. σ, 114 τοῦτον τὸν ἄναλτον. And in prose it is sometimes omitted, when the substantive is either a proper name, or a collective noun used as a proper name; as, Thuc. II. 74 ἐπὶ γῆν τήνδε. It is always omitted when the pronoun logically stands as the subject, and the subst. as the predicate of the sentence: as, Thuc. I. 1 κίνησις αὕτη ἐγένετο, i. e. *hic erat motus:* Ibid. 65 αἰτία αὕτη: Plat. Gorg. p. 510 D αὕτη, ὡς ἔοικεν, αὐτῷ ὁδός ἐστι, *this is his way as it seems:* Id. Menon. p. 71 E αὕτη ἐστὶν ἀνδρὸς ἀρετή, *this is the virtue of a man:* Ibid. p. 75 B ἔστω γὰρ δὴ ἡμῖν τοῦτο σχῆμα: Id. Apol. p. 24 B αὕτη ἔστω ἱκανὴ ἀπολογία. So τούτῳ τῷ διδασκάλῳ χρῶνται, *they have this teacher;* τούτῳ διδ. χρ., *this is the man whom they have as a teacher.*

Obs. 2. When the predicative subst. is joined with an attribute, and has the article, the demonst. pronoun, which stands as the subject (οὗτος), is sometimes placed between the article and its subst.; as, Thuc. VIII. 80 αἱ μὲν τῶν Πελοποννησίων αὗται νῆες, for αὗται (ἦσαν) αἱ τ. Π. ν.: Xen. Anab. IV. 2, 6 μαστὸς ἦν, παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδός, ἐφ' ᾗ ἐκάθηντο οἱ φύλακες (for παρ' ὃν αὕτη ἦν ἡ στενὴ ὁδ., ἐφ' ᾗ κ. τ. λ.). Αὐτός, *himself*, is also thus placed, when a participle and article represent a relative sentence in which αὐτός would be the subject; as, Demosth. p. 459 ἐν δὲ τῷ κοινῷ μὴ χρῆσθαι τῷ νόμῳ τούτῳ τὴν πόλιν τὴν αὐτὴν ἐπιτάξασαν τοῖς ἰδιώταις, for τὴν πόλιν, ἣ αὐτὴ ἐπέταξεν. So also τοιοῦτος; see below.

Obs. 3. When in G. T. these pronouns are thus used the noun always has the article.

β. The demonst. pronouns of quality and quantity, τοιοῦτος and τοσοῦτος &c. have the article, when the substantival notion to which they are joined is conceived of as a whole class; it is omitted when it is merely used generally: τοιοῦτοι ἄνδρες, *men of such a nature;* οἱ τοιοῦτοι ἄνδρες, *men of this class—such men as those just spoken of:* Isocr. 426. c. διατριβὴν παρέχειν πρέπουσαν τοῖς τηλικούτοις. The article stands either between the pronoun and subst. or before them; as, τοιοῦτος ὁ ἀνήρ, τοσοῦτο τὸ χρῆμα, or ὁ τοιοῦτος ἀνήρ, τὸ τοσοῦτον χρῆμα: Hdt. III. 82 ἔχω τοίνυν γνώμην, ἡμέας ἐλευθερωθέντας διὰ ἕνα ἄνδρα τὸ τοιοῦτο (*hanc talem imperii formam*) περιστέλλειν: Xen. M. S. I. 5, 2 διάκονον δὲ καὶ ἀγοραστὴν τὸν τοιοῦτον ἐθελήσαιμεν ἂν προῖκα λαβεῖν: Plat. Rep. p. 468 C καὶ καθ' Ὅμηρον τοῖς τοιοῖσδε δίκαιον τιμᾶν τῶν νέων ὅσοι ἀγαθοί. The article however has most usually a demonstrative force pointing to something already spoken of: Ibid. p. 476 C ἐγὼ γ' οὖν ἂν—φαίην ὀνειρώττειν τὸν τοιοῦτον: Demosth. p. 42, 6 ἂν—ἐπὶ τῆς τοιαύτης ἐθελήσητε γενέσθαι γνώμης. In poetry we find other pronouns of this class in similar construction; as, ὁ τοιόσδε, οἱ τηλικοῦτοι Soph. Ant. 726.

Obs. 4. Τοιοῦτος also, like αὐτός, has the article in the constructions mentioned in the foregoing *Obs.*, where it stands with a participle for the predicate of a relative sentence; as, Demosth. p. 467 τοῦτον τὸν τοιοῦτον περὶ ὑμᾶς γενόμενον, sc. ὃς γεγένηται τοιοῦτος.

Obs. 5. In G. T. τοιοῦτος is followed by the article when the substantive is the type of a class: Matt. ix. 37 ἐν τῶν τοιούτων παιδίων.

γ. Even relative pronouns have the article, as in the construction ὁ οἷος σὺ ἀνήρ. See *Attraction of Relatives.*

δ. For interrogative pronouns with the article, see *Interrogative Sentences,* §. 872. *Obs.* 3.

§. 454. 1. Indefinite Pronouns and Numerals. Πᾶς or πάντες is found with the article; (a) when the pronoun stands first, the article second, and the subst. last, as πάντες οἱ ἄνθρωποι: or the article first, the subst. second, and πάντες last, as οἱ ἄνθρωποι πάντες, it expresses either the whole of certain definite objects implied in the context (as all the men just mentioned); or the whole as opposed to other objects (all men as opposed to brutes); or in reference to some particular circumstances; as, πάντες οἱ δικασταί, *all the judges.*

So Thuc. VII. 60 τὰς ναῦς ἁπάσας πληρῶσαι, *to man all these ships:* St. Matt. i. 17 πᾶσαι αἱ γενεαί, *all the generations:* so πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ Plat., *all the truth,* as opposed to falsehood, or as defining some particular branch of truth; (τὴν πᾶσαν ἀλήθειαν, *the whole truth,* as opposed to part of it): Ibid. τὰς καλὰς πράξεις ἁπάσας, *all the good actions* (τὰς ἁπάσας, *all without exception:* Hdt. V. 67 Ἀργεῖοι τὰ πολλὰ πάντα ὑμνέαται, *are sung of in all sorts of various ways;* τὰ πάντα πολλά, would be *much in all:* so ἀνὰ πᾶσαν τὴν ἡμέραν, the *whole day, opposed to night;* ἀνὰ πᾶσαν ἡμέραν, *daily;* ἡμέραν τὴν ἅπασαν, *the whole day without interruption.* So Thuc. VII. 59 ἑλεῖν τὸ στρατόπεδον ἅπαν, as opposed to the fleet (τὸ ἅπαν στρατόπεδον, *the whole without exception*): Rom. iii. 19 πᾶς ὁ κοσμός, *all the world.*

β. When πάντες stands between the article and the substantive, as οἱ πάντες ἄνθρωποι, or after the substantive and the article, as ἄνθρωποι οἱ πάντες, the notion of the *whole as opposed to its parts* is expressed—*in all—as a body—collectively, without exception,* &c.:

Hdt. V. 120 πεσόντων τῶν πάντων πολλῶν, *many in all:* Id. III. 71 ὑπισχνούμενος τὰ πάντα (χρήματα) οἱ μυρία δώσειν, *to give him every sort of possession* (*without exception*) *by thousands:* Thuc. VII. 68 ἀνδράσι μὲν τἆλγιστα προσέθεσαν—πόλει δὲ τῇ πάσῃ (as opposed to the individual) τὴν αἰσχίστην ἐπίκλησιν. So Plat. Gorg. 470 E ἐν τούτῳ ἡ πᾶσα εὐδαιμονία ἐστίν, *happiness generally:* Thuc. IV. 60 ἡ πᾶσα Σικελία, *Sicily as a nation.* G. T. as Gal. v. 14 ὁ πᾶς νόμος, *the whole of the law*—the law viewed as a whole. So with definitions of number—*in all:* Hdt. IX. 81 τὰ πάντα δέκα, *ten in all* (δέκα πάντα, *ten of each*): Hdt. VII. 4 συνήνεικε αὐτὸν Δαρεῖον, βασιλεύσαντα τὰ πάντα ἔτεα ἓξ τε καὶ τριήκοντα, ἀποθανεῖν, *thirty-six, all the years taken together;* τὰ ἔτεα πάντα, would be *all these six and thirty years.* So Thuc. III. 66 ξυνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν, *about one hundred and ten in all:* Thuc. II. 101 τριήκοντα τὰς πάσας, *thirty days in all.* When the notion of "*all*" is merely indefinite, neither signifying expressly the whole class, nor all the definite parts of a class, the article is not used. So ὅλος: ὅλη πόλις, *a whole state;* ἡ ὅλη πόλις, *the state as a whole,* opposed to its parts.

Obs. 1. Herodotus follows Homer (Od. ε, 244 εἴκοσι πάντα) in some-

times using in definitions of number πάντα without the article; as, I. 163 ἐβίωσε πάντα εἴκοσι καὶ ἑκατὸν ἔτεα, for ἐβίωσε τὰ πάντα.

Obs. 2. The distinction between these forms will be easily mastered if we recollect that the article particularises and lays emphasis on the word to which it is joined: thus in τὰ θύσιμα πάντα, or πάντα τὰ θύσιμα, the emphasis is on θύσιμα, and opposes it definitely to all other animals—*all sacrificial animals*, and no others; in τὰ πάντα θύσιμα, or θύσιμα τὰ πάντα δέκα, the emphasis is on πάντα and opposes it to the parts whereof it is made up, the *sacrificial animals without exception*. So πᾶσα ἡ Ἑλλας, *all Greece*; ἡ πᾶσα Ἑλλας, *Greece in a body*.

Obs. 3. This use of the article with πάντες and the substantive is to be distinguished from its use with πάντες alone—οἱ πάντες signifies the whole taken collectively: Thuc. I. 101 ἣ καὶ Μεσσήνιοι ἐκλήθησαν οἱ πάντες, *they were collectively called Messenians*; πάντες ἐκλήθησαν Μεσσήνιοι, would be, "*all these were called Messenians.*"

Obs. 4. Πᾶς with a noun but without the article, is simply *every*: except with proper names, to which of course the notion "*every*" is inapplicable, or to words used as such, as γῆ, ἥλιος, (see §. 447. *Obs.* 1. *c.*,) here πᾶς without the article is "*all*," πᾶσα πόλις, *every city*; πᾶσα ἡ πόλις, *all the city*; ἡ πᾶσα πόλις, *the city* as a whole.

Obs. 5. In G. T. these distinctions are observed. The seeming instances of πᾶς without the article meaning "all," are solved by observing that they occur with proper names, or that the word "*every*" gives the sense of the passage as well as, if not better than "*all.*" See Eph. iii. 15. Col. iv. 12. 1 Pet. i. 16. Eph. i. 8. 2 Cor. ii. 12. In Eph. ii. 21. however, πᾶσα οἰκοδομή is the *whole building*. In G. T. we always find πᾶσαν τὴν γῆν, *the whole earth*, never πᾶσαν γῆν.

2. Also with ἕκαστος, ἑκάτερος, the article is used to mark more strongly the notion of the individuality of each. Ἕκαστος generally stands first; as, Xen. Anab. VII. 4, 14 καὶ ἡγεμὼν μὲν ἦν ὁ δεσπότης ἑκάστης τῆς οἰκίας: Ibid. III. 2, 36 ἐπὶ τῶν πλευρῶν ἑκατέρων: Plat. Rep. 338 D ἑκάστη ἡ ἀρχή. In G. T. the article is not found with ἕκαστος.

3. The article with ἄλλοι signifies *the rest*. The singular ἄλλος &c. is also joined with the article: ἡ ἄλλη Ἑλλάς, *the rest of Greece*. St. Matt. x. 23 τὴν ἄλλην πόλιν, *the other city*—opposed to ἐν τῇ πόλει ταύτῃ. Ἕτερος takes the article, to denote more strongly the individuality implied in it.

So οἱ ἕτεροι, *the other of two parties*; πολλοί, *many*; οἱ πολλοί, *the most, the many, the plebs*; πλείους, *plures*; οἱ πλείους, *plurimi, the most*; τὰ πλέονα, *the most, the greatest part*: so in the sing., τὸ πολύ, *the greater part*: Hdt. I. 102 στρατὸς ὁ πολλός, *the greater part of the army*: Id. VI. 81 τὴν μὲν πλέω στρατιὴν ἀπῆκε: ὀλίγοι, *pauci*; οἱ ὀλίγοι, emphatically *the oligarchy*. So αὐτός, *ipse*: ὁ αὐτός, *idem, his very self.*—See §. 656.

Obs. 6. Homer uses both πολλοί and οἱ πολλοί for *ceteri*, and αὐτός for ὁ αὐτός.

Obs. 7. The article is *sometimes* apparently used with πλείους in its simple *comparative sense of "more,"* but the comparative notion really

refers to another notion in the sentence: Soph. Ant. 313 τοὺς πλείονα ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους=τοὺς πόλλους ἀτωμένους μᾶλλον ἢ[a] κ. τ. λ. Id. Œd. Col. 796 κάκ' ἂν λάβοις τὰ πλείον', ἢ σωτήρια, i. e. τὰ πολλὰ μᾶλλο κακά.

Obs. 8. In G. T. οἱ πολλοί signifies "*the many—the most*," 1 Cor. i 17; or, the "*many*" opposed to "*unity*," Rom. xii. 5; or the "*many* opposed to "*one*," Rom. v. 25 and 19.

The Article with numerals.

§. 455. 1. The article stands with cardinal numerals (*a*) when th number is to be decidedly marked; as, Plat. Rep. 460 E ἆρ' σοῦ σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσιν ἔτη γυναικί, ἀνδρὶ δὲ τ τριάκοντα[b]. Or the article frequently has (*b*) a demonstrative forc though here it is more properly joined with the subst., either ex pressed or implied, than the numeral; as, Hdt. VIII. 46 οἱ Χαλκιδέ τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι παρεχόμενοι. So G. T. Matt. x. 5 τοὺς δέ δεκα. (*c*) Hence it sometimes is partitive: Thuc. I. 10 τῶν πέντε τὰ δύο μοίρας. Or (*d*) it sometimes gives the notion of the whole; a Xen. Anab. II. 6, 15 ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτε *fifty years in all.*

2. Ἄμφω and ἀμφότεροι have the article either in an emphatic c demonstrative force; as, Thuc. V. 23 ἄμφω τὼ πόλεε: Id. III. 6 ἐ ἀμφοτέροις τοῖς λιμέσι.

3. The ordinal numerals are regularly joined with the article; a ὁ πρῶτος στρατηγός. So τὸ πρῶτον, τὸ τρίτον, *the first, third time.*

Obs. The ordinals are used also in Homer with the article, which is he to be taken as a substantival pronoun with the numeral in apposition; a Il. ψ, 265 τῷ πρώτῳ—τῷ δευτέρῳ—τῷ τριτάτῳ—τῷ δὲ τετάρτῳ—πέμπτῳ ἀμφίθετον φιάλην ἀπύρωτον ἔθηκε, *him who was first, second,* &c.

The Article with the Attributive Genitive or Dative—with a Pr position and its cases—or with an Adverb.

§. 456. 1. *a.* In the forms given, οἱ ἀμφὶ τὸν πόλεμον, οἱ περί τιν τὰ τῆς πόλεως, (see §. 436.) the article is used, sometimes becau the substantival notion is particularised by the attributive with whic it is joined, sometimes for the sake of clearness.

b. But besides this substantival use of the preposition and its ca with the article, it is very frequently used adjectively, and this eith as a direct attributive, as ἡ πρὸς τὴν πόλιν ὁδός, or in apposition, ἡ πρὸς τὴν πόλιν; and in this latter formula the article is sometim omitted, see §. 467.

2. The article is used with adverbs of place and time, mo

[a] Herm. Ant. 313. [b] Stallb. ad loc.

rarely of quality and modality, and with the adverb stands either for an adjective, οἱ νῦν ἄνθρωποι, or for a substantive, οἱ νῦν, τὰ νῦν.

Obs. 1. The article is sometimes joined not only with an attributive genitive, but also with a dative; as, τὴν τῇ ἕκτῃ (Æschin.): Eur. Hec. 1267 ὁ Θρῃξὶ μάντις: Demosth. 726, 5 παράδοσιν τὴν τοῖς ἕνδεκα: Soph. Œd. Col. 1030 τὰ δόλῳ τῷ μὴ δικαίῳ κτήματα: Xen. Cyr. 7, 27 οἱ κύκλῳ βασιλεῖς.

Obs. 2. So also adverbs followed by a case: so Aristotle χαίρουσι ταῖς ἄνω λυπῶν ἡδοναῖς.

a. Adverbs of place: Hdt. VIII. 8 ἡ ἄνω πόλις:—ὁ μεταξὺ τόπος—οἱ ἐνθάδε ἄνθρωποι, or οἱ ἐνθάδε—τὰ ἄνω, τὰ κάτω, *the parts above, below:* Æschin. p. 15, 21 τὸν Ἀθήνησιν ὑβριστήν: Thuc. I. 130 τὴν Πλαταιᾶσιν ἡγεμονίαν. So Eur. Med. 819 οἱ ἐν μέσῳ λόγοι: G. T. St. Matt. viii. 18 τὸ πέραν: Heb. xiii. 24 οἱ ἀπὸ τῆς Ἰταλίας.

b. Adverbs of time: ὁ νῦν βασιλεύς: Xen. M. S. I. 6, 14 οἱ πάλαι σοφοὶ ἄνδρες:—οἱ τότε (Il. ι, 559)—ἡ αὔριον (sc. ἡμέρα)—ἡ ἐξαίφνης μετάστασις—so ὁ, ἡ, τὸ ἀεί, *the perpetual:* τὴν ἤδη χάριν (Demosth.), τὸν ἀεὶ χρόνον: Soph. Œ. C. 1584 τὸν ἀεὶ βίοτον, *vitam perpetuam*: Eur. Hel. 721 τῆς ἀεὶ τύχης: Id. Bacch. 214 τὸν νεωστὶ δαίμονα: Thuc. VII. 18 ταῖς πρότερον ξυνθήκαις: Id. II. 80 τὴν αὐτίκα ἀκινδύνως δούλειαν: Id. VIII. 64 τὴν ἀντικρὺς ἐλευθερίαν: Plat. Theæt. 153 E τῷ ἄρτι λόγῳ: so οἱ πρῶτον ἄνθρωποι: 1 Pet. i. 9 τῶν πάλαι ἁμαρτιῶν. In these forms it points to the substantive or participle omitted, and thus defines the notion to which it is joined. So many adverbial expressions with the neuter article, when the whole of a space of time is signified; as, τὸ, τὰ νῦν, *the present:* Id. I. 2 ἐκ τοῦ ἐπὶ πλεῖστον: τὸ πάλαι, *time gone by;* τὸ πρὶν (Homer), τὸ πάρος, τὸ πρόσθεν, τὸ αὐτίκα, *the immediate time;* ἐκ τοῦ παραχρῆμα, *immediately;* τὸ ἐξαπίνης Thuc.: Hdt. VII. 17 οὔτε ἐς τὸ μετέπειτα, οὔτε ἐς τὸ παραυτίκα: Thuc. III. 82 τοῦ καθ' ἡμεράν, *daily life.* So the adv. adjectives, τὸ ἀρχαῖον, τὸ πρῶτον, τὰ πρῶτα, τὸ λοιπόν, *in posterum;* τοῦ λοιποῦ, *further:* Rom. i. 13 ἄχρι τοῦ δεῦρο: Acts xxiv. 25 τὸ νῦν ἔχον.

c. Adverbs of quality and modality: σφόδρα, πάνυ, κάρτα, λίαν, ἄγαν, ἁπλῶς, ἀληθῶς, ὁμολογουμένως, φανερῶς; Thuc. VIII. 1 οἱ πάνυ τῶν στρατιωτῶν, *the best of the soldiers:* Hdt. III. 104 τὸ κάρτα ψῦχος: Eur. Hec. 590 τὸ λίαν: Æsch. Ag. 165 τὸ μάταν. So Demosth. p. 44, 17 ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν: Id. p. 848, 14 τὸν ὁμολογουμένως δοῦλον: Thuc. VI. 80 τὴν ἀκινδύνως δούλειαν. Also as an expression of abstract notions; Plat. Legg. p. 667 C τὸ εὖ καὶ τὸ καλῶς. Many adverbial forms with the neuter article; as, τὰ μάλιστα and ἐς τὰ μάλ., *maxime* Hdt. VI. 63: τὸ πάμπαν and τὸ παράπαν, *omnino*—τὸ κάρτα Hdt. I. 191: τὸ παραπολύ Thuc. II. 89. So τοῦ μηδέν, *this nothingness,* Soph. Aj. 1231.[a] So many adjectives used adverbially in the Alexandrine writers; as, τὸ καρτερόν Theocrit. I. 41; τὸ καλόν Id. III. 3.

d. The article also is prefixed to adjectival or relative clauses, to which it gives the form of a simple adjective; Dem. 106, 15 τῇ ὧν προσῆκε παρασκευῇ: Plato Crat. 436 C τῇ ᾗ φῂς σὺ σκληρότητι: Dem. 609, 1 τῆς ὅποι βούλεσθε ὀλιγαρχίας: so in an abbreviated adjectival clause where attraction has taken place; Dem. 94, 24 τούτους τοὺς στρατιώτας οὓς Διοπείθης ἔχει τοὺς ὁποίους τινὰς οὖν (=τοὺς ὁποῖοί τινές εἰσιν).

Obs. 2. The article is very rarely omitted with these phrases. In Homer

[a] See Ellendt. Lex. Soph. ad voc. μηδείς §. 3.

this omission is naturally more common than elsewhere: Il. δ, 310 πάλαι πολέμων εὖ εἰδώς: Hes. Theog. 486 μέγ' ἄνακτι: Ibid. 872 μάλ' αἶραι: Theocr. IX. 34 ἔαρ ἐξαπίνας (*subitum ver*): Arist. Nub. 1120 ἄγαν ἐπομβρίαν. Even in prose: Hdt. I. 146 μᾶλλον Ἴωνες: Demosth. p. 835 εἴτε τῶν ἐχθρῶν φωπέων ἄρδην ὄλεθρος: Id. p. 245, 25 ἐν τοιαύτῃ δὲ καταστάσει καὶ ἔτι ἀγνοίᾳ: Thuc. V. 69 ἔργων ἐκ πολλοῦ μελέτῃ: Id. II. 4 ἄντικρυς δίοδον: Xen. Hell. VI. 1, 4 περὶ ταφὰς κόσμῳ for τῷ περὶ ταφὰς κόσμῳ: Plat. Rep. 564 A ἄγαν δουλείαν. So in Latin: Plaut. Pers. III. 1, 57 *non tu nunc hominum mores vides.*

Obs. 3. We find these forms in apposition; Thuc. VI. 32 ξυνεπεύχοντο ὁ ἄλλος ὅμιλος ὁ ἐκ γῆς: Dem. 726, 5 τὴν παράδοσιν—τὴν τοῖς ἕνδεκα: so G. T. Heb. x. 10 διὰ τῆς προσφορᾶς τοῦ σώματος—τῆς ἐφάπαξ.

Obs. 4. The adverbial part of these formulæ is sometimes separated from the article, and placed after the substantive; Thuc. II. 52 ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν: I. 18 μετὰ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος: so possibly Rom. i. 17 ὁ δίκαιος ἐκ πίστεως.

Obs. 5. The article is sometimes joined with two or even more such forms, each representing an adjective, and forming one compound attributive: Xen. Hell. V. 14 ἡ ἐν πολέμῳ ἀπὸ τῶν πολεμίων ἀφθονία: τῶν ἐπὶ τοῦ βήματος παρ' ὑμῖν λόγων Æschin.: Xen. Mem. III. 5, 4 ἥ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαδείᾳ συμφορά: Thuc. II. 42 τὴν ἐς τοὺς πολεμοὺς ὑπὲρ τῆς πατρίδος ἀνδραγαθίαν: Id. VI. 80 τὴν αὐτίκα ἀκινδύνως δούλειαν: Id. I. 141 τῷ αὐτῷ ὑπὸ πάντων ἰδίᾳ δοξάσματι.

The Article before a single word or phrase.

§. 457. 1. The article may be prefixed to any word or sentence, which does not express the notion of the word, but only its grammatical form; as, τὸ τύπτω, τὸ τύπτεις: Demosth. p. 255, 4 ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι·—τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω: Hdt. IX. 91 δέχομαι τὸν οἰωνὸν τὸν "Ἡγησιστράτου": without the article, Soph. Ant. 567 ἀλλ' ἥδε μέντοι μὴ λέγ', οὐ γὰρ ἔστ' ἔτι: so G. T. Rev. ix. 12 ἡ οὐαὶ ἡ μία, by an ellipse of βοή.

2. This takes place also with phrases to which the article gives the form and power of an attribute: Plat. Rep. p. 341 B διόρισαι, ποτέρως λέγεις τὸν ἄρχοντά τε καὶ τὸν κρείττονα τὸν ὡς ἔπος εἰπεῖν, ἢ τὸν ἀκριβεῖ λόγῳ, i. e. *utrum principem dicas eum, qui vulgari sermone dicatur, an eum, qui subtiliori sermone.*

3. So sentences assume a substantival force, and can perform all the functions of a substantive. Thus proverbs: (as, Eur. Hipp. 267 τοῦ "μηδὲν ἄγαν,") or adverbial sentences:

Thuc. II. 89 "παρὰ πολύ": Id. III. 47 τὸ Κλεῶνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον, *that position of Cleon's:* Id. IV. 99 τὸ δὲ "ἐκ τῆς ἑαυτῶν" εὐπρεπὲς εἶναι ἀποκρίνεσθαι: Hdt. IV. 127 ἀντὶ δὲ τοῦ, ὅτι δεσπότης ἔφησας εἶναι ἐμός, κλαίειν λέγω: Plat. Rep. p. 327 C ἐν ἔτι λείπεται, τὸ ἦν πείσωμεν ὑμᾶς, ὡς χρὴ ὑμᾶς ἀφεῖναι: Hdt. VIII. 79 στασιάζειν—περὶ τοῦ ὁκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται. So Aristotle τὸ τί σημαίνει ὄνομα, *the nominal definition.* So the *dative*, Plat. Phæd. p. 102 C τῷ ὅτι Φαίδων Φαίδων ἐστί. When a subst. precedes to which the sentence with the article

is in apposition, the gender of the preceding subst. is sometimes used instead of the neuter: Xen. M. S. I. 3, 3 *καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν "κἀδ δύναμιν ἔρδειν."* So Hdt. VI. 130 *τῆς ἀξιώσιος τῆς ἐξ ἐμεῦ γῆμαι.*

Obs. So G. T. Gal. v. 14 *ὁ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται ἐν τῷ "ἀγαπήσεις τὸν πλησίον σοῦ"*: Mark ix. 23 *εἶπεν αὐτῷ τὸ εἰ δύνῃ*: Acts xxii. 30 *γνῶναι τὸ τί κατηγορεῖται.*

Position of the Article.

The Article with a direct Attributive (or Participle) and its Substantive.

§. 458. 1. The article is joined to the attributive adjective, (or participle used as an adjective,) as it is this quality which particularises the substantive, or forms the class for the time to be particularised; if no such individuality is intended, the article is of course omitted; *ἀγαθὸς ἀνὴρ* (*any*) *good man*; *ὁ ἀγαθὸς ἀνή, the good man* (either an individual or a class); *ἀγαθοὶ ἄνδρες*, (*any*) *good men*; *οἱ ἀγαθοὶ ἄνδρες, the class of good men, or good men.*

2. Hence in all the forms of the attributive sentence, in which the article is indefinite, the attributive stands either between the article and the subst.; as, *ὁ ἀγαθὸς ἀνήρ*—*ὁ ἐμὸς πατήρ*—*οἱ τρεῖς ἄνδρες*—*ἡ ἄνω πόλις*—*ὁ τῶν Ἑλλήνων πόλεμος*—*ὁ πρὸς τοὺς Πέρσας πόλεμος*, or (in apposition) after the subst., the article being repeated before it: the apposed adjective is emphatic; as, *ὁ ἀνὴρ ὁ ἀγαθός*—*ὁ πατὴρ ὁ ἐμός*—*οἱ ἄνδρες οἱ τρεῖς*—*ἡ πόλις ἡ ἄνω*—*ὁ πόλεμος ὁ τῶν Ἑλλήνων*—*ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας*: Isocr. 319 *τήν τε διάνοιαν τὴν ἐκείνου*—*καὶ τὸν τρόπον τὸν ἐμαυτοῦ*: Demosth. 861, 56 *τὴν μητέρα τὴν ἐμαυτοῦ*: or the first article may be omitted; as, *πόλεμος ὁ μέγας*: Hdt. V. 50 *ἀπὸ θαλάσσης τῆς Ἰώνων*: *Τυραννὶς ἡ ἐν Χερσονήσῳ* Id.

Obs. 1. Hence in constructions where two adjectives stand together, one of which has a substantival force, as *τὰ ψευδῆ καλά*, the latter is to be taken as the substantive, *false good tidings*—not *good falsehoods*.

Obs. 2. Hence when we find an article, substantive, and adjective, as *ὁ ἀνὴρ ἀγαθός*, or an adjective, article, and substantive, as *ἀγαθὸς ὁ ἀνήρ*, standing together, we may generally know that the adjective is not an attribute, but forms part of the predicate or is in a sort of apposition.

Remarks on some peculiar collocations of the Article.

§. 459. 1. There are some few real exceptions to this rule, and more apparent ones. In Od. ι, 379 there seems to be an instance of a real exception which cannot be got rid of, *ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάϊνος ἐν πυρὶ μέλλεν ἅψασθαι*, unless we take *ἐλάϊνος* to mean "as being of olive," but see §. 444. In Il. α, 340 *πρὸς τοῦ βασιλῆος ἀπηνέος*, the article is demonstrative, and *ἀπηνέος* in apposition, *that king, so stern*, and also in φ, 318 *τὰ τεύχεα καλά.*

α. The adjective stands either before the article and substantive, or after them, with *μέσος, ἄκρος, ἔσχατος, μέγας, ὅλος* &c., as Hdt. I. 185 *διὰ τῆς πόλιος μέσης*: Id. V. 101 *διὰ μέσης τῆς ἀγορᾶς*: Dem. 848, 12 *ἐν τῇ ἀγορᾷ μέσῃ*: Xen. An. IV. 2, 4 *δι' ὅλης τῆς νυκτός.*

β. The adjective is part of the compound predicate (see §. 375. 5) with *ἔχειν, κεῖσθαι*, or some such general verbal expressions, as Plat. Phæd.

109 B πέπεισμαι αὐτὴν τὴν γῆν, καθαρὰν ἐν καθαρῷ κεῖσθαι τῷ οὐρανῷ: Thuc. I. 10 οὐδὲ τὰ πλοῖα καταφρακτὰ ἔχοντες: I. 6 ξυνήθη τὴν δίαιταν μεθ' ὅπλων ἐποιήσαντο: Cf. Eur. Med. 1050: so G. T. Heb. VII. 24 ἀπαράβατον ἔχει τὴν ἱερωσύνην.

γ. The adjective is used proleptically (see §. 439.) as Thuc. IV. 17 τοὺς λόγους μακροτέρους μηκυνοῦμεν, *spin out our words to a greater length:* Eur. Hel. 698 τῆς τύχης εὐδαίμονος τύχοιτε.

δ. The adjective is a remote attributive, in a sort of apposition to the substantive by the ellipse of ὤν, and might stand as the predicate of a dependent clause introduced by ὅς, &c.; the effect of this collocation is to lay emphasis on the adjectival notion: Plat. Rep. 415 διὰ τραχείας τῆς ἀναβάσεως καὶ ἀναντοῦς, *though this ascent, so rough and steep:* Thuc. I. 49 οἱ Κερκυραῖοι ἐνέπρησαν τὰς σνηκὰς ἐρήμους: Soph. Aj. 1121 οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην, *I profess no mean art*: Il. φ. 317 τὰ τεύχεα καλά, *those arms so famous:* Soph. Phil. 942 τὰ τόξα μου ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους, *sacred to Hercules:* Xen. Mem. IV. 2, 1 παιδείας τῆς ἀρίστης τετυχηκέναι: Soph. Œ. R. 525 τοὺς λόγους ψευδεῖς λέγει: (with ὤν expressed, Xen. Cyr. I. 3, 3 ἐν Πέρσαις χαλεπὸν ἱππεύειν ἐν ὀρείνῃ οὔσῃ τῇ χώρᾳ:) so with a preposition, Xen. Anab. VI. 6. 31 ἐν ἀφθόνοις τοῖς ἐπιτηδείοις: Isocr. 419. e. παρ' ἑκόντων τῶν πολιτῶν: Eur. Phœn. 529 οὐκ εὖ λέγειν χρὴ μὴ ἐπὶ τοῖς ἔργοις καλοῖς sc. ἔργοις μὴ καλοῖς οὖσι, *if they are not good.* So G. T. as Acts xxvi. 24 μεγάλῃ τῇ φώνῃ, *with his voice raised*, cf. ib. xiv. 10: 1 Cor. xi. 5 ἀκατακαλύπτῳ τῇ κεφαλῇ, *with her head uncovered.*

Obs. The effect of this collocation is to lay emphasis on the adjective, and we may trace this even where at first sight there seems to be a violation of the rule given in §. 458. In English the adjective thus placed may very often be translated as if it were the direct attributive, for generally speaking we distinguish these remote attributives by emphasis rather than by collocation; and though of course where formal critical accuracy is required care must be taken to represent the Greek construction accurately, yet in ordinary translation it would often savour more of pedantry than scholarship to use the literal Greek idiom instead of the English one.

2. The attributive genitive, besides the above given collocations, (ὁ τῶν Ἑλλήνων πόλεμος, or ὁ πόλεμος ὁ τῶν Ἑλλήνων,) is placed either before or after the subst. of which it is the attribute, without any repetition of the article belonging to that substantive; as, τῶν Ἑλλήνων ὁ πόλεμος, or ὁ πόλεμος τῶν Ἑλλήνων: Hdt. I. 3 Μηδείης τὴν ἁρπαγήν: Id. I. 5 τῷ ναυκλήρῳ τῆς νηός: Thuc. I. 12 ἡ ἀναχώρησις τῶν Ἑλλήνων: Demosth. 41, 3 τῇ τότε ῥώμῃ τῶν Λακεδαιμονίων: Ibid. τῇ νῦν ὕβρει τούτου.

3. The article may be separated from its noun by several words representing a compound adjectival notion, such as the preposition and its case; as ἡ ἐκ τῶν ἀγρῶν ξυγκομιδή; and in this construction in poetry part of an attributive sentence is placed before the article; as, Soph. Aj. 1166 βροτοῖς τὸν ἀείμνηστον τάφον καθέξει, for τὸν βροτοῖς ἀείμνηστον: or the participle after the subst., Soph. Phil. 1317 τὰς ἐκ Θεῶν τύχας δοθείσας: Thuc. I. 96 ὁ πρῶτος φόρος ταχθείς: Id. V. 11 πρὸ τῆς νῦν ἀγορᾶς οὔσης; the participle seems to come in as an after thought. So an adjective, as Ar. Ach. 1210 (Elmsley) τῆς ἐν μάχῃ ξυμβολῆς βαρείας sc. οὔσης.

4. All the words between are generally to be taken as an adjectival sentence standing as the attribute to the subst., (but Æsch. Aj. 1450 μόλοι τὸν ἀεὶ φέρουσ' ἐν ἡμῖν μοῖρ'—ὕπνον.) So that where several articles refer to different members of the attributive sentence, they frequently stand

together at the beginning of the sentence; as, Plat. Soph. 254 A τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα.

5. When two or more attributives are joined to a substantive, each of which has a peculiar force, the article is used with each. This is more rare where the attributives follow the subst.; (if three adjectives belong to one substantive, two of them are placed after it:) Thuc. I. 108 τὰ τείχη τὰ ἑαυτῶν τὰ μακρὰ ἀπετέλεσαν: Arist. Nub. 764 τὴν λίθον ταύτην—τὴν καλὴν τὴν διαφανῆ: more frequent when they precede it; as, Thuc. I. 126 ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ: Plat. Cratyl. 398 B ἔν γε τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ: Demosth. 914, 10 (γίγνεται) ὁ τόκος ὁ ἔγγειος ὁ ἕβδεκτος πεντακόσιαι δραχμαί: Arist. Eq. 1323 ἐν ταῖσιν ἰοστεφάνοισιν οἰκεῖ ταῖς ἀρχαίαισιν Ἀθηναῖς: Thuc. VIII. 23 ταῖς μεθ' ἑαυτοῦ ναῦσιν ταῖς τρισὶ ταῖς Χίαις παγέπλει: Plat. Symp. 213 D τὴν τούτου ταυτηνὶ τὴν θαυμαστὴν κεφαλήν. Often ὁ ἄλλος: Lysias 281 ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις: Isocr. 347 A τῶν τε πρεσβέων καὶ τῶν ἄλλων τῶν εἰδότων.

6. Ταὐτὸν, θάτερον, sometimes take the article, as, their original article being lost in the crasis, they are regarded as simple words: Plat. Tim. 37 B περὶ τὸ ταὐτὸν——ὁ τοῦ θατέρου κύκλος: Ibid. 44 B τό τε θάτερον καὶ τὸ ταὐτόν. In passages such as Xen. Hier. IX. 5 τἆλλα τὰ πολιτικά, τὰ πολιτικά must be taken as in apposition.

7. The article is sometimes divided from its substantive by the particles, μέν, δέ, γέ, τέ, ἄρα, τοί, τοίνυν, γάρ, καί, δή, rarely αὖ,—οἶμαι, τὶς, Il. ε, 424; often in Hdt. and more frequently in the later writers; and even by Xenophon. So Hdt. VII. 146 τῶν τινὰς δορυφόρων. So regularly when αὐτὸς ἑαυτοῦ, &c. are opposed to each other; as, Æsch. Ag. 845 τοῖς αὐτὸς αὐτοῦ πήμασιν βαρύνεται.

8. When a substantive has two attributive genitives, it need not be used with the latter, but the article alone is repeated; sometimes the article is also omitted; as, Eur. Bacch. 923 οὐχὶ τὴν Ἰνοῦς στάσιν, ἣ τῆς Ἀγαυῆς.

9. If several independent notions occur, (*a*) each of which requires to be distinctly brought into view, (either from the nature of the things signified, or by their being in different genders, numbers, or cases) then the article is repeated before each; as, Plat. Phæd. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ᾖ: (*b*) but where they are closely connected or identified in meaning or relation, the article is used only with the first, sometimes only with the last: Hdt. IV. 71 καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἱπποκόμον καὶ διήκονον: Xen. Anab. VII. 8, 9 λαβεῖν ἂν αὐτὸν καὶ γυναῖκα καὶ τὰ χρήματα: and (*c*) even where they differ in gender, number, or case, yet if they are to be closely identified in meaning, or in relation, the article is used only once.

10. With superlatives it heightens the superlative force, to distinguish the object from others of the same class; as, ἄριστον, *the best*; τὸν ἄριστον, *the best of all.*

11. With participles in the genitive the position of the article often marks the genitive absolute; as, τῶν πολεμίων φευγόντων, or φευγόντων τῶν πολεμίων, while in τῶν φευγόντων πολεμίων, τῶν πολεμίων τῶν φευγόντων the part. is attributive.

The Article with the Subject and Predicate.

§. 460. 1. *General rule.*—The subject has the article, while the predicate is without it: Hdt. I. 102 νὺξ ἡ ἡμέρα ἐγένετο: Plat. Gorg. 4. §. 115 extr. ἆρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοί τε καὶ οἱ

[illegible]

[illegible]

Article with Infinitive. See § [illegible]

The Article with combinations of two Substantives.

§ [illegible] 1. *General rule.*—The general rules apply here also with respect to each substantive separately, and so far as any rule arises from the rela-

tion in which they stand to each other, it may be laid down that if one is definitely spoken of the other is also, and that therefore the attributive genitive has the article, when the subst. of which it is the attributive has it; as, τὸ τῆς ἀρετῆς κάλλος, but ἀρετῆς κάλλος: Plat. Phæd. p. 64 E ἀπὸ τῆς τοῦ σώματος κοινωνίας. And sometimes when one of the two substantives is to be especially particularised, the other has not the article; as, Xen. Cyr. VI. 3, 8 συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἁρμάτων τοὺς ἡγεμόνας, these genitives expressing the several bodies viewed indefinitely, of which the leaders are particularly selected.

2. The article is sometimes used only with the attributive genitive, as its omission before the other gives the whole notion a general force suitable to the context, or to the particular thought in the mind of the speaker: Soph. Œ. R. s. fin. τέρμα τοῦ βίου, *end of life*: Arist. Nub. 852 ὑπὸ πλήθους τῶν ἐτῶν: Hdt. I. 31 τελευτὴ τοῦ βιοῦ.

3. The rule given in 1. naturally holds good whenever two substantives are so dependent one on the other, that if one is definite, the other must be also: Plat. Rep. p. 332 C ἡ τοῖς ὄφοις τὰ ἡδύσματα: Ibid. p. 354 A οὐδέποτ' ἄρα λυσιτελέστερον ἀδικία δικαιοσύνης: Ibid. B λυσιτελέστερον ἡ ἀδικία τῆς δικαιοσύνης: Ibid. p. 332 C ἡ σώμασι φάρμακα—ἀποδιδοῦσα τέχνη. The use however or the omission of the article depends on whether the subst. is supposed to express a definite or an indefinite notion, according to the general principles laid down above; in familiar combinations the article is sometimes omitted where we should expect it; as, πολέμου νόμῳ —ὕβρεως νόμος (Demosth.): so Plat. Crit. 410 E πρὸς τέλος ἀρετῆς: Id. Menex. 299 A εἰς ἀνδρὸς τέλος: so G. T. ἀπὸ καταβολῆς κοσμοῦ &c.

4. Thus in the construction of the genitive of properties the principal word may express certain peculiar properties of indefinite individuals; ἐν τὰ ἔργα (*the proper deeds*) ἀδελφοῦ (*of any brother*) ποιῇς (Dem.); or an indefinite property of a definite individual or class; as, Thuc. III. 39 ἀπόστασις (*revolt* generally) τῶν βιαίον τι πασχόντων (the oppressed as a class); or as a definite property of a definite individual or class, as with pronouns, where the speaker particularizes the thing as belonging to him; αἱ τῶν μαθημάτων ἡδοναὶ (Plato) the (*peculiar*) *pleasures of the sciences*; or both may be indefinite; Eur. Erechth. Fr. 372 l. 23 τέρψις (*delight* generally) ἡδονῆς κακῆς (*of evil pleasure*); and of course the way the properties and individuals are looked at depends much on the mind of the speaker or writer.

5. In the proper possessive genitive the article is always used before the principal noun, as ὁ κῆπός μου; the reason of this is that the fact of belonging to some one requires that the substantive should be particularised in its relation to the owner. The dependent gen. has it or not, as required by the notion expressed.

6. Names of places followed by a genitive of the country in which they are, generally have not the article, while the genitive has it, Thuc. III. 91 ἔπλευσαν ἐς Ὠρωπὸν τῆς πέραν γῆς: sometimes the name of the place has also the article to distinguish, or to draw attention to it.

7. In G. T. the same rules for the most part hold good; the article is often omitted where a merely familiar or general notion is expressed; Matt. xvii. 6 ἔπεσον ἐπὶ πρόσωπον αὐτῶν: Eph. i. 20 ἐν δεξιᾷ αὐτοῦ: Luke xix. 42 ἐκρύβη ἀπὸ ὀφθαλμῶν σοῦ: while it is used with either substantive, if emphasis is to be laid upon it, Matt. xxvi. 67 ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, to mark the indignity more strongly; so Isaiah. xlix. 23 ἐπὶ πρόσωπον τῆς γῆς: because πρόσωπον γῆς was not a familiar expression, and therefore attention was to be called to it: see above, 3.: 1 Cor. ii. 16 τίς ἔγνω νοῦν

Κυρίου, the divine mind; τὸν νοῦν τοῦ Κυρίου, the mind and will of the Lord: so Luke xv. 29 *ἐντολήν σου, any command; τὴν ἐντολήν* would be *the particular command.*

Use of the Article in the Post-Homeric writers.

§. 462. In tragedy it is used sparingly, and generally, as in Homer (see §. 440. 4.) has somewhat of a demonstrative force, and is also used as a pure demonstrative (see §. 440. 5.). In comedy, the representation of every-day individual actions and persons, it was very much used. So also in the Bucolic poets, and in the orators who wished to give their statements as much the colouring of individual realities as possible. In philosophy it has its full force—to define and limit notions, and distinguish definite notions from indefinite; and it is but seldom that in these writers it has a rhetorical or purely demonstrative force.

Attributive Genitive.

§. 463. 1. The second attributive construction is the attributive genitive; as, *οἱ τοῦ δένδρου καρποί*, or *οἱ καρποὶ οἱ τοῦ δένδρου*, or *τοῦ δένδρου οἱ καρποί*, or *οἱ καρποὶ τοῦ δένδρου—ἡ τοῦ Σωκράτους σοφία*, or *ἡ σοφία ἡ τοῦ Σ.*, or *τοῦ Σ. ἡ σοφία*, or *ἡ σοφία τοῦ Σ.* On the position of the Article see §. 458.

2. The most general powers of the genitive being *causation, relation to, procession from, production, dependence on, partition,* expressive of something, which is the *cause of, creates* (*gignit*), *contains, possesses* something, or of which something *is part;* it follows that the substantive to which an attributive genitive is annexed denotes something caused, created, contained, possessed by, dependent on, or a part of the person or thing signified by the attributive genitive.

3. Hence in the attributive genitive is implied a verbal notion of creation, &c. whereby the two substantives are joined together, so as to form a perfect complex notion; as, *τὰ τῶν ἀνθρώπων*: which might be more fully expressed by *τὰ τῶν ἀνθρώπων* (*πραχθέντα*), *ὁ τοῦ πατρὸς υἱός, the son springing from—produced by* (verbal notion implied in the gen.) *the father: ἡ τοῦ τυράννου δύναμις, the power of* (proceeding from—residing in) *the tyrant.*

4. The genitive is used, as all these, being relative notions, imply more or less an antecedent notion, before they themselves can be conceived. The thing *causing, creating, possessing, containing, defining,* is, or may be conceived as, prior in order of conception to that which is *caused, created, possessed, contained,*—when some other notion is to be brought forward the Dative is sometimes used. (See §. 465. *Obs.* 3.)

§. 464. The attributive genitive is either subjective—objec-

tive—**causative**—or passive, according to the place it would occupy if the complex notion were to be resolved by the verbal notion implied in the genitive.

1. **Subjective**—when it represents the subject of an active verb: **οἱ τοῦ δένδρου καρποί**=τὸ δένδρον φέρει καρπούς—**τὸ τῆς σοφίας κάλλος**=ἡ σοφία παρέχει κάλλος. So, τὰ τοῦ Ὁμήρου ποιήματα—ὁ τοῦ βασιλέως υἱός. So Homer: τέλος θανάτοιο (Il. π, 502.), *the end produced by death*—ἡ τοῦ ὠδρὸς ἀρετή—τὰ τῶν ἀνθρώπων πράγματα—τὸ τοῦ πατρὸς ῥόδον—ὁ τοῦ υἱοῦ πατήρ: Od. ι, 202 χρυσοῦ μέν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα:—τὸ τοῦ πίθου μέλι—δέπας οἴνου=οἶνος πλήθει δέπας: Od. ι, 196 αἴγειον ἄσκον ἔχον μέλανος οἴνοιο:—σταγόνες ὕδατος.

2. **Objective**—when it represents the object of a transitive verb; as ἀοιδὸς μελέων—ἀείδει μέλεα. So Soph. Aj. 614 φρενὸς ὀλοβώτας, literally *feeding his mind by himself.*

3. **Causative**—when it represents the object of an intransitive verb; as, ἡ τῆς σοφίας ἐπιθυμία=(Σωκράτης) ἐπεθύμει τῆς σοφίας. It is called causative, because that which it expresses is the cause of that which the verb expresses.

So πόθος υἱοῦ, *desiderium filii, regret for a son*: ἔχθος, ἔχθρα, φιλία, εὐμένεια, εὔνοιά τινος, *enmity &c. against any one*: Soph. Œ. C. 631 τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι τοιοῦδε; Eur. Or. 422 τὸ Τροίας μῖσος, *odium propter Trojam susceptum*[a]: Id. Androm. 1060 γυναικὸς αἰχμαλωτίδες φόβος:—ἐπιμέλεια τῶν πολεμικῶν ἔργων. So Soph. Antig. 1185 εὔγματα Παλλάδος, *prayers to* P. (εὔχεσθαί τινι): Plat. Apol. p. 23 B ἡ τοῦ θεοῦ λατρεία[b]: Id. Phædr. p. 245 E καταφυγοῦσα πρὸς θεῶν εὐχάς τε καὶ λατρείας: λιταὶ θεῶν (λίσσεσθαί τινα). Also, when the verb would be transmissive, and have an accusative of the thing but dative of the person; as, θύειν τί τινι, *sacra facere alicui*: Eur. Ion. 1234 θύματα νερτέρων: Id. Iph. T. 317 τὰ τῆς θεοῦ θύματα: Ibid. 443 νέον πρόσφαγμα θεᾶς. Also in prose: τὰ τῶν θεῶν θύματα Plat. Even when an intransitive verb would be joined with a preposition and its case: Eur. Or. 481 σοφίας ἀγών (περὶ σοφίας): Ibid. 812 χρυσέας ἔρις ἀρνός: Thuc. I. 108 ἐν ἀποβάσει τῆς γῆς=ἐπὶ τῆς γῆς: Id. II. 79 ἡ τῶν Πλαταιέων ἐπιστρατεία=πρὸς τοὺς Πλ.

Obs. For the sake of clearness, the preposition which was used to define the original powers of the cases is sometimes added to the objective genitive; as, ἐπιμέλεια περί τινος. So also in the verb, as ἐπιμελεῖσθαι περί τινος.

§. 465. **Passive**—when it represents the subject of a passive verb; as, ἡ τῆς πόλεως κτίσις (=ἡ πόλις κτίζεται)—ἡ τῶν καλῶν ἔργων πρᾶξις (=καλὰ ἔργα πράττεται) so ἀγγελία, λόγος, τινός, *de aliqua re*=τοῦτο ἀγγέλλεται, λέγεται &c.

Obs. 1. This passive genitive is also joined with a subjective; as, ἡ τοῦ Ῥωμύλου τῆς πόλεως κτίσις=ὁ Ῥώμυλος κτίζει τὴν πόλιν.

Obs. 2. There are yet many other combinations of the attributive genitive; as, πρόβλημα, ἐπικούρημά τινος, *præsidium contra aliquid*: Xen. Anab. IV. 5, 13 ἐπικούρημα τῆς χιόνος. So Demosth. p. 41, 5 ἐπιτειχίσματα τῆς αὐτοῦ (*Philippi*) χώρας, *against his land*: Eur. Hipp. 716 εὕρημα συμφορᾶς,

[a] Matthiæ ad loc. [b] Stallb. ad loc.

means against misfortune: Soph. Œ. C. 324 ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ ἥδιστα προσφωνήμαθ'.

Obs. 3. For the objective and passive genitive the proper case of the verb is sometimes used; as, ἡ τοῖς φίλοις βοήθεια, ἡ ἑκάστῳ διανέμησις, πρὸς ἐπίδειξιν τοῖς ξένοις, τοῖς ἀσθένεσι τροφῆς. This is always the construction of substantival infinitives; as, τὸ μισθοῦν τὸν οἶκον, τὸ τοῖς θεοῖς εὔχεσθαι

Obs. 4. For the use of the article see §. 461.

Obs. 5. A table of the attributive genitives will be found at §. 542.

Double Genitive.

§. 466. 1. An objective and a subjective genitive may be evolved from the same sentence; as, τοῦ πατρὸς πόθος τοῦ υἱοῦ = ὁ πατὴρ ποθεῖ τοῦ υἱοῦ—ἡ τοῦ Σωκράτους σοφίας ἐπιθυμία: so in G. T. 2 Cor. v. 1 ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους.

2. [a] The most satisfactory explanation of this double genitive seemingly dependent on one noun, is that the noun and one of the genitives together form one notion; and to that notion is attached a simple attributive genitive; Hdt. VI. 2 Ἱστιαῖος ὑπέδυνε τῶν Ἰώνων-τὴν-ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου: Thuc. III. 12 διὰ τὴν ἐκείνων-μέλλησιν τῶν εἰς ἡμᾶς δεινῶν: Plat. Rep. τὰς τῶν οἰκείων-προπηλακίσεις τοῦ γήρως. Or the two attributives together form one notion, which is attached as a simple attributive to the noun; as, ὁ τῶν τοῦ βασιλέως-ἱππέων στρατηγός; and this occurs where the similarity of ending creates at first sight some confusion; as, οἱ Λακεδαιμόνιοι τῶν ἑαυτῶν ξυμμάχων κατεφρόνουν (Xen.): Demosth. 241, 5 τῶν ἑτέρων κινδύνων, *the dangers of others.*

Apposition.

§. 467. 1. The third attributive construction is apposition; which is the identifying of one substantival notion with another, to define the former one more clearly; as, Κῦρος ὁ βασιλεύς: Σωκράτης ὁ σοφός. The two nouns generally agree in case and number, and when the noun apposed is a personal noun, in gender; as, Τόμυρις ἡ βασίλισσα. (For exceptions see §. 383.) Apposition may be used with any case: Gen. χαίρω ἀκούων ὑμῶν τῶν σοφῶν (Plato): Dat. Plat. Phædr. 240 B κόλακι δείνῳ θηρίῳ: Acc. Hdt. II. 169, 9 φοίνικας τὰ δένδρεα μιμημένοισι.

2. Apposition arises from a verbal sentence, into which it may be resolved; as, Κῦρος ἦν βασιλεύς.

Obs. 1. In Greek the other attributive expressions assume the form of apposition, when they are placed with the article after their substantive:

[a] Darmstadt. Zeitschrift. Sept. 1837.

ὁ πατὴρ ὁ ἀγαθός—ὁ ἀνὴρ ὁ παρών—οἱ ἄνθρωποι οἱ νῦν—τὸ κάλλος τὸ τῆς ἀρετῆς: the article is omitted where no distinction or emphasis is intended, and then the second notion becomes merely a remote attributive (see §. 458.): when an epithet is added in apposition to the name of a god, either both have the article or neither; Ζεὺς σωτήρ or ὁ Ζεὺς ὁ σωτήρ: in the former case it is only a title, in the latter it is to distinguish from others. This rule probably holds also in N. T.

3. Apposition is used also with the substantival pronoun; as, ἡμεῖς οἱ σοφοί: ἐκεῖνος ὁ βασιλεύς: Eur. Hipp. 1395 ὁρᾷς με δέσποιν', ὡς ἔχω, τὸν ἄθλιον: and even to the personal pronoun implied in the verb; as, Thuc. I. 137 Θεμιστοκλῆς ἥκω παρά σε: Eur. Andr. 1072 οἷας ὁ τλήμων ἀγγελῶν ἥκω τύχας: Lucian. D. D. XXIV. 2 ὁ δὲ Μαίας τῆς Ἄτλαντος διακονοῦμαι αὐτοῖς (for ἐγὼ ὁ Μαίας sc. υἱός).

4. When the apposition is used with a possessive pronoun, the apposed noun is in the genitive, to agree with the gen. of the personal pronoun implied in the possessive:

ἐμὸς τοῦ ἀθλίου βίος—τἀμὰ τοῦ δυστήνου κακά—σὴ τῆς καλλίστης εὐμορφία—ἐμὸς αὐτοῦ πατήρ—ἡμέτερος αὐτῶν πατήρ: Od. α, 7 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο: Il. ρ, 226 ὑμέτερον δὲ ἑκάστου θυμὸν ἀέξω: Soph. El. 252 καὶ τοὐμὸν αὐτῆς: Arist. Ach. 93 τόν τε σὸν τοῦ πρεσβέως: Demosth. p. 42, 7 τὰ ὑμέτερ' αὐτῶν κομιεῖσθε (*recuperabitis*): Il. ο, 38 νωΐτερον λέχος αὐτῶν: so with a participle in genitive, Plat. Symp. 194 B ἰδὼν τὴν σὴν ἀνδρείαν ἀναβαίνοντος ἐπὶ τὸν ὀκρίβαντα. So also with adj. derived from the names of persons; Il. β, 54 Νεστορέῃ παρὰ νηῒ Πυληγενέος βασιλῆος: Il. ε, 741 ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου: (so Virg. Æn. XII. 739 *Dei—Vulcania arma*:) Plat. Lach. princ. παππῷον ὄνομ' ἔχει τοὐμοῦ πατρός, *his grandfather, who was my father.* So Id. Apol. p. 29 D Ἀθηναῖος ὢν πόλεως τῆς μεγίστης. More remarkable is Xen. Anab. IV. 7, 22 γέῤῥα δασέων βοῶν ὠμοβόϊνα.

Obs. 2. Sometimes the article is omitted before the preposition and its case, and here the preposition and case is rather to be considered as a dependent notion, which needs not be brought so definitely forward as it is with the article: compare in G. T. Eph. i. 15 ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν Κυρίῳ Ἰησοῦ, which needs no particularising, and καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους (a particular sort of love): so Rom. i. 17; Gal. iii. 11 the phrase δίκαιος ἐκ πίστεως may be translated, *he who is just by faith:* ὁ δίκαιος ὁ ἐκ πίστεως would be, *the just, I mean, he is so by faith.*

Obs. 3. The difference between the three collocations may be thus stated; in ἡ ἐκ τῶν ἄγρων ξυγκομιδή, the two notions coalesce into one: in ἡ ξυγκομιδὴ ἐκ τῶν ἄγρων the two notions are placed in juxtaposition and connection, but do not form one: in ἡ ξυγκομιδὴ ἡ ἐκ τῶν ἄγρων the notion is emphatically repeated and added to.

Obs. 4. Where the article is omitted before a participle (or adjective used as such), the word rather stands as the remote attributive than in apposition, ὁ ἀνὴρ ἐλθών, *the man coming;* ὁ ἀνὴρ ὁ ἐλθών, *the man, he who is coming I mean.*

Obs. 5. A substantival notion in apposition may be joined with a participle of a verb of being, (or being esteemed to be,) in which construction it

has a predicative force: Plat. Rep. 572 E *παρανομίαν, ὀνομαζομένην δὲ— ἐλευθερίαν.* So G. T. Rom. i. 4 *τοῦ ὁρισθέντος υἱοῦ Θεοῦ.* The article is not used with the substantive in this construction, except where it would be used with a predicative substantive (§. 460.)—so that where it is mostly a general notion, or where the notion was to be represented as so thoroughly understood as not to need particularising, the article would be out of place.

6. We sometimes find several notions in apposition to the same substantive without any connecting particle—*Asyndeton;* the effect of this is, to bring each notion forward distinctly and emphatically: Isocr. 6. C. *τούτων ἐγκράτειαν ἄσκει πάντων, κέρδους, ὀργῆς, ἡδονῆς, λύπης*: Demosth. 460. 6 *τρία τὰ μέγιστα ὀνείδη, φθονέρους, ἀπίστους, ἀχαρίστους, εἶναι δοκεῖν*: Xen. Hell. II. 1, 3 *ἐντυχὼν ἀνθρώπῳ ὀφθαλμιῶντι, ἀπιόντι ἐξ ἰατρείου, κάλαμον ἔχοντι*: G. T. Rom. i. 3 *περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου κ. τ. λ., τοῦ ὁρισθέντος κ. τ. λ., Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.*

Obs. 6. There is an apposition, mostly poetic, when a word of wider signification is narrowed and defined by the apposition of another word of less wide signification: Il. *ε*, 122 *γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὕπερθεν*: Il. *θ*, 48. *ξ*, 283 *Ἴδην δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν, Γάργαρον, one of the peaks of Ida.* (See §. 384.) In prose: Thuc. III. 21 *τὸ οὖν μεταξὺ τοῦτο οἱ ἑκκαίδεκα πόδες*: Id. II. 47 *οἱ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον.* So Hdt. VIII. 92 *νῆες ἥ τε Θεμιστόκλεος, ἥ τε Πολυκρίτου*: Xen. Cyr. V. 4, 6 *ἦσαν δὲ μῖλα πάντες πιεζόμενοι——οἱ τοῦ Γαδάτα ἱππεῖς*: Ibid. 4, 16 *οἱ δὲ Καδούσιοι ἐσώζοντο——ἀμφὶ δεῖλην οἱ πρῶτοι.* G. T. Mark viii. 8 *ἦραν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας.* So to define a pronoun: Hdt. II. 169 *ἔστι μέντοι καὶ τοῦτο ἐν τῇ αὐλῇ τοῦ ἱροῦ, παστὰς λιθίνη μεγάλη.*

Obs. 7. The infinitive with article *τὸ, τοῦ,* &c. is used in apposition: and sometimes the article is in the gender of the substantive; as, Hdt. VI. 130 *τῆς ἀξιώσιος εἰνέκα τῆς ἐξ ἐμεῦ γῆμαι.*

Obs. 8. *Ὡς* is sometimes prefixed to the apposed word: Hdt. III. 86 *οἱ δὲ καταθορόντες ἀπὸ τῶν ἵππων προσεκύνεον τὸν Δαρεῖον, ὡς βασιλῆα, ut regem.*

Accusative in apposition to Sentence, see *Accusative Case,* §. 580.

CHAPTER III.

Objective Construction.

§. 468. 1. In the objective construction a substantival notion is represented as standing in certain relations to a verbal notion. And as the substantival stands as it were over against the verbal notion, it is called the object; as, *ἐπιθυμῶ τῆς σοφίας—γράφω τὴν ἐπιστολήν—εὔχομαι τοῖς θεοῖς—ἔστη παρὰ τῷ βασιλεῖ—καλῶς ἐμαχέσατο—γελῶν εἶπε—ἐπιθυμῶ γράφειν.*

2. The objective relations are,

a. Local.
b. Temporal.
c. Causal.
d. Modal.

a. The objective relations of place were originally expressed by the cases, afterwards by the prepositions and local adverbs; as, Il. ρ, 372 νέφος δ' οὐ φαίνετο πάσης γαίας (later ἀπὸ πάσης γ.): Il. ι, 663 Ἀχιλλεὺς εὗδε μυχῷ κλισίης (later ἐν μυχῷ): Il. α, 317 κνίσση δ' οὐρανὸν ἷκε (later εἰς οὐρανόν). So later ἦλθε παρὰ τοῦ βασιλέως, &c.

b. Time—by the cases; later by prepositions and temporal adverbs: τῆς ἡμέρας, τῇ ἡμέρᾳ, τὴν ἡμέραν—ἐν τῇ ἡμέρᾳ, παρὰ τὴν ἡμέραν, πρὸ τῆς ἡμέρας ἦλθεν.—νῦν ἦλθεν—. And by the participle (as Gerund); as, ἡμέρας ἐλθούσης ἀπέφυγον οἱ πολέμιοι,—ταῦτα ποιήσας (*thereupon*) ἀπέβη.

c. Causal—(including the notions of the *cause, origin, effect, object* of the verb)—by the cases, and sometimes by prepositions; as, ἐπιθυμῶ τῆς σοφίας, γράφω ἐπιστολήν, εὔχομαι θεοῖς, δίδωμι τὴν ἐπιστολὴν τῷ πατρί, ὑπὸ δέους ἀπέφυγεν. Also by the Infin. and participle; as, ἐπιθυμῶ γράφειν—ταῦτα λέγων ἁμαρτάνοις ἄν, *if you say this;* ἦλθεν ἀγγελῶν, *to inform* &c.

d. Modal—generally by modal adverbs, but also by the cases, and sometimes by the participle; as, καλῶς ἔλεξεν—δίκῃ δημοσίᾳ ἔπραξεν—σὺν δίκῃ ἔπραξεν—γελῶν ἔλεξεν.

2. The relation between the object and the verb is signified by the inflexion of the word signifying the object, this being the principal feature of the objective part of the sentence, just as in the predicative construction the predicate is inflected.

Obs. 1. The objective construction always consists of a verbal and a substantival notion, and when the objective notion is expressed by a participle or infinitive, these forms are to be considered as substantival expressions, like the supines and gerund in Latin: *venit nunciatum, ridendo dicere verum*—γελῶν (*ridendo*) εἰπεῖν τἀληθές—βούλομαι λέγειν (=τὸ λέγειν).

Obs. 2. Certain parts of the objective construction, viz. the predicate and the immediate object, together form one verbal notion, which may be and often is expressed by one word; as, οἶνον χέειν (=οἰνοχοεύειν)—ναῦς πηγνύναι (=ναυπηγεῖν)—καρπὸν φέρειν (=καρποφορεῖν)—καλῶς ἱερεύειν (=καλλιερεῖν): just as the members of a predicative construction are expressed by one verb, as ἐγὼ ποιῶ by ποιῶ, and members of an attributive construction by an adjective, as ἀγαθὸς ἀνήρ by ἀγαθός.

109 B πέπεισμαι αὐτὴν τὴν γῆν, καθαρὰν ἐν καθαρῷ κεῖσθαι τῷ οὐρανῷ: Thuc. I. 10 οὐδὲ τὰ πλοῖα καταφρακτὰ ἔχοντες: I. 6 ξυνήθη τὴν δίαιταν μεθ' ὅπλων ἐποιήσαντο: Cf. Eur. Med. 1050: so G. T. Heb. VII. 24 ἀπαράβατον ἔχει τὴν ἱερωσύνην.

γ. The adjective is used proleptically (see §. 439.) as Thuc. IV. 17 τοὺς λόγους μακροτέρους μηκυνοῦμεν, *spin out our words to a greater length:* Eur. Hel. 698 τῆς τύχης εὐδαίμονος τύχοιτε.

δ. The adjective is a remote attributive, in a sort of apposition to the substantive by the ellipse of ὤν, and might stand as the predicate of a dependent clause introduced by ὅς, &c.; the effect of this collocation is to lay emphasis on the adjectival notion: Plat. Rep. 415 διὰ τραχείας τῆς ἀναβάσεως καὶ ἀναντοῦς, *though this ascent, so rough and steep:* Thuc. I. 49 οἱ Κερκυραῖοι ἐνέπρησαν τὰς σνηκὰς ἐρήμους: Soph. Aj. 1121 οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην, *I profess no mean art*: Il. φ. 317 τὰ τεύχεα καλά, *those arms so famous:* Soph. Phil. 942 τὰ τόξα μου ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους, *sacred to Hercules:* Xen. Mem. IV. 2, 1 παιδείας τῆς ἀρίστης τετυχηκέναι: Soph. Œ. R. 525 τοὺς λόγους ψευδεῖς λέγει: (with ὤν expressed, Xen. Cyr. I. 3, 3 ἐν Πέρσαις χαλεπὸν ἱππεύειν ἐν ὀρείνῃ οὔσῃ τῇ χώρᾳ:) so with a preposition, Xen. Anab. VI. 6. 31 ἐν ἀφθόνοις τοῖς ἐπιτηδείοις: Isocr. 419. e. παρ' ἑκόντων τῶν πολιτῶν: Eur. Phœn. 529 οὐκ εὖ λέγειν χρὴ μὴ ἐπὶ τοῖς ἔργοις καλοῖς sc. ἔργοις μὴ καλοῖς οὖσι, *if they are not good.* So G. T. as Acts xxvi. 24 μεγάλῃ τῇ φώνῃ, *with his voice raised*, cf. ib. xiv. 10: 1 Cor. xi. 5 ἀκατακαλύπτῳ τῇ κεφαλῇ, *with her head uncovered.*

Obs. The effect of this collocation is to lay emphasis on the adjective, and we may trace this even where at first sight there seems to be a violation of the rule given in §. 458. In English the adjective thus placed may very often be translated as if it were the direct attributive, for generally speaking we distinguish these remote attributives by emphasis rather than by collocation; and though of course where formal critical accuracy is required care must be taken to represent the Greek construction accurately, yet in ordinary translation it would often savour more of pedantry than scholarship to use the literal Greek idiom instead of the English one.

2. The attributive genitive, besides the above given collocations, (ὁ τῶν Ἑλλήνων πόλεμος, or ὁ πόλεμος ὁ τῶν Ἑλλήνων,) is placed either before or after the subst. of which it is the attribute, without any repetition of the article belonging to that substantive; as, τῶν Ἑλλήνων ὁ πόλεμος, or ὁ πόλεμος τῶν Ἑλλήνων: Hdt. I. 3 Μηδείης τὴν ἁρπαγήν: Id. I. 5 τῷ ναυκλήρῳ τῆς νηός: Thuc. I. 12 ἡ ἀναχώρησις τῶν Ἑλλήνων: Demosth. 41, 3 τῇ τότε ῥώμῃ τῶν Λακεδαιμονίων: Ibid. τῇ νῦν ὕβρει τούτου.

3. The article may be separated from its noun by several words representing a compound adjectival notion, such as the preposition and its case; as ἡ ἐκ τῶν ἀγρῶν ξυγκομιδή; and in this construction in poetry part of an attributive sentence is placed before the article; as, Soph. Aj. 1166 βροτοῖς τὸν ἀείμνηστον τάφον καθέξει, for τὸν βροτοῖς ἀείμνηστον: or the participle after the subst., Soph. Phil. 1317 τὰς ἐκ Θεῶν τύχας δοθείσας: Thuc. I. 96 ὁ πρῶτος φόρος ταχθείς: Id. V. 11 πρὸ τῆς νῦν ἀγορᾶς οὔσης; the participle seems to come in as an after thought. So an adjective, as Ar. Ach. 1210 (Elmsley) τῆς ἐν μάχῃ ξυμβολῆς βαρείας sc. οὔσης.

4. All the words between are generally to be taken as an adjectival sentence standing as the attribute to the subst., (but Æsch. Aj. 1450 μόλοι τὸν ἀεὶ φέρουσ' ἐν ἡμῖν μοῖρ'—ὕπνον.) So that where several articles refer to different members of the attributive sentence, they frequently stand

together at the beginning of the sentence; as, Plat. Soph. 254 A τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα.

5. When two or more attributives are joined to a substantive, each of which has a peculiar force, the article is used with each. This is more rare where the attributives follow the subst.; (if three adjectives belong to one substantive, two of them are placed after it :) Thuc. I. 108 τὰ τείχη τὰ ἑαυτῶν τὰ μακρὰ ἀπετέλεσαν: Arist. Nub. 764 τὴν λίθον ταύτην—τὴν καλὴν τὴν διαφανῆ: more frequent when they precede it; as, Thuc. I. 126 ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ: Plat. Cratyl. 398 B ἔν γε τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ: Demosth. 914, 10 (γίγνεται) ὁ τόκος ὁ ἔγγειος ὁ ἕβδεκτος πεντακόσιαι δραχμαί: Arist. Eq. 1323 ἐν ταῖσιν ἰοστεφάνοισιν οἰκεῖ ταῖς ἀρχαίαισιν Ἀθηναῖς: Thuc. VIII. 23 ταῖς μεθ' ἑαυτοῦ ναῦσιν ταῖς τρισὶ ταῖς Χίαις παγέπλει: Plat. Symp. 213 D τὴν τούτου ταυτηνὶ τὴν θαυμαστὴν κεφαλήν. Often ὁ ἄλλος: Lysias 281 ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις: Isocr. 347 A τῶν τε πρεσβέων καὶ τῶν ἄλλων τῶν εἰδότων.

6. Ταὐτὸν, θάτερον, sometimes take the article, as, their original article being lost in the crasis, they are regarded as simple words: Plat. Tim. 37 B περὶ τὸ ταὐτὸν——ὁ τοῦ θατέρου κύκλος: Ibid. 44 B τό τε θάτερον καὶ τὸ ταὐτόν. In passages such as Xen. Hier. IX. 5 τἆλλα τὰ πολιτικά, τὰ πολιτικά must be taken as in apposition.

7. The article is sometimes divided from its substantive by the particles, μέν, δέ, γέ, τέ, ἄρα, τοί, τοίνυν, γάρ, καί, δή, rarely αὖ,—οἶμαι, τὶς, Il. ε, 424; often in Hdt. and more frequently in the later writers; and even by Xenophon. So Hdt. VII. 146 τῶν τινὰς δορυφόρων. So regularly when αὐτὸς ἑαυτοῦ, &c. are opposed to each other; as, Æsch. Ag. 845 τοῖς αὐτὸς αὐτοῦ πήμασιν βαρύνεται.

8. When a substantive has two attributive genitives, it need not be used with the latter, but the article alone is repeated; sometimes the article is also omitted; as, Eur. Bacch. 923 οὐχὶ τὴν Ἰνοῦς στάσιν, ἢ τῆς Ἀγαυῆς.

9. If several independent notions occur, (*a*) each of which requires to be distinctly brought into view, (either from the nature of the things signified, or by their being in different genders, numbers, or cases) then the article is repeated before each; as, Plat. Phæd. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ᾖ: (*b*) but where they are closely connected or identified in meaning or relation, the article is used only with the first, sometimes only with the last: Hdt. IV. 71 καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἱπποκόμον καὶ διήκονον: Xen. Anab. VII. 8, 9 λαβεῖν ἂν αὐτὸν καὶ γυναῖκα καὶ τὰ χρήματα: and (*c*) even where they differ in gender, number, or case, yet if they are to be closely identified in meaning, or in relation, the article is used only once.

10. With superlatives it heightens the superlative force, to distinguish the object from others of the same class; as, ἄριστον, *the best*; τὸν ἄριστον, *the best of all.*

11. With participles in the genitive the position of the article often marks the genitive absolute; as, τῶν πολεμίων φευγόντων, or φευγόντων τῶν πολεμίων, while in τῶν φευγόντων πολεμίων, τῶν πολεμίων τῶν φευγόντων the part. is attributive.

The Article with the Subject and Predicate.

§. 460. 1. *General rule.*—The subject has the article, while the predicate is without it: Hdt. I. 102 νὺξ ἡ ἡμέρα ἐγένετο: Plat. Gorg. 4. §. 115 extr. ἆρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοί τε καὶ οἱ

κακοί: Aristoph. Thesm. 733 ἀσκὸς ἐγένετο ἡ κόρη. The reason of this seems to be, that the subject is regarded definitely, and as it were individually by the speaker, and so becomes a particular instead of a general notion; while the predicate is the expression of some general, though not defined, class in which the subject is contained, and so has no individuality.

2. *Exceptions: a.* When the subject however is spoken of generally, and indefinitely, it has not the article: Plat. Theæt. 152 A πάντων χρημάτων μέτρον ἄνθρωπος, *man* (that is, *mankind*) *is the standard of all other things*: Isocr. 8 B καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη: Id. 28 A λόγος ἀληθὴς καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἴδωλόν ἐστι. The subject can also stand without the article when it expresses a mere indefinite general notion. *β.* When the predicate is to be distinguished from other persons or things, and viewed either as in its individual or collective unity, then it has the article: Philem. ap. Stob. Floril. Grot. 211 εἰρήνη ἐστὶ τἀγαθόν: Plat. Phæd. 78 ταῦτα μάλιστα εἶναι τὰ ἀξύνθετα. So Hdt. I. 68 συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι, *the long sought for*. So τὴν αὐτὴν ὑπὲρ αὐτοῦ δίκην δέδωκε καθάπερ ἂν τὸν Ἀθηναῖον κτείνῃ (Demosth.): Hdt V. 77 οἱ δ' ἱπποβόται ἐκαλέοντο οἱ παχέες, *the rich have the definite name of "the* ἱπποβόται:" Plat. Gorg. 491 E τοὺς ἠλιθίους λέγεις τοὺς σώφρονας. The article has its proper force before a predicative subst. after verbs of calling; as, Xen. Cyr. III. 3, 4 ἀνακαλοῦντες τὸν εὐεργέτην τὸν ἄνδρα τὸν ἀγαθόν: Id. Anab. VI. 6, 7 τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην. The article stands before the substantive, (τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν, τὸν προδότην,) because the speaker regards each definitely, as standing in some particular relation to himself, and therefore as distinguished from the rest of the class.

Obs. 1. When the predicate therefore is spoken of merely generally, or to be represented as so familiar an individuality as to have almost the force of a proper name, the article would generally be out of place.

Obs. 2. Hence we may see that the rule generally laid down, that where the subject and predicate are not necessarily distinguished by their relation to the verb, the subject may be discovered by the article, holds good so little, that the predicate may have it while the subject has not, or both may have it, or neither.

Obs. 3. In G. T. the article is joined with the predicate as a demonstrative; Matt. vi. 3 οὐχ οὗτός ἐστιν ὁ τέκτων, *the well-known carpenter;* or to individualise any person or thing, John iv. 42 οὗτός ἐστιν ὁ σωτὴρ τοῦ κοσμοῦ: Eph. ii. 14 αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν; or to speak of some person or thing as a type of a class: Matt. vi. 22 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός: 1 John iii. 4 ἡ ἁμαρτία ἐστὶν ἡ ἀνομία: so especially the predicate is definite and has the article when the subject is ἐγώ, σύ, οὗτος, ἐκεῖνος &c.; St. John vi. 51 ἐγώ εἰμι ὁ ἄρτος: iii. 10 σὺ εἶ ὁ διδάσκαλος: iv. 29 μήτι οὗτός ἐστιν ὁ Χριστός; but when Χριστός became a proper name, the article was omitted, except as in §. 450.: see above, *Obs.* 2.

Article with Infinitive. (See §. 678.)

The Article with combinations of two Substantives.

§. 461. 1. *General rule.*—The general rules apply here also with respect to each substantive separately, and, as far as any rule arises from the rela-

tion in which they stand to each other, it may be laid down that if one is definitely spoken of the other is also, and that therefore the attributive genitive has the article, when the subst. of which it is the attributive has it; as, τὸ τῆς ἀρετῆς κάλλος, but ἀρετῆς κάλλος: Plat. Phæd. p. 64 E ἀπὸ τῆς τοῦ σώματος κοινωνίας. And sometimes when one of the two substantives is to be especially particularised, the other has not the article; as, Xen. Cyr. VI. 3, 8 συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἁρμάτων τοὺς ἡγεμόνας, these genitives expressing the several bodies viewed indefinitely, of which the leaders are particularly selected.

2. The article is sometimes used only with the attributive genitive, as its omission before the other gives the whole notion a general force suitable to the context, or to the particular thought in the mind of the speaker: Soph. Œ. R. s. fin. τέρμα τοῦ βίου, *end of life*: Arist. Nub. 852 ὑπὸ πλήθους τῶν ἐτῶν: Hdt. I. 31 τελευτὴ τοῦ βιοῦ.

3. The rule given in 1. naturally holds good whenever two substantives are so dependent one on the other, that if one is definite, the other must be also: Plat. Rep. p. 332 C ἡ τοῖς ὄψοις τὰ ἡδύσματα: Ibid. p. 354 A οὐδέποτ' ἄρα λυσιτελέστερον ἀδικία δικαιοσύνης: Ibid. B λυσιτελέστερον ἡ ἀδικία τῆς δικαιοσύνης: Ibid. p. 332 C ἡ σώμασι φάρμακα—ἀποδιδοῦσα τέχνη. The use however or the omission of the article depends on whether the subst. is supposed to express a definite or an indefinite notion, according to the general principles laid down above; in familiar combinations the article is sometimes omitted where we should expect it; as, πολέμου νόμῳ—ὕβρεως νόμος (Demosth.): so Plat. Crit. 410 E πρὸς τέλος ἀρετῆς: Id. Menex. 299 A εἰς ἀνδρὸς τέλος: so G. T. ἀπὸ καταβολῆς κοσμοῦ &c.

4. Thus in the construction of the genitive of properties the principal word may express certain peculiar properties of indefinite individuals; ἂν τὰ ἔργα (*the proper deeds*) ἀδελφοῦ (*of any brother*) ποιῇς (Dem.); or an indefinite property of a definite individual or class; as, Thuc. III. 39 ἀπόστασις (*revolt* generally) τῶν βιαίον τι πασχόντων (the oppressed as a class); or as a definite property of a definite individual or class, as with pronouns, where the speaker particularizes the thing as belonging to him; αἱ τῶν μαθημάτων ἡδοναὶ (Plato) the (*peculiar*) *pleasures of the sciences*; or both may be indefinite; Eur. Erechth. Fr. 372 l. 23 τέρψις (*delight* generally) ἡδονῆς κακῆς (*of evil pleasure*); and of course the way the properties and individuals are looked at depends much on the mind of the speaker or writer.

5. In the proper possessive genitive the article is always used before the principal noun, as ὁ κῆπός μου; the reason of this is that the fact of belonging to some one requires that the substantive should be particularised in its relation to the owner. The dependent gen. has it or not, as required by the notion expressed.

6. Names of places followed by a genitive of the country in which they are, generally have not the article, while the genitive has it, Thuc. III. 91 ἔπλευσαν ἐς Ὠρωπὸν τῆς πέραν γῆς: sometimes the name of the place has also the article to distinguish, or to draw attention to it.

7. In G. T. the same rules for the most part hold good; the article is often omitted where a merely familiar or general notion is expressed; Matt. xvii. 6 ἔπεσον ἐπὶ πρόσωπον αὐτῶν: Eph. i. 20 ἐν δεξιᾷ αὐτοῦ: Luke xix. 42 ἐκρύβη ἀπὸ ὀφθαλμῶν σοῦ: while it is used with either substantive, if emphasis is to be laid upon it, Matt. xxvi. 67 ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, to mark the indignity more strongly; so Isaiah. xlix. 23 ἐπὶ πρόσωπον τῆς γῆς: because πρόσωπον γῆς was not a familiar expression, and therefore attention was to be called to it: see above, 3.: 1 Cor. ii. 16 τίς ἔγνω νοῦν

Κυρίου, *the divine mind;* τὸν νοῦν τοῦ Κυρίου, *the mind and will of the Lord:* so Luke xv. 29 ἐντολήν σου, *any command*; τὴν ἐντολήν would be *the particular command.*

Use of the Article in the Post-Homeric writers.

§. 462. In tragedy it is used sparingly, and generally, as in Homer (see §. 440. 4.) has somewhat of a demonstrative force, and is also used as a pure demonstrative (see §. 440. 5.). In comedy, the representation of every-day individual actions and persons, it was very much used. So also in the Bucolic poets, and in the orators who wished to give their statements as much the colouring of individual realities as possible. In philosophy it has its full force—to define and limit notions, and distinguish definite notions from indefinite; and it is but seldom that in these writers it has a rhetorical or purely demonstrative force.

Attributive Genitive.

§. 463. 1. The second attributive construction is the attributive genitive; as, οἱ τοῦ δένδρου καρποί, or οἱ καρποὶ οἱ τοῦ δένδρου, or τοῦ δένδρου οἱ καρποί, or οἱ καρποὶ τοῦ δένδρου—ἡ τοῦ Σωκράτους σοφία, or ἡ σοφία ἡ τοῦ Σ., or τοῦ Σ. ἡ σοφία, or ἡ σοφία τοῦ Σ. On the position of the Article see §. 458.

2. The most general powers of the genitive being *causation, relation to, procession from, production, dependence on, partition,* expressive of something, which is the *cause of, creates* (*gignit*), *contains, possesses* something, or of which something *is part;* it follows that the substantive to which an attributive genitive is annexed denotes something caused, created, contained, possessed by, dependent on, or a part of the person or thing signified by the attributive genitive.

3. Hence in the attributive genitive is implied a verbal notion of creation, &c. whereby the two substantives are joined together, so as to form a perfect complex notion; as, τὰ τῶν ἀνθρώπων: which might be more fully expressed by τὰ τῶν ἀνθρώπων (πραχθέντα), ὁ τοῦ πατρὸς υἱός, *the son springing from—produced by* (verbal notion implied in the gen.) *the father:* ἡ τοῦ τυράννου δύναμις, *the power of* (proceeding from—residing in) *the tyrant.*

4. The genitive is used, as all these, being relative notions, imply more or less an antecedent notion, before they themselves can be conceived. The thing *causing, creating, possessing, containing, defining,* is, or may be conceived as, prior in order of conception to that which is *caused, created, possessed, contained,*—when some other notion is to be brought forward the Dative is sometimes used. (See §. 465. *Obs.* 3.)

§. 464. The attributive genitive is either subjective—objec-

tive—causative—or passive, according to the place it would occupy if the complex notion were to be resolved by the verbal notion implied in the genitive.

1. Subjective—when it represents the subject of an active verb: **οἱ τοῦ δένδρου καρποί**=τὸ δένδρον φέρει καρπούς—**τὸ τῆς σοφίας κάλλος**=ἡ σοφία παρέχει κάλλος. So, τὰ τοῦ Ὁμήρου ποιήματα—ὁ τοῦ βασιλέως υἱός. So Homer: τέλος θανάτοιο (Il. π, 502.), *the end produced by death*—ἡ τοῦ ἀνδρὸς ἀρετή—τὰ τῶν ἀνθρώπων πράγματα—τὸ τοῦ πατρὸς ῥόδον—ὁ τοῦ υἱοῦ πατήρ: Od. ι, 202 χρυσοῦ μέν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα:—τὸ τοῦ πίθου μέλι—δέπας οἴνου=οἶνος πλήθει δέπας: Od. ι, 196 αἴγεον ἄσκον ἔχον μέλανος οἴνοιο:—σταγόνες ὕδατος.

2. Objective—when it represents the object of a transitive verb; as ἀοιδὸς μελέων—ἀείδει μέλεα. So Soph. Aj. 614 φρενὸς ὀλοβώτας, literally *feeding his mind by himself.*

3. Causative—when it represents the object of an intransitive verb; as, ἡ τῆς σοφίας ἐπιθυμία=(Σωκράτης) ἐπεθύμει τῆς σοφίας. It is called causative, because that which it expresses is the cause of that which the verb expresses.

So πόθος υἱοῦ, *desiderium filii, regret for a son:* ἔχθος, ἔχθρα, φιλία, εὐμένεια, εὔνοιά τινος, *enmity &c. against any one:* Soph. Œ. C. 631 τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι τοιοῦδε; Eur. Or. 422 τὸ Τροίας μῖσος, *odium propter Trojam susceptum*[a]: Id. Androm. 1060 γυναικὸς αἰχμαλωτίδες φόβος:—ἐπιμέλεια τῶν πολεμικῶν ἔργων. So Soph. Antig. 1185 εὔγματα Παλλάδος, *prayers to* P. (εὔχεσθαί τινι): Plat. Apol. p. 23 B ἡ τοῦ θεοῦ λατρεία[b]: Id. Phædr. p. 245 E καταφυγοῦσα πρὸς θεῶν εὐχάς τε καὶ λατρείας: λιταὶ θεῶν (λίσσεσθαί τινα). Also, when the verb would be transmissive, and have an accusative of the thing but dative of the person; as, θύειν τί τινι, *sacra facere alicui:* Eur. Ion. 1234 θύματα νερτέρων: Id. Iph. T. 317 τὰ τῆς θεοῦ θύματα: Ibid. 443 νέον πρόσφαγμα θεᾶς. Also in prose: τὰ τῶν θεῶν θύματα Plat. Even when an intransitive verb would be joined with a preposition and its case: Eur. Or. 481 σοφίας ἀγών (περὶ σοφίας): Ibid. 812 χρυσέας ἔρις ἀρνός: Thuc. I. 108 ἐν ἀποβάσει τῆς γῆς=ἐπὶ τῆς γῆς: Id. II. 79 ἡ τῶν Πλαταιέων ἐπιστρατεία=πρὸς τοὺς Πλ.

Obs. For the sake of clearness, the preposition which was used to define the original powers of the cases is sometimes added to the objective genitive; as, ἐπιμέλεια περί τινος. So also in the verb, as ἐπιμελεῖσθαι περί τινος.

§. 465. Passive—when it represents the subject of a passive verb; as, ἡ τῆς πόλεως κτίσις (=ἡ πόλις κτίζεται)—ἡ τῶν καλῶν ἔργων πρᾶξις (=καλὰ ἔργα πράττεται) so ἀγγελία, λόγος, τινός, *de aliqua re*=τοῦτο ἀγγέλλεται, λέγεται &c.

Obs. 1. This passive genitive is also joined with a subjective; as, ἡ τοῦ Ῥωμύλου τῆς πόλεως κτίσις=ὁ Ῥώμυλος κτίζει τὴν πόλιν.

Obs. 2. There are yet many other combinations of the attributive genitive; as, πρόβλημα, ἐπικούρημά τινος, *præsidium contra aliquid:* Xen. Anab. IV. 5, 13 ἐπικούρημα τῆς χιόνος. So Demosth. p. 41, 5 ἐπιτειχίσματα τῆς αὐτοῦ (*Philippi*) χώρας, *against his land:* Eur. Hipp. 716 εὕρημα συμφορᾶς,

[a] Matthiæ ad loc. [b] Stallb. ad loc.

means against misfortune: Soph. Œ. C. 324 ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ ἥδιστα προσφωνήμαθ'.

Obs. 3. For the objective and passive genitive the proper case of the verb is sometimes used; as, ἡ τοῖς φίλοις βοήθεια, ἡ ἑκάστῳ διανέμησις, πρὸς ἐπίδειξιν τοῖς ξένοις, τοῖς ἀσθένεσι τροφῆς. This is always the construction of substantival infinitives; as, τὸ μισθοῦν τὸν οἶκον, τὸ τοῖς θεοῖς εὔχεσθαι

Obs. 4. For the use of the article see §. 461.

Obs. 5. A table of the attributive genitives will be found at §. 542.

Double Genitive.

§. 466. 1. An objective and a subjective genitive may be evolved from the same sentence; as, τοῦ πατρὸς πόθος τοῦ υἱοῦ = ὁ πατὴρ ποθεῖ τοῦ υἱοῦ—ἡ τοῦ Σωκράτους σοφίας ἐπιθυμία: so in G. T. 2 Cor. v. 1 ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους.

2. [a] The most satisfactory explanation of this double genitive seemingly dependent on one noun, is that the noun and one of the genitives together form one notion; and to that notion is attached a simple attributive genitive; Hdt. VI. 2 Ἱστιαῖος ὑπέδυνε τῶν Ἰώνων-τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου: Thuc. III. 12 διὰ τὴν ἐκείνων-μέλλησιν τῶν εἰς ἡμᾶς δεινῶν: Plat. Rep. τὰς τῶν οἰκείων-προπηλακίσεις τοῦ γήρως. Or the two attributives together form one notion, which is attached as a simple attributive to the noun; as, ὁ τῶν τοῦ βασιλέως-ἱππέων στρατηγός; and this occurs where the similarity of ending creates at first sight some confusion; as, οἱ Λακεδαιμόνιοι τῶν ἑαυτῶν ξυμμάχων κατεφρόνουν (Xen.): Demosth. 241, 5 τῶν ἑτέρων κινδύνων, *the dangers of others.*

Apposition.

§. 467. 1. The third attributive construction is apposition; which is the identifying of one substantival notion with another, to define the former one more clearly; as, Κῦρος ὁ βασιλεύς: Σωκράτης ὁ σοφός. The two nouns generally agree in case and number, and when the noun apposed is a personal noun, in gender; as, Τόμυρις ἡ βασίλισσα. (For exceptions see §. 383.) Apposition may be used with any case: Gen. χαίρω ἀκούων ὑμῶν τῶν σοφῶν (Plato): Dat. Plat. Phædr. 240 B κόλακι δείνῳ θηρίῳ: Acc. Hdt. II. 169, 9 φοίνικας τὰ δένδρεα μιμημένοισι.

2. Apposition arises from a verbal sentence, into which it may be resolved; as, Κῦρος ἦν βασιλεύς.

Obs. 1. In Greek the other attributive expressions assume the form of apposition, when they are placed with the article after their substantive:

[a] Darmstadt. Zeitschrift. Sept. 1837.

ὁ πατὴρ ὁ ἀγαθός—ὁ ἀνὴρ ὁ παρών—οἱ ἄνθρωποι οἱ νῦν—τὸ κάλλος τὸ τῆς ἀρετῆς: the article is omitted where no distinction or emphasis is intended, and then the second notion becomes merely a remote attributive (see §. 458.): when an epithet is added in apposition to the name of a god, either both have the article or neither; Ζεὺς σωτήρ or ὁ Ζεὺς ὁ σωτήρ: in the former case it is only a title, in the latter it is to distinguish from others. This rule probably holds also in N. T.

3. Apposition is used also with the substantival pronoun; as, ἡμεῖς οἱ σοφοί: ἐκεῖνος ὁ βασιλεύς: Eur. Hipp. 1395 ὁρᾷς με δέσποιν', ὡς ἔχω, τὸν ἄθλιον: and even to the personal pronoun implied in the verb; as, Thuc. I. 137 Θεμιστοκλῆς ἥκω παρά σε: Eur. Andr. 1072 οἷας ὁ τλήμων ἀγγελῶν ἥκω τύχας: Lucian. D. D. XXIV. 2 ὁ δὲ Μαίας τῆς Ἄτλαντος διακονοῦμαι αὐτοῖς (for ἐγὼ ὁ Μαίας sc. υἱός).

4. When the apposition is used with a possessive pronoun, the apposed noun is in the genitive, to agree with the gen. of the personal pronoun implied in the possessive:

ἐμὸς τοῦ ἀθλίου βίος—τἀμὰ τοῦ δυστήνου κακά—σὴ τῆς καλλίστης εὐμορφία—ἐμὸς αὐτοῦ πατήρ—ἡμέτερος αὐτῶν πατήρ: Od. α, 7 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο: Il. ρ, 226 ὑμέτερον δὲ ἑκάστου θυμὸν ἀέξω: Soph. El. 252 καὶ τοὐμὸν αὐτῆς: Arist. Ach. 93 τόν τε σὸν τοῦ πρεσβέως: Demosth. p. 42, 7 τὰ ὑμέτερ' αὐτῶν κομιεῖσθε (*recuperabitis*): Il. ο, 38 νωΐτερον λέχος αὐτῶν: so with a participle in genitive, Plat. Symp. 194 B ἰδὼν τὴν σὴν ἀνδρείαν ἀναβαίνοντος ἐπὶ τὸν ὀκρίβαντα. So also with adj. derived from the names of persons; Il. β, 54 Νεστορέῃ παρὰ νηῒ Πυληγενέος βασιλῆος: Il. ε, 741 ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου: (so Virg. Æn. XII. 739 *Dei—Vulcania arma:*) Plat. Lach. princ. παππῷον ὄνομ' ἔχει τοὐμοῦ πατρός, *his grandfather, who was my father.* So Id. Apol. p. 29 D Ἀθηναῖος ὢν πόλεως τῆς μεγίστης. More remarkable is Xen. Anab. IV. 7, 22 γέρρα δασέων βοῶν ὠμοβόϊνα.

Obs. 2. Sometimes the article is omitted before the preposition and its case, and here the preposition and case is rather to be considered as a dependent notion, which needs not be brought so definitely forward as it is with the article: compare in G. T. Eph. i. 15 ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν Κυρίῳ Ἰησοῦ, which needs no particularising, and καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους (a particular sort of love): so Rom. i. 17; Gal. iii. 11 the phrase δίκαιος ἐκ πίστεως may be translated, *he who is just by faith:* ὁ δίκαιος ὁ ἐκ πίστεως would be, *the just, I mean, he is so by faith.*

Obs. 3. The difference between the three collocations may be thus stated; in ἡ ἐκ τῶν ἄγρων ξυγκομιδή, the two notions coalesce into one: in ἡ ξυγκομιδὴ ἐκ τῶν ἄγρων the two notions are placed in juxtaposition and connection, but do not form one: in ἡ ξυγκομιδὴ ἡ ἐκ τῶν ἄγρων the notion is emphatically repeated and added to.

Obs. 4. Where the article is omitted before a participle (or adjective used as such), the word rather stands as the remote attributive than in apposition, ὁ ἀνὴρ ἐλθών, *the man coming;* ὁ ἀνὴρ ὁ ἐλθών, *the man, he who is coming I mean.*

Obs. 5. A substantival notion in apposition may be joined with a participle of a verb of being, (or being esteemed to be,) in which construction it

has a predicative force: Plat. Rep. 572 E παρανομίαν, ὀνομαζομένην δὲ—ἐλευθερίαν. So G. T. Rom. i. 4 τοῦ ὁρισθέντος υἱοῦ Θεοῦ. The article is not used with the substantive in this construction, except where it would be used with a predicative substantive (§. 460.)—so that where it is mostly a general notion, or where the notion was to be represented as so thoroughly understood as not to need particularising, the article would be out of place.

6. We sometimes find several notions in apposition to the same substantive without any connecting particle—*Asyndeton;* the effect of this is, to bring each notion forward distinctly and emphatically: Isocr. 6. C. τούτων ἐγκράτειαν ἄσκει πάντων, κέρδους, ὀργῆς, ἡδονῆς, λύπης: Demosth. 460. 6 τρία τὰ μέγιστα ὀνείδη, φθονέρους, ἀπίστους, ἀχαρίστους, εἶναι δοκεῖν: Xen. Hell. II. 1, 3 ἐντυχὼν ἀνθρώπῳ ὀφθαλμιῶντι, ἀπιόντι ἐξ ἰατρείου, κάλαμον ἔχοντι: G. T. Rom. i. 3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου κ. τ. λ., τοῦ ὁρισθέντος κ. τ. λ., Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

Obs. 6. There is an apposition, mostly poetic, when a word of wider signification is narrowed and defined by the apposition of another word of less wide signification: Il. ε, 122 γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὕπερθεν: Il. θ, 48. ξ, 283 Ἴδην δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν, Γάργαρον, *one of the peaks of Ida.* (See §. 384.) In prose: Thuc. III. 21 τὸ οὖν μεταξὺ τοῦτο οἱ ἑκκαίδεκα πόδες: Id. II. 47 οἱ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον. So Hdt. VIII. 92 νῆες ἥ τε Θεμιστόκλεος, ἥ τε Πολυκρίτου: Xen. Cyr. V. 4, 6 ἦσαν δὲ μῶλα πάντες πιεζόμενοι——οἱ τοῦ Γαδάτα ἱππεῖς: Ibid. 4, 16 οἱ δὲ Καδούσιοι ἐσώζοντο——ἀμφὶ δείλην οἱ πρῶτοι. G. T. Mark viii. 8 ἦραν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας. So to define a pronoun: Hdt. II. 169 ἔστι μέντοι καὶ τοῦτο ἐν τῇ αὐλῇ τοῦ ἱροῦ, παστὰς λιθίνη μεγάλη.

Obs. 7. The infinitive with article τὸ, τοῦ, &c. is used in apposition: and sometimes the article is in the gender of the substantive; as, Hdt. VI. 130 τῆς ἀξιώσιος εἰνέκα τῆς ἐξ ἐμεῦ γῆμαι.

Obs. 8. Ὡς is sometimes prefixed to the apposed word: Hdt. III. 86 οἱ δὲ καταθορόντες ἀπὸ τῶν ἵππων προσεκύνεον τὸν Δαρεῖον, ὡς βασιλῆα, *ut regem.*

Accusative in apposition to Sentence, see *Accusative Case,* §. 580.

CHAPTER III.

Objective Construction.

§. 468. 1. In the objective construction a substantival notion is represented as standing in certain relations to a verbal notion. And as the substantival stands as it were over against the verbal notion, it is called the object; as, ἐπιθυμῶ τῆς σοφίας—γράφω τὴν ἐπιστολήν—εὔχομαι τοῖς θεοῖς—ἔστη παρὰ τῷ βασιλεῖ—καλῶς ἐμαχέσατο—γελῶν εἶπε—ἐπιθυμῶ γράφειν.

2. The objective relations are,

a. Local.
b. Temporal.
c. Causal.
d. Modal.

a. The objective relations of place were originally expressed by the cases, afterwards by the prepositions and local adverbs; as, Il. ρ, 372 νέφος δ' οὐ φαίνετο πάσης γαίας (later ἀπὸ πάσης γ.): Il. ι, 663 Ἀχιλλεὺς εὗδε μυχῷ κλισίης (later ἐν μυχῷ): Il. α, 317 κνίσση δ' οὐρανὸν ἷκε (later εἰς οὐρανόν). So later ἦλθε παρὰ τοῦ βασιλέως, &c.

b. Time—by the cases; later by prepositions and temporal adverbs: τῆς ἡμέρας, τῇ ἡμέρᾳ, τὴν ἡμέραν—ἐν τῇ ἡμέρᾳ, παρὰ τὴν ἡμέραν, πρὸ τῆς ἡμέρας ἦλθεν.—νῦν ἦλθεν—. And by the participle (as Gerund); as, ἡμέρας ἐλθούσης ἀπέφυγον οἱ πολέμιοι,—ταῦτα ποιήσας (*thereupon*) ἀπέβη.

c. Causal—(including the notions of the *cause, origin, effect, object* of the verb)—by the cases, and sometimes by prepositions; as, ἐπιθυμῶ τῆς σοφίας, γράφω ἐπιστολήν, εὔχομαι θεοῖς, δίδωμι τὴν ἐπιστολὴν τῷ πατρί, ὑπὸ δέους ἀπέφυγεν. Also by the Infin. and participle; as, ἐπιθυμῶ γράφειν—ταῦτα λέγων ἁμαρτάνοις ἄν, *if you say this*; ἦλθεν ἀγγελῶν, *to inform* &c.

d. Modal—generally by modal adverbs, but also by the cases, and sometimes by the participle; as, καλῶς ἔλεξεν—δίκῃ δημοσίᾳ ἔπραξεν—σὺν δίκῃ ἔπραξεν—γελῶν ἔλεξεν.

2. The relation between the object and the verb is signified by the inflexion of the word signifying the object, this being the principal feature of the objective part of the sentence, just as in the predicative construction the predicate is inflected.

Obs. 1. The objective construction always consists of a verbal and a substantival notion, and when the objective notion is expressed by a participle or infinitive, these forms are to be considered as substantival expressions, like the supines and gerund in Latin: *venit nunciatum, ridendo dicere verum*—γελῶν (*ridendo*) εἰπεῖν τἀληθές—βούλομαι λέγειν (=τὸ λέγειν).

Obs. 2. Certain parts of the objective construction, viz. the predicate and the immediate object, together form one verbal notion, which may be and often is expressed by one word; as, οἶνον χέειν (=οἰνοχοεύειν)—ναῦς πηγνύναι (=ναυπηγεῖν)—καρπὸς φέρειν (=καρποφορεῖν)—καλῶς ἱερεύειν (=καλλιερεῖν): just as the members of a predicative construction are expressed by one verb, as ἐγὼ ποιῶ by ποιῶ, and members of an attributive construction by an adjective, as ἀγαθὸς ἀνήρ by ἀγαθός.

Complex objective Sentence.

§. 469. A simple objective sentence, consisting of a predicate and an object, may stand in further relations to other objects, and may be manifoldly complex, inasmuch as there are four objective relations (place, time, cause, mood), and each of these may itself be expressed in different forms. But this combination of various forms, standing in different relations to the same predicate, expresses one verbal thought; as, *οἱ Ἕλληνες παρεσκευάσαντο πόλεμον*: and, another object being added, *πρὸς τοὺς Πέρσας*: and again, *διὰ τὴν Ἑλλάδα——τὸν αὐτὸν χρόνον—δεινῶς*: as, *οἱ Ἕλληνες τὸν αὐτὸν χρόνον διὰ τὴν Ἑλλάδα δεινῶς παρεσκευάσαντο πόλεμον πρὸς τοὺς Πέρσας*. Each new object depends on the original one, so that the various objects are here linked together into one sentence; and the relation in which the several objects stand to each other depends on the importance of the element which each adds to the whole sentence, the less being always subordinate to the more important. The most usual order is, causal, local, temporal, modal notions; but, for the sake of clearness, the number of objects must be limited, so that the unity of the sentence may be easily perceived.

The simple Objective Relation.

PRELIMINARY REMARK.

§. 470. The four modes of expressing the objective relations—the cases, prepositions, adverbs, participials—will be treated of in their order; but the prepositions are so mixed up with the cases, that it will be impossible not to touch upon them under that head, though the full development of their powers and usages will be reserved till its proper place.

The Cases standing as the Object of the Verb.

§. 471. 1. A sentence expresses a thought; that is a succession of notions, standing in certain relations and order to each other. Language, therefore, as being the expression of the operations of the mind, is the transcript of those notions represented in the relations, and in the order, in which they stand to each other in the mind.

2. The several objects of the verb, together with the verbal notion, make up the whole verbal thought (see §. 468. *Obs.* 2.), whereby the subject is represented to be engaged in some action, or to be in some state, more or less complex, as the objective notions attached to the verb are many or few.

3. Every verbal thought is either of an action, energy, or a state; and in every such thought there is one principal notion expressing the essence of such action or state, to which the others which depend on it stand in certain relations; and therefore in language there will be some principal word expressive of that principal notion, to

which the other words of the sentence will stand in relations analogous to their order in the mind. If this principal notion of the whole verbal thought be taken, any other notion must stand in one of three relations to it: it must either have preceded it,—or be implied in it as part of it,—or must follow it; whence these three relations may be called, 1. *Antecedent*, 2. *Coincident*, 3. *Consequent*.

4. Hence, strictly speaking, no language can have more than three cases; but as the development of the original powers of language kept pace with the requirements of a more civilized state of society, in which the various relations of things and persons were more accurately perceived and distinguished, it followed naturally that in many languages the original relation of each case was, as it were, split into several, and the parts so separated were expressed in language by a corresponding modification of form. In Greek, however, the original number was retained. The three cases in the Greek language are,

1. The *Genitive;* expressing the notion which in the mind precedes the principal notion of the thought, i. e. the *Antecedent notion*; as, *ἐπιθυμέω σοφίας*, the antecedent perception of *σοφία* being necessary to the conception of *ἐπιθυμία*. It mostly expresses the cause or origin of the verbal notion; hence genitive, (*γίγνομαι, gigno.*)

2. The *Accusative;* expressing the notion which is implied in that principal notion as part of it, i. e. the *Coincident notion;* as, *χαίρω χαράν*, pointing out that which is implied in the verbal notion, and to which that notion applies; hence accusative, (*αἰτιατική.*)

3. The *Dative;* expressing the notion which follows on the principal notion, i. e. the *Consequent notion:* *δίδωμί σοι*, receiving being consequent on giving. The leading notion is that of transmission to another; hence dative, (*do, dare.*)

Obs. It must be observed, that it is no explanation of the real power of the Greek cases to translate them by the English *of, to,* &c.; for these forms of expression, being prepositions, cannot explain the true powers of a form which is independent of prepositions. But the English prepositions will be used in the following pages, e. g. *from,* not to account for the case, but to denote the notion of separation, which implies an antecedent notion.

Origin of Prepositions.

§. 472. 1. As language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of

the cases, it happened that as men examined into and comprehended the position of external things, some further mode of expression became necessary; and cases of certain words, which from their original meaning were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less their original meaning, as ἀπό, παρά, while χάριν, δίκην, κύκλῳ (Hdt. IV. 72) which are, so to say, in the transition state between cases and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

2. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost; so that we find the same relation expressed sometimes by the original, more concise and vivid form of the case, at others by the later and more accurate form of the preposition.

3. Hence may be seen the mistake of explaining the construction of cases by the ellipse of a preposition, making the preposition the original and most perfect, the case the later and defective form; thus shutting out from view the real nature of the construction, and teaching the student to rest contented with an unphilosophical pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

Obs. Of course some cases are found with a verb and preposition which cannot be used with the verb alone, especially in local notions, as ἐξάψει ἀμφὶ δέρην: here the accusative depends entirely on ἀμφί, and no such construction as might be explained by a supposed ellipse of ἀμφί is ever found.

4. *Cases after prepositions.*—The Cases retain the same force or an analogous one to that which they have in construction with the verb; where the *place* implied in the preposition is alone to be brought forward, the accusative is used as being implied in the preposition, as παρὰ τὸν ποταμόν: here the notion of parallelism expressed by παρά implies coincidently its parallel ποταμόν: where some other genitival notion, such as *motion from* takes the place of mere parallelism, the genitive is used, as παρὰ τοῦ ποταμοῦ: or where a datival notion is added to the parallelism, the dative is used, as παρὰ τῷ ποταμῷ—See *Prep.* παρά. And when they were applied secondarily to other notions besides that of *place*, they followed the anologies which their primary use had fixed.

General Observations on the Greek Cases.

§. 473. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, taking a cold rationalistic view of things, look upon every thing as inanimate, produced or affected: the Greek language, with fresher, more poetical spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the acc. of the thing as a patient, the Greeks used an intransitive verb with the gen. of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb hören, *to hear*, has an accusative, the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect; but in some verbs, either the former principle prevailed altogether, or sometimes; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative, *ex animo loquentis*.

Nominative and Vocative.

§. 474. The nominative and vocative cannot be termed, in a proper grammatical sense, cases, as they express no objective relations; but as they have certain peculiarities in Greek different from other languages, and as they do, in fact, perform certain objective functions (see §. 475. 2., §. 477. 3.), we must treat of them as belonging to the cases.

Nominative.

§. 475. 1. The Nominative expresses a notion in its independent existence, as the subject of the sentence: *τὸ ῥόδον ἀνθεῖ*. When the predicate is not expressed by a verb, but by a noun with *εἶναι*, the noun is in the nominative, by a sort of apposition to the subject; as the copula may be viewed as only the expression of such an apposition between two notions; as, *ἡ ἀρετή ἐστι καλή*—*ὁ Κῦρος ἦν βασιλεύς*.

Obs. 1. As the nominative represents a thing independently existing, in and for itself, the name of any thing or person, which is to be represented as really independent of the other notions in the sentence, is often put in the nominative instead of an oblique case, generally in constructions with *ὄνομα, ἐπωνυμία* (especially in the phrases *ὄνομά ἐστί μοι, ὄνομα ἔχω*), or even with verbs of naming in the active voice; but in this construction the name can also stand in the accusative or in some other case as in apposition; as, Od. *η*, 54 *Ἀρήτη δ' ὄνομ' ἔστιν ἐπώνυμον*: Hdt. III. 85 *Δαρείῳ δὲ ἦν ἱπποκόμος, τῷ οὔνομα ἦν Οἰβάρης*: Ibid. 88. Id. I. 199 *Μύλιττα δὲ καλέουσι τὴν Ἀφροδίτην*: Æschin. p. 41, 15 *προσείληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης*. So Luke xix. 29 *πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιών*. (al. *Ἐλαιῶν*, but see Acts i. 12.) So LXX. 1 Sam. ix. 9 *τὸν προφήτην ἐκάλει ὁ λαὸς—ὁ βλέπων*: Acc.; Id. VI. 52 *τῇ οὔνομα εἶναι Ἀργείην*: Ibid. *καὶ οἱ οὔνομα τεθῆναι Εὐρυσθένεα, τῷ δὲ νεωτέρῳ Πρόκλεα*. So ibid. 63 *Δημάρητον δὲ αὐτῷ οὔνομα ἔθετο*: G. T. Matt. i. 21 *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν*.

2. The following intransitive and passive verbs, which are only modifications of the copulative verb εἶναι, in the sense of *to be esteemed*, *valeo*, take the nominative in apposition, to express the object of the verbal notion: δόκεσθαι, *valeo* (in notions of value it has the acc.), ὑπάρχειν, γίγνεσθαι, φύναι, πορεῖν poet., αὐξάνεσθαι; μένειν, καταστῆναι; ἐοικέναι, φαίνεσθαι, δηλοῦσθαι: καλεῖσθαι, ὀνομάζεσθαι, λέγεσθαι, ἀκούειν (to be called, *audire*; poet. κλύειν) &c.: αἱρεῖσθαι, ἀποδείκνυσθαι, κρίνεσθαι &c.; νομίζεσθαι, ὑπολαμβάνεσθαι &c.: Hdt. III. 132 ἦν δὲ μέγιστον πρῆγμα Δημοκήδης παρὰ βασιλεῖ: Ibid. 157 πάντα δὴ ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος. So εἶναι, especially in definitions of size; as, Id. II. 29 τὸ δὲ χωρίον τοῦτο ἔστι ἐπὶ ἡμέρας τέσσερας πλόος: Id. III. 90 τριηκόσια ἦν τάλαντα φόρος: Thuc. I. 96 ἦν δὲ ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἑξήκοντα: Hdt. II. 30 δύναται δὲ τοῦτο τὸ ἔπος κατὰ τὴν Ἑλλήνων γλῶσσαν οἱ ἐξ ἀριστερῆς χειρὸς παριστάμενοι βασιλεῖ. Ὁ Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν: Eur. Or. 754 οὐ γὰρ αἰχμητὴς πέφυκεν (Menelaus), ἐν γυναιξὶ δ' ἄλκιμος: Demosth. p. 19, 5 τούτοις ὁ Φίλιππος μέγας ηὐξήθη[a]: Id. p. 20, 8 διὰ τούτων ἤρθη μέγας: Demosth. p. 241, 12 ἀστὶ γὰρ φίλων καὶ ξένων—τῶν κόλακες καὶ θεοῖς ἐχθροὶ—ἀκούουσιν (*audiunt*).

Obs. 2. The verbs ὀνομάζειν, ὀνομάζεσθαι, frequently add εἶναι to the noun; as, Hdt. IV. 33 τὰς ὀνομάζουσι Δήλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην: Xen. Apol. Socr. §. 13 μάντεις ὀνομάζουσι τοὺς προσημαίνοντας εἶναι: Plat. Rep. p. 428 E ὀνομάζονται τινες εἶναι, *aliquod nomen habent*[b]: Hdt. II. 44 ἱρὸν Ἡρακλέος, ἐπωνυμίην ἔχοντος Θασίοι εἶναι.

Nominative for the Vocative.

§. 476. The nominative is used for the vocative in the Attic and later poetry, and very frequently in prose.

a. Very commonly οὗτος (rarely αὕτη), with a subst. in the nominative; also οὗτος without any nominative when a command is addressed to any one: οὗτος here has the force of the Latin *heus*. *a.* Without the article: Eur. Or. 1567 sq. οὗτος σύ, ἐλθέσθω τῶνδε μὴ ψαύσης χερί, Μενέλαον εἶπον, ὃς πεπίρασται θράσει: Id. Med. 922 αὕτη τί χλωροῖς δακρύοις τέγγεις κόρας; Id. Hec. 1127 οὗτος τί πάσχεις; *heus tu, quid captas*[c]? Id. Alc. 773 οὗτος, τί σεμνὸν καὶ πεφρονηκὸς βλέπεις; Plat. Protag. p. 193 D καὶ ἐγὼ τὴν φωνὴν γνοὺς αὐτοῦ, Ἱπποκράτης, ἔφην, οὗτος, μή τι νεώτερον ἀπαγγέλλεις; Id. Sympos. p. 213 B Σωκράτης οὗτος ἐλλοχῶν—ἐνταῦθα κατέκεισο. So οὗτος very frequently with the verbs καλῶ, φωνῶ &c., with an accusative of the person addressed: Soph. Aj. 89 ὦ οὗτος Αἴας, δεύτερον σὲ προσκαλῶ: Ibid. 71—73 οὗτος, σέ, τὸν—ἀπειθίνοντα, προσμολεῖν καλῶ. Αἴαντα φωνῶ· στεῖχε δωμάτων πάρος. With the article: Plat. Symp. princ. ὁ Φαληρεύς, ἔφη, οὗτος Ἀπολλόδωρος, οἱ περιμενεῖς[d]; Theocr. V. 102 οὐκ ἀπὸ τᾶς δρυὸς, οὗτος ὁ Κώναρος ἁ τε Κυναίθα, τουτεὶ βοσκησεῖσθε ποτ' ἀντολάς;

b. The nominative of substantives without οὗτος, but with the article

[a] Bremi ad loc. [b] Stallb. ad loc. [c] Pflugk ad loc. [d] Stallb. ad loc.

prefixed, is used, either with the imper. or in simple addresses, in the same way: Arist. Acharn. 242 *πρόϊθ' ἐς τὸ πρόσθεν ὀλίγον ἡ κανηφόρος*: Plat. Symp. 218 B *οἱ δὲ οἰκέται, καὶ εἴ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἄγροικος, πύλας πάνυ μεγάλας τοῖς ὠσὶν ἐπίθεσθε*: Ar. Ran. 40 *ὁ παῖς, O boy.* So G.T. Matt. xi. 26 *ναὶ ὁ πατήρ*: xxvii. 29 *Χαῖρε ὁ βασιλεύς.* (So Virg. Æn. XI. 464 *Equitem, Messapus, in armis, et cum fratre Coras, latis diffundite campis!*)

c. In addressing a person, when the pronoun expressed or implied is defined by an attributive in apposition, the article is always prefixed to the attributive; as, Xen. Cyr. IV. 5, 17 *ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος*: Ibid. 22 *σὺ δ' ἔφη, ὁ τῶν Ὑρκανίων ἄρχων, ὑπόμεινον*: Plat. Hipp. princ. *Ἱππίας, ὁ καλός τε καὶ σοφός, ὡς διὰ χρόνου κατῆρας ἡμῖν.*

Obs. Distinct from these is the Homeric use of the nominative in passages such as Il. *α*, 231 *δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις*: Il. *ε*, 403 *σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ' αἴσυλα ῥέζων.* These are predicative sentences expressed with emphatic brevity, by the ellipse of the copula *εἶναι.*

d. A nominative is sometimes joined with a vocative: Il. *σ*, 54 *ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια*: *Ὦ Κῦρε καὶ οἱ ἄλλοι Πέρσαι ἐγὼ ἄχθομαι* (Xen.); *ὑμεῖς* in apposition being supplied. So with a part.; as, *Ὦ ἄνδρες οἱ παρόντες* (Plat.): G.T. Rom. ii. 1 *ὦ ἄνθρωπε πᾶς ὁ κρίνων.*

Especial Peculiarities in the use of the Nominative.

1. *Anacolouthon and attraction.*

§. 477. 1. Sometimes a word of especial significance in the sentence is placed at the beginning of the sentence in the nominative, to represent it emphatically as the fundamental subject of the whole sentence, though the grammatical construction requires a dependent case: Plat. Cratyl. 403 A *ὁ δὲ Ἅιδες, οἱ πολλοὶ μέν μοι δοκοῦσιν ἀπολαμβάνειν τὸ ἀειδὲς προσειρῆσθαι τῷ ὀνόματι τούτῳ*: Ibid. 404 C *Περσέφατται δέ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα*: Id. Gorg. 474 E *καὶ μὴν τά γε κατὰ τοὺς νόμους καὶ τὰ ἐπιτηδεύματα, οὐ δήπου ἐκτὸς τούτων ἐστὶ τὰ καλά*: Hdt. III. 115 *τοῦτο μὲν γὰρ ὁ Ἐρίδανος* (for *τὸν Ἐρίδανον*) *αὐτὸ κατηγορέει τὸ οὔνομα*: Plat. Rep. 346 D *αἱ ἄλλαι πᾶσαι τὸ αὑτῆς ἑκάστη τὸ ἔργον ἐργάζεται*: Id. Theæt. 743 D *σπουδαὶ καὶ κῶμοι, οὐδ' ὄναρ πράττειν προσίσταται αὐτοῖς.* So G. T. Acts vii. 14 *ὁ Μωϋσῆς οὗτος—οὐκ οἴδαμεν τί γέγονεν αὐτῷ*: 1 John ii. 27 *καὶ ὑμεῖς τὸ χρῖσμα ὁ ἔλαβετε—ἐν ὑμῖν μένει.* So where the form of the sentence is changed, as 1 Cor. xiv. 16 *ὁ ἀναπληρῶν—πῶς ἐρεῖ;*

2. Analogously to this a nominative is used, in seeming apposition to a substantive of a preceding sentence in an oblique case, (especially after *οἷον*.) The nominative is so placed to express the subject of a new thought suggested by the former substantive, the verb *εἶναι* being supplied by the mind: Il. *ζ*, 395 *Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος, Ἠετίων, ὃς ἔναιεν κ. τ. λ.*: Il. *κ*, 437 *τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους· λευκότεροι κύκνος, θείειν δ' ἀνέμοισιν ὁμοῖοι*: Plat. Soph. 266 D *τίθημι δύο διχῇ ποιητικῆς εἴδη· θεία μὲν καὶ ἀνθρωπίνη κατὰ θάτερον τμῆμα*: Ibid. 218 E *τί δῆτα προσταξαίμεθ' ἂν εὔγνωστον μὲν καὶ σμικρόν—; οἷον ἀσπαλιευτής.*

3. A participle in the nominative, either with or without the substantive, is sometimes referred as an attributive to an oblique case: the notion being grammatically the object, but logically (*ex animo loquentis*)

subject of the verb, as. [illegible] = [illegible] ἔφυν: οἶδα μ' ἔχει (=οἴδαμεν) τοῦτο πράξας.

Obs. For this and other remarkable usages of the nominative participle, see §. 397 sqq.

4. Attraction of nominative to relative clause, see §. 824. I. 1.

2. Σχῆμα κατ' ἕκαστα καὶ μέρος.

§. 478. When the action of a whole body is attributed likewise to several individuals of that body, σχῆμα κατ' ἕκαστα καὶ μέρος, the whole is put in the nominative instead of the genitive, each part thereof being considered as in opposition to the whole, see §. 396. 2. So the nom. is used with ἕκαστος, ἑκάτερος, πᾶς, ἄλλος (spec. ἄλλος ἄλλοθεν), οἱ μὲν—οἱ δέ. The whole subject is frequently not expressed, but only implied in the verb: Il. v. 175 τὸ δὲ εἴκοσι κατηρεφέα ἕκαστος: Il. ι. 311 ὡς καὶ μοι πρόξεστε κατ' μέρος ἄλλοθεν ἄλλος: Od. κ. 414 *In vice commutantes ἕξω εἰσιόντ' ἕκαστος*, i. e. *in suam quisque domum sese recipiebant*: Il. λ. 571 τὸ δὲ δοῦρα—ἄλλα μὲν ἐν ταῖς κεφαλῇς τέρον—πολλὰ δὲ—ἐν γαίῃ ἔπεσον: cf. Od. α, 109 sqq. κόρυσσε οἱ μὲν—, οἱ δὲ—. Cf. Virg. Æn. [illegible]. So the nom. of the whole being supplied: Hdt. III. 155 ἔμενον ἐν τῇ ἑωυτοῦ τάξι ἕκαστος, *in suo quisque loco manebant*: Thuc. I. 50 οἱ μὲν πολλοὶ (for πολλ. μέν) ἐνεστήκεσαν, ὀλίγοι δὲ ἐπεβάτευον: Xen. Rep. Lac. VI. 1 ἐν μὲν γὰρ τοῖς ἄλλοις πόλεσι τὸν αὐτοῦ ἕκαστος ἐν τοῖς οἴκοις ἐν ἀγορᾷ ἐν χρήμασιν ἄρχουσιν, *suis quisque liberis imperitat*: Il. ξ. 112 ἀγείρασθε ἕκαστος: Xen. Cyr. III. 1. 3 διεδίδασκον δὲ ἕκαστος ἐν τῷ αὐτοῦ, διαλαμβάνοντες τὸν ἀστὸν ἐκείνῳ τοιούτῳ: Plat. Charm. princ. ἐν ᾧ δὴ οὖν ἑστῶτες ἐξ ἀποστάσεως εἰς τὸν κύκλον ἐφοιτῶμεν ἄλλος ἄλλοθεν: Ibid. 155 D ἀφίκοντο δὲ ἄλλος ἄλλοθεν. So with the imper.: Id. Lach. 186 E οἱ δὲ λέγετε ἐν Νικίου ἕκαστον ἡμῶν ἑκάτερος: Id. Phædr. 255 C κατὰ—ἡ μὲν ἐν αὐτῷ ἐστω, ἡ δὲ—ἐστωσαν: Demosth. 54. 49 οἱ δὲ λόγοι πλείστοι ἕκαστος τεκμαιρόμενος. So G. T. Acts ii. 6 ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ. So the nom. in oratio obliqua: Plat. Symp. 180 E ἐπιχειρεῖν ἐν τῷ Ἔρωτι τὸν μὲν—πολλοὺς ἐπαινεῖν τὸν δὲ οὐράνιον. But sometimes the number of the verb is not regulated by the whole subject, but by the opposed particulars, ἕκαστος, πᾶς, &c.: Il. v. 204 οἱ δ' (σφῆκες) ἀεὶ ἄλλοθεν ἄλλοι ἕρχονται κατὰ πᾶσαν, καὶ ἀμφὶς ἔχουσι νεοσσούς: Xen. Anab. II. 1. 15 οὗτοι μὲν—ἄλλος ἄλλα λέγει: Ibid. I. 8. 9 πάντες δὲ οὗτοι ἅμα ἐπὶ τὸ τέλος τῆς ἐκδρομῆς ἕκαστον εἶδος ἐτρέποντο: Plat. Rep. 346 D καὶ οἱ ἄλλοι τέχναι· πόσα τὸ αὐτὸ ἑκάστη ἔργον ἐργάζεται καὶ ἐφελκεῖ ἑαυτῷ, ἐφ' ᾧ τετάκται: Id. Gorg. 503 E καὶ οἱ ἄλλοι πάντες δημιουργοὶ ἕκαστοι πρὸς τὸ αὐτὸ ἔργον ἕκαστος—προσφέρει (*confert*), ἃ προσφέρει πρὸς τὸ ἔργον τὸ αὐτό[a].

Vocative.

§. 479. 1. The vocative is the expression of "calling" or "addressing" any one. It has no influence on the syntax, as it is inserted in the sentence without any grammatical connection with the other words. It is not at all essential to a language, as may be seen from its not existing in many languages, by its place being supplied, in the whole neuter gender, by the nominative (as is the case even in Greek): and in many masculine and feminine words, and even where there is a proper vocative form (II. Decl. in ος), the nominative is frequently used in its place; as,

[a] Stallb. ad loc.

Il. γ, 277 Ζεῦ πάτερ, Ἥλιός θ', ὃς πάντ' ἐφορᾷς: Od. α, 301 καὶ σύ, φίλος,—ἄλαμος ἔσσι. So in apposition: G. T. Matt. xx. 30 Κύριε, υἱὸς Δαβίδ.

2. The vocative has the interjection ὦ prefixed to it; in prose almost invariably—in poetry less frequently, and generally with some pathetic force.

3. *Position of* ὦ.—When ὦ is joined to a substantive and adjective, either the substantive or adjective is placed first, as one or other of them is the more emphatic; ὦ καλοὶ παῖδες: but Soph. El. 86 ὦ φάος ἁγνόν, *o lux pura, "quia lux, non quod pura, sed quod lux est, invocatur. Opponuntur enim statim tenebræ. Tum eodem modo, ubi substantivum et adjectivum quasi pro uno vocabulo sunt, ut* ὦ Ζεῦ πατρῷε[a]." Aristoph. Eq. 108 ὦ δαίμον ἀγαθέ: Plat. Soph. p. 230 C ὦ παῖ φίλε. Sometimes (mostly Epic) it is placed between the adjective and substantive, as a pathetic expression: Il. δ, 189 φίλος ὦ Μενέλαε: ρ, 716 ἀγακλεὲς ὦ Μενέλαε. So in the Odyssey πάτερ ὦ ξεῖνε: Soph. Aj. 395 ἔρεβος ὦ φαεννότατον: Eur. Or. 1246 Μυκηνίδες ὦ φίλαι: El. 167 Ἀγαμέμνονος ὦ κόρα. Even Plat. Euthyd. p. 271 C θαυμασί' ὦ Κρίτων. Sometimes ὦ is repeated, but always with great emphasis: Soph. Phil. 799 ὦ τέκνον ὦ γενναῖον for ὦ γενναῖον τέκνον. In forms of entreaty with πρός, the preposition with its case is sometimes placed between ὦ and the vocative: Plat. Apol. S. p. 25 C ἔτι δὲ ἡμῖν εἰπὲ ὦ πρὸς Διὸς Μέλιτε.

4. Sometimes in poetry an adjective belonging to the predicate, which should stand in the nominative, is in the vocative, by attraction to a foregoing vocative; as, Soph. Aj. 695 ὦ πάν Πὰν ἁλιπλαγκτε: Id. Phil. 671 ἰὼ δύστηνε σύ, δύστηνε δῆτα διὰ πόνων φανεὶς=ὃς ἐφάνης δύστηνος: Theocr. XVII. 66 ὄλβιε, κῶρε, γένοιο[b]. The foregoing vocative may even be omitted: Fragm. Callimach. (in Schol. Paris. ad Apoll. Rhod. II. 866) ἀντὶ γὰρ ἐκλήθης Ἴμβρασε Παρθενίου, *tu, Imbrase, Imbrasus vocatus es pro Parthenio.* So in Latin: Tibull. I. 7, 53 *Sic venias hodierne:* Horat. Sat. II. 6, 30 *Matutine pater, seu Jane libentius audis.*

5. A vocative is very often followed by a particle which connects it with the following sentence, (α) by μέν with δέ following: Il. ε, 230 Αἰνεία· σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεὼ ἵππω· —τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ἀξέϊ δουρί.—(β) By δέ, generally in a transition from one thought to another; as, from a narration to an address to a person, or from one person to another: Il. α. 282 Ἀτρεΐδη, σὺ δὲ παῦε τεὸν μένος: Il. φ, 448 Φοῖβε, σὺ δ' εἰλίποδας ἕλικας βοῦς βουκολέεσκες. Frequently in the tragedians: Eur. Hec. 372 μῆτερ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼς γένῃ[c]: Ibid. 1287 Ἑκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς στείχουσα θάπτε: Id. Or. 622 Μενέλαε, σοὶ δὲ τάδε λέγω[d]; Ibid. 1065 Πυλάδη, σὺ δ' ἡμῖν τοῦ φόνου γενοῦ βραβεύς: Ibid. 1675 Ὀρέστα, σοὶ δὲ παῖδ' ἐγὼ κατεγγυῶ. Also in prose: Hdt. I. 115 ὦ δέσποτα, ἐγὼ δὲ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ: Xen. M. S. II. 1, 26 ὦ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστιν: Plat. Leg. p. 890 E ὦ προθυμότατε Κλεινία, τί δ' οὐ χαλεπά τε ἐστί. On the contrary, the vocative is sometimes placed last: Eur. Or. 1643 sq. τὰ μὲν καθ' Ἑλένην ὧδ' ἔχει· σὲ δ' αὖ χρεών, Ὀρέστα. The orators and comic writers do not admit this idiom. (γ) In Epic by ἀτάρ: Il. ζ. 429 sqq. Ἕκτορ, ἀτὰρ σύ μοι ἐσσὶ πατὴρ καὶ πότνια μήτηρ, ἠδὲ κασίγνητος, σὺ δὲ μοι θαλερὸς παρακοίτης (ἀτάρ refers to what went before), *I have lost all, father, mother,* &c.; but you are, &c. So ἀλλά also in other poets.—(δ) By γάρ, very frequently in the Epic style; the sentence of which γάρ

[a] Herm. Viger, 794. [b] Kiessling et Wüsteman ad loc. [c] Pflugk ad loc. [d] Porson et Schæfer ad loc.

gives the reason, either being supplied by the mind, or placed in an after part of the passage: Od. α. 301 ὁ Κίρκη. τί γὰρ τούτῳ ὁδὸν ἠγεμονεύσω; εἰς Ἄιδος δ' οὔπω τις ἀφίκετο νηὶ μελαίνῃ: Il. ν. 328 Ἀτρείδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, πολλοὶ γὰρ τεθνᾶσι (331 τῷ τε χρὴ πόλεμον μὲν ἅμ' ἠοῖ παύσαι Ἀχαιούς): Hdt. III. 63 ἄνδρατε. φῆς γὰρ ἥκειν παρὰ Σμέρδιος τοῦ Κύρου ἄγγελος νῦν ὢν εἶναι τὸν ἐλθόντα. ἔστι γὰρ οὗτος αὐτὸς τοι Σμέρδις φανήσεται ἐς ὄψιν ἐντελλόμενος ταῦτα. ἢ τῶν τις ἐκείνου ὑπηρετέων; Ibid. 83 ἄνδρες στασιῶται. δῆλα γὰρ δή. ὅτι ἕνα γε τινὰ ἡμέων βασιλέα γενέσθαι: where we must supply *Choose a king.* ιε So ἐπεί: Od. α. 231 ξεῖν', ἐπεὶ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾷς (sc. *I will tell you, since you ask.*) Cf. Il. ν. 68.

Dependent Cases.

GENITIVE.

§. 480. *Remark.*—A. In treating of the cases which follow the respective verbal notions, it must not be supposed that the primary principles of the cases can at first sight be recognised in the construction of every verb. The original principles formed analogies or idioms as the language grew with the requirements of the people, and these were followed more or less invariably in all verbs or words of kindred meaning. Thus that the notion of *desire* should have a genitive became a fixed construction, and this was followed by all other verbs in which the notion of desire was or might be implied, though less decidedly and less apparently than in the verb which fixed the analogy: and hence arose what may be called secondary principles or rules of Syntax, such as that verbs of *desiring, hearing,* &c. take a genitive; and these secondary principles following a fixed analogy sometimes violate the primary principles. Thus, properly speaking, verbs of hearing ought to have an accusative of the *thing heard;* but when the practice of the language was fixed that such verbs were generally followed by a genitive, that case was used with things as well as persons.

B. We must observe also that the Greek mind seems to have instinctively preferred the vivid and emphatic constructions to those which were less so. Hence, where more than one case might have followed the verb, the one which brought the notion most vividly before the mind was generally preferred; though the other was also used when the notion so presented itself. Thus a sound may be considered as that whence the impression on the ear proceeds (gen.), or that which the ear receives (acc.); hence it happens that the same notion expressed by different verbs, or even the same verb, has sometimes different cases, as the notion is viewed in the one light or the other.

C. As the accusative case, being as it were merely the explicit expression of what is already implicitly stated in verbs, is the less emphatic case, it generally happens that where the same notion may be viewed as antecedent and coincident, the former is preferred; that is, in other words, where either the genitive or the accusative may follow the verb, the latter is generally superseded by the former; though of course this rule does not universally hold good, as there may be reasons which make the accusative, either generally or in some particular train of thought, the clearer and more emphatic of the two. And the same holds good of the dative and accusative, and even of the dative and genitive: thus, *ἀμύνω, I drive away*—the genitive might stand to signify the point whence the notion began: *ἀμύνω πόλεως, I drive away from the city;* but as the dativus commodi gives force to the notion, it is generally used for the genitive—*ἀμύνω πόλει, for the good of the city.*

1. The genitive expresses the *antecedent notion:* that notion which precedes the principal verbal notion in the series which forms the whole thought.

2. *a.* Either the verb always has the genitive when the notion implies an antecedent notion as necessary to its conception. Such verbs are said to govern a genitive: or,

b. The verb occasionally has the genitive when it implies, or may be viewed as implying, a notion which requires a genitive, as *βάλλω, I throw; τινός, at some one.*

3. This notion is *antecedent* as being a notion of

1. Cause.—The notion of that, wherefrom any action, or emotion, or state arises, being necessarily *antecedent* in the mind to the action or emotion or state itself; as, *ἐπιθυμέω σοφίας*: the notion of *σοφία* must have existed before the feeling of *ἐπιθυμία* could have arisen.

Obs. 1. In verbs expressive of those states or energies, which arise from the antecedent comprehension of the object to which they tend; as, *ἐπιθυμέω σοφίας*, in which *ἐπιθυμία* arises from the notion of *σοφία*, and likewise tends towards it as its end, the antecedent notion, being likewise the object, must be expressed to make up the objective construction: *ἐπιθυμέω* for instance would be an imperfect expression; but in notions of action or states, in which there is some other object for the verb to tend to and rest on, the antecedent cause need only be expressed in the sentence, if it is wished clearly to state *what* the cause of the action is; as, *εὐνοίας τοῦτό σοι δίδωμι, I give this to you, because of my good will;* but *δίδωμι τοῦτό σοι* is in itself a complete thought.

2. Relation.—The notion of the correlative being necessary to the conception of the relative; as, *μείζων τοῦδε*. If we have no

antecedent notion of the person or thing signified by **ὅδε**, we cannot say that any one is **μείζων** than he, so that the whole force of **μείζων** arises from an antecedent consideration of that which the genitive represents. Under this we class what is termed the possessive genitive, the local, and the temporal genitives.

3. Position.—Where the position, moral, or local, or temporal, of any thing is determined by its relation to something else, as **πέλας οἴκου**. If **πέλας** is to give any notion at all, we must antecedently know the situation of **οἶκος**, so that the whole force of **πέλας** arises from an antecedent consideration of **οἶκος**: so in **ὡς ποδῶν εἶχε**, the value of **ὡς** arises from our knowledge or supposed knowledge of what were the powers of the **πόδες**.

4. Partitive.—The notion of the whole is antecedently necessary to the notion of a part: that is, if we had no notion of the whole, we could have no notion of the part as a part.

5. Separation.—The point whence a motion, action, or state of separation begins, is if mentioned at all, antecedent to the notion of the motion, action, or state: as **ἔρχομαι δόμων εἰς σε**: here **δόμων** need not be expressed to make a perfect sentence: but if it is expressed, it must be considered as antecedent to the notion of **ἔρχομαι**.

6. Privative.—The notion of a thing being antecedently necessary to the notion of being without it, the whole force of the privative arises from the notion of the positive.

7. Material.—The notion of the material (if expressed) being primarily antecedent to the thing made.

8. The Adjectival Genitive represents its notion as being in some one of those relations to the notion of the other substantive; as, **κάμνω κεφαλῆς**, the headache is the cause of the ailment.

[illegible] The genitive is also for a not infrequently used for the regular adverbial genitive [illegible] of time, place, and even [illegible] with these terms, as **ἐξ ἀλοῦς**, **ἐκ δόμων**, and even [illegible] see § [illegible]

[illegible]

[illegible] sentences may have a genitive of the place from or whence their action or state arises: as in the Homeric expressions, **ἀνάβαιν' ἀθανάτων** [illegible] as [illegible] **ἀνάβαιν' ἀθανάτων**. Hesiod. Theog.

[illegible] supposes a base substantive **ἀνάβασις** in the authority of some Alexandrian grammarians, but this seems to be needless.

781 ἀγγελίης πωλεῖται: Thuc. V. 72 καταπατηθέντες τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν: Arist. Pax, 300 νῦν γὰρ ἡμῖν ἁρπάσαι πάρεστιν ἀγαθοῦ δαίμονος; the genitive gives the cause of the verbal sentence πάρεστιν ἁρπάσαι (*for which things' sake*). Eur. Orest. 41 ὧν οὔτε σῖτα διὰ δέρης ἐδέξατο: Æsch. S. c. Th. 146 στόνων αὐτᾶς, (*for the sake of the voice of our groaning:*) Eur. Orest. 1407 ἔρροι τᾶς ἡσύχου προνοίας, *for his inactive prudence.* With some verbs it is *usual* to express the case, though it is sometimes omitted, the objective sentence being perfect without it.

Obs. 1. The adverbial prepositions ἕνεκα, χάριν, &c. are frequently used to define the notion of cause yet more fully.

Obs. 2. This causal genitive sometimes suffers attraction; as, Soph. Œd. C. 1291 ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι, for ὧν ἦλθον ταῦτα κ. τ. λ.

2. Those intransitive verbal notions, which have either no expressed object at all, or else an object which is likewise the cause of the verbal notion, require the expression of the cause in the genitive, the objective relation being imperfect without. These verbs are said to govern a genitive.

§. 482. The causal genitive will then be treated of by considering

a. Those verbs which take a genitive of the object, as being likewise the cause—Verbs expressing intransitive or passive notions, where the verb has no definite object, or where the source whence the notion of the verb arises is also the object whither it tends, and therefore is the proper case of the verb, which the verb is said, in common grammatical language, to govern.

b. Those verbs which very usually, though not always, take a genitive of the cause. Where the verb has some other object whither it tends, and therefore the cause need not be expressed in the sentence, but if it is expressed, it is in the genitive.

Obs. If (as in the case of the verbs mentioned in *a*) the cause is likewise the object, it follows, that when the objective notion is considered by the speaker rather as the object than the cause, the verb will be joined with an accusative, corresponding to the notion in the speaker's mind. Hence some verbs are constructed with a genitive and dative or accusative, as the thing or person is conceived of as the cause, or the object or otherwise. See also §. 480. *Remarks.*

I.

§. 483. Where the verb is *said* to govern a genitive.

Verbs of *proceeding from, becoming, arising, having become* or *arisen, being produced* or *created,* take a genitive of that whence they proceed, &c.; as,

γίγνεσθαι, φῦναι, εἶναι, and in poetry, φυτεύεσθαι, τεκνοῦσθαι: Od. δ, 611 αἵματος εἷς ἀγαθοῖο: cf. Il. τ, 111. Il. φ, 109 πατρὸς δ' εἶμ' ἀγαθοῖο: Il. α, 49 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο: Soph. Œ. C. 1324 τοῦ κακοῦ πότμου φυτευθείς: Eur. Or. 725 εἰκότως κακῆς γυναικὸς ἄνδρα γίγνεσθαι κακόν: Id. Hec. 380 ἐσθλῶν γενέσθαι. So often in tragedy γεγώς τινος: Eur. Iph. T. 4 τοῦ δ' ἔφυν ἐγώ. (So in the transitive sense, where the cause *need* not be expressed: Eur. Ion. 3 μιᾶς θεῶν ἔφυσε Μαῖαν: Id. Med. 800 οὔτε τῆς νεοζύγου νύμφης τεκνώσει παῖδα.) Hdt. III. 81 ἀρίστων δὲ ἀνδρῶν οἰκὸς (*consentaneum est*) ἄριστα βουλεύματα γίνεσθαι: Ibid. 160 Ζωπύρου δὲ τούτου γίνεται Μεγάβυζος: Xen. Cyr. I. 2, 1 πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῦ Περσειδῶν γένους ἦν—μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι: Plat. Menex. p. 239 A μιᾶς μητρὸς πάντες ἀδελφοὶ φύντες. So Arist. Acharn. 256 οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὔξεται τῶν ἐμῶν χωρίων, *grows from my farms.* With ellipse of εἶναι: Plat. Phædr. p. 242 D τὸν Ἔρωτα οὐκ Ἀφροδίτης καὶ θεόν τινα ἡγῇ;—Here also belong the phrases with verbs equivalent to εἶναι (mostly poetical), κεκλῆσθαί τινος, *alicujus filium vocari* (*esse*): Hdt. VI. 88 Νικόδρομος Κνοίθου καλεόμενος: cf. Theocr. XXIV. 102.

Obs. 1. Generally, and in prose almost invariably, the prepositions ἀπό, ἐκ, sometimes διά, are added to the genitive: Hdt. III. 159 ἐκ τουτέων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλώνιοι γεγόνασι.

Obs. 2. Hence we may explain the elliptic attributive genitive (§. 463. 3.); as, ὁ τοῦ βασιλέως υἱός, i. e. ὁ τοῦ βασιλέως (γεννηθεὶς) υἱός: Hdt. III. 60 Εὐπαλῖνος Ναυστρόφου: Ibid. Ῥοῖκος Φίλεω: 123 Μαιάνδριος Μαιανδρίου: Id. VI. 52 Ἀριστόδημον τὸν Ἀριστομάχου, τοῦ Κλειοδαίου, τοῦ Ὕλλου: Ibid. Αὐτεσίωνος, τοῦ Τισαμενοῦ, τοῦ Θερσάνδρου, τοῦ Πολυνείκους: Thuc. I. 24 Φάλιας Ἐρατοκλείδου. Poetic: Διὸς Ἄρτεμις, Ὀῖλῆος ταχὺς Αἴας, Ovid. Met. XII. 622 *Oileos Ajax.* In the plural number with a preposition; as, οἱ ἐκ Διός Soph. El. 659: οἱ ἐξ αὐτοῦ, *posteri ejus* Hdt. I. 56: οἱ ἀφ' Ἡρακλέους Thuc. I. 24. See §. 436. *b.*

Obs. 3. In poetry, passive and intransitive verbs have a genitive of that antecedent notion which is conceived to have caused or produced the state expressed by the verb[a]: Il. ζ, 331 ἄστυ πυρὸς δηΐοιο θέρηται: Il. π, 406 δουρὸς ἀλείς: Æsch. Ag. 817 πληρουμένῳ χειρός: Soph. Phil. 3 κρατίστου πατρὸς Ἑλλήνων τραφείς: Id. Aj. 807 φωτὸς ἠπατημένη: Id. Œ. R. μερίμνης ὑποστραφείς: Id. Œ. C. 391 τίς δ' ἄν τι τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἄν: Plat. Rep. 562 D μεθυσθῇ ἀκράτου αὐτῆς: Id. Symp. 203 B μεθυσθεὶς τοῦ νέκταρος: Soph. Œ. C. 274 εἰδότων ἀπωλλύμην: Soph. Ant. 256 ἄγος φεύγοντος ὡς, ἐπὴν κόνις, *as from one avoiding.* So Eur. Orest. 496 πληγεὶς θυγάτρος τῆς ἐμῆς: Id. Elect. 123 κεῖσαι σᾶς ἀλόχου σφαγεὶς Αἰγίσθου τ', Ἀγάμεμνον: Æsch. Ag. 517 λελειμμένα δορός. So also verbal adjectives with a passive force; as, Soph. Elect. 343 ἅπαντα γάρ σοι τἀμὰ νουθετήματα κείνης διδακτά, κοὐδὲν ἐκ σαυτῆς λέγεις, *præcepta a te mihi data sunt ab illa instillata.* So Eur. Hipp. 668 στέγην ἧς κατηρεφεῖς δόμοι: Soph. Œ. T. 1437 θνητῶν μηδενὸς προσήγορος: Eur. Alc. 676 ἀργυρωνητόν σεθεν. So in Prose: Hdt. II. 91 σανδάλιον αὐτοῦ πεφορημένον, *worn by him:* Thuc. V. 103 γιγνώσκεται σφαλέντων, *is known by them when they have failed:* so G. T. as Rom. I. 6 ἀγαπητοῖς Θεοῦ: generally this relation is expressed by the prepositions, ὑπό, παρά, πρός, ἐκ, διά; as, Soph. Œ. C. 1363 ἐκ σέθεν ἀλώμενος.

Obs. 4. So the attributive genitive (§. 463.) is to be explained by some

[a] Herm. Phil. 3.

such notion implied in the substantive of which it is the attributive; as, τέχνημα ἀνδρός, i. e. τέχνημα ἀνδρὸς (πεποιημένον implied in τέχνημα): τὰ τῶν ἀνθρώπων πράγματα: τὰ τοῦ Ὁμήρου ποιήματα: Il. β, 397 τὸν δ' οὔποτε κύματα λείπει παντοίων ἀνέμων, *produced by:* Æsch. Prom. 908 Ἥρας ἀλατεῖαι, *errores a Junone excitati:* Soph. Aj. 618 ἔργα χεροῖν μεγίστας ἀρετᾶς: Eur. Hipp. 1356 ἐμῆς βόσκημα χειρός: Soph. Trach. 113 Νότου ἢ Βορέα κύματα: Id. Phil. 1116 πότμος δαιμόνων: Xen. M. S. II. 1, 33 αἱ τῶν νέων τιμαί, *the honours shewn by the young men.* So also Thuc. IV. 92 θράσει ἴσχυος, *confidence proceeding from strength:* Thuc. I. 23 αἰτίαι ἑκατέρων, *the causes alleged of each:* Demosth. p. 23, 18 πάντα αὐτοῦ ἔργα. Sometimes the relation is more accurately defined by a preposition: Hdt. II. 148 τὰ ἐξ Ἑλλήνων τείχεα: Soph. Phil. 106 τὰ ἐξ Ἀτρειδῶν ἔργα: Id. Antig. 1219 τὰ ἐκ δεσπότου κελεύσματα: Xen. Cyr. V. 5, 13 τὸ παρ' ἐμοῦ ἀδίκημα: Ibid. III. 3, 2 ἥδεσθαι τῇ ὑπὸ πάντων τιμῇ.

§. 484. So verbs have a genitive of the source whence any action, physical or mental, arises; as this is conceived to be antecedent to that notion.

Verbs of "*smell*"—*breathing from any thing;* as,

πνέειν—ὄζειν, ὀσφραίνεσθαι—προσβάλλειν. Ὄζειν ἴων—ὄζειν κρομύων—προσβάλλειν μύρου—πνεῖν τράγου. Anacr. XXVIII. 9 μύρου πνεῖν: Arist. Pac. 180 πόθεν βροτοῦ με προσέβαλε: Id. Ran. 348 ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν: Id. Acharn. 190 ὄζουσι πίττης καὶ παρασκευῆς νεῶν: Theocr. I. 27 κισσύβιον—ἔτι γλυφάνοιο ποτόσδον: Id. VII. 143 πάντ' ὠσδεν θέρεος μάλα πίονος, ὠσδε δ' ὀπώρης: Id. XXIX. 19 ἀνδρῶν τῶν ὑπερηνορέων δοκέεις πνέειν. A genitive may also be used, of the spot where, as well as the thing whence, the smell proceeds, though here ἀπό is more usual; as, ὄζειν ἀπὸ κρήνης ὡσεὶ ἴων, Hdt. III. 23: τῆς κεφαλῆς ὄζειν μύρου: Arist. Vesp. 1058 τῶν ἱματίων ὀζήσει δεξιότητος. So Anacr. IX. 3 πόθεν μύρων πνέεις.

§. 485. Verbs expressing the reception of mental and physical perception, take the genitive of the source of that perception, that whence it proceeds and is received; this being necessarily antecedent to the perception: ἀκούειν, ἀκροᾶσθαι, κλύειν Poetic, ἀΐειν Poetic, ἀποδέχεσθαι, *to assent to—to receive what he says:* πυνθάνεσθαι, αἰσθάνεσθαι, γιγνώσκειν generally with an accusative,—ὀσφραίνεσθαι—(sometimes ὁρᾶν, θεᾶσθαι, θεωρεῖν, σκοπεῖν, διασκοπεῖν et sim.)—μανθάνειν, συνιέναι, *to understand:* more rarely, ἐπίστασθαι, εἰδέναι, ἀγνοεῖν, ὑπονοεῖν, διανοεῖσθαι, ἐννοεῖν: as,

Il. α, 37 κλῦθί μευ: Soph. Œ. C. 793 ὅσῳπερ καὶ σαφέστερον κλύω Φοίβου τε καὐτοῦ Ζηνός: Od. ι, 401 οἱ δὲ βοῆς ἀΐοντες ἐφοίτων ἄλλοθεν ἄλλος: Il. ρ, 686 ἄγε δεῦρο—, ὄφρα πύθηαι λυγρῆς ἀγγελίης: Il. δ, 357 ὡς γνῶ χωομένοιο: Od. ψ, 109 γνωσόμεθ' ἀλλήλων: Plato Cratyl. 435 A εἰ γιγνώσκεις ἐμοῦ φθεγγομένου: Il. β, 26 νῦν δ' ἐμέθεν ξύνες ὦκα: Il. α, 273 καὶ μέν μευ βουλέων ξύνιον, πείθοντό τε μύθῳ: Od. δ, 76 ἀγορεύοντος ξύνετο: Demosth. 67, 14 ἄλλου λέγοντος συνειῆτε: Hdt. I. 47 καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω: Xen. Anab. III. 1, 19 διαθεώμενος αὐτῶν, ὅσην μὲν χώραν καὶ οἵαν ἔχοιεν: Plat. Charmid. p. 154 E τί οὖν, ἔφη, οὐκ—ἐθεασάμεθα πρότερον τοῦ εἴδους: Æsch. P. V. 701 μαθεῖν τῆσδε: Soph. Aj. 1161 αἴσχιστον, κλύειν

[illegible] Ran. 815 ἠρέ' ἂν ἐξελέλεω πυρ [illegible] σου (see §. 487. 2.): Soph. [illegible] 20 ἐπείοντες σιδηρέων: Arist. [illegible] ὡς ἔσφραντο τάχιστα τῶν πα- [illegible]: Thuc. V. 83 ὡς ἤσθοντο [illegible] ἀπελήμματης: Id. II. 81 οὐδέ- [illegible] μᾶλλον ἐπεσείετε, ὡς ὄψεσθε [illegible] 3. 12 οἷς ἀκούομεν δὲ τοῦ [illegible] καταμαθεῖν δὲ τοῦ Κύρου [illegible] ἀρχοντας τῶν ἀρχομένων ὁμο- [illegible] ἐπιστεῖν, ὁτέρα ποτε νομί- [illegible] περὶ τούτων φροντίζεω [illegible] γνῶναι, ὅ τι τε δύ- [illegible] Σωκράτης ὁ σοφὸς ἐμοῦ χα- [illegible] Phileb. p. 51 C εἰ μου μανθά- [illegible] ἀκόνος ἐπιθυμοῦντος: Ibid. p. 517 C [illegible] ἴσθι ἢ οἶδα: Plat. Rep. [illegible] αὐτῶν τὸ ἦθος, [illegible] ἔναι πρὸς δὲ τοὺς [illegible] ἀπόκρισις τοῦ περὶ τοὺς λο- [illegible] Xen. Cyr. V. 2. 18 ἐνεόησε [illegible] ἐκ διατριβῆς ὡσαύτως [illegible] ἐπιδέχεσθαι λέ- [illegible] 3 ἐπιδεχόμενοι τῶν συκο- [illegible] ἀκρατής, δορύ- [illegible]

[illegible] and not infrequently does, [illegible] *hearing, perceiving, observing,* [illegible] L. c. 3. 4 ἔστη [illegible] Xen. Cyr. III. 1. 4 ὡς [illegible] Thuc. [illegible] 15 Ἐπειδὴ ἐν- [illegible] of person [illegible] ἀκούσαντος This [illegible] *hearing, perceiving, observing,* [illegible] found with [illegible] a personal character

[illegible]

to things, the genitive of the thing is not unfrequently used for the accusative, as in several of the above examples. So Arist. Ach. 306 τῶν δ' ἐμῶν σπονδῶν ἀκούσατε, *listen to*, as if the σπονδαί were speaking; while Ibid. 337 ἐμοῦ λέγοντος οὐκ ἠκούσατε.

Obs. 2. With the verbs of *seeing*, when the notion is rather of receiving an expression from something seen, the genitive is used, and when the notion is merely of something seen, then the acc.

Obs. 3. Occasionally παρά, or ἀπό, ἐκ, πρός are added to the genitive; as, παρὰ τῶν εἰδότων ἀκηκόατε (Isocr.): Eur. Rhes. 206 σοφοῦ παρ' ἀνδρὸς χρὴ σοφόν τι μανθάνειν; and ἀπό, as Thuc. I. 125 ἀφ' ἁπάντων ἤκουσαν γνώμην and in G. T. ἀκούειν is also used with a genitive of the thing heard, as Mark xiv. 64 ἠκούσατε τῆς βλασφημίας; and takes the prepositions ἀπό (1 St. John i. 5) and παρά (Acts x. 22) before the genitive of the person.

§. 486. Here also belong the verbs of *examining about, inquiring about, speaking about, &c.* The person or thing concerning whom any thing is *said* or *asked, &c.* is sometimes considered as the source of the thing said or asked, whence it proceeds, and therefore, as being antecedent to it, takes the genitive: so κρίνειν, ἐξετάζειν, εἰπεῖν, φράζειν, φάναι, δηλοῦν, &c.: as,

Od. λ, 174 εἰπέ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον, ἢ ἔτι πὰρ κείνοισιν ἐμὸν γέρας, ἠέ τις ἤδη ἀνδρῶν ἄλλος ἔχει: Ibid. 493 εἰπὲ δέ μοι Πηλῆος ἀμύμονος εἴ τι πέπυσσαι: Il. ρ, 379 πεπύσθην—Πατρόκλοιο θανόντος: Id. 640 πεπύσθαι λυγρῆς ἀγγελίης: Soph. Trach. 1122 τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων, ἐν οἷς νῦν ἐστίν: Id. El. 317 τοῦ κασιγνήτου τί φῄς; ἥξοντος ἢ μέλλοντος: Id. Phil. 439 ἀναξίου μὲν φωτὸς ἐξερήσομαι—τί νῦν κυρεῖ: Id. Ag. 1236 ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα: Id. Œ. C. 365 ἃ τοῦδ' ἐχρήσθη σώματος: Thuc. IV. 6 ἐπύθοντο τῆς Πύλου κατειλημμένης: Plat. Rep. p. 439 B τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἅμα χεῖρες τὸ τόξον ἀπωθοῦνταί τε καὶ προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἡ ἀπωθοῦσα χείρ, ἑτέρα δὲ ἡ προσαγομένη: Ibid. p. 485 B μαθήματός γε ἀεὶ ἐρῶσιν, (*philosophi*) ὃ ἂν αὐτοῖς δηλοῖ ἐκεῖνος τῆς οὐσίας τῆς ἀεὶ οὔσης: Ibid. p. 576 D εὐδαιμονίας τε αὖ καὶ ἀθλιότητος ὡσαύτως ἢ ἄλλως κρίνεις: Demosth. p. 23, 20 εἰ δέ τι πταίσει, τότ' ἀκριβῶς αὐτοῦ ταῦτ' ἐξετασθήσεται. So perhaps we may explain, ibid. p. 19, 4 τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, *de his dicendi nunc non video tempus opportunum:* so elliptically, Plat. Gorg. 509 D τί δὲ τοῦ ἀδικεῖν sc. λέγεις, which is supplied by the context; so Æsch. Ag. 950 τούτων μὲν οὕτως.

Obs. 1. The notions of *examining, considering, inquiring, speaking &c.*, are often more accurately defined by περί before the genitive; so ἀκούειν &c. in the sense of *hearing about* any thing takes περί, as the genitive alone is appropriated to the notion of *hearing*.

Obs. 2. So the attributive genitive; as, Od. α, 409 ἀγγελίης πατρὸς φέρει οἰχομένοιο.—ἀγγελία τῆς Χίου Thuc., *de Chio:* Xen. M. S. II. 7. 3 τὸν τοῦ κυνὸς λόγον.—ἐρώτησίς τινος Plat., like *quæstio animorum* Cic. Tusc. I. 23.

With verbs of *touch*, again; the thing touched is not received into the mind, but an αἴσθησις from it conveys the image of it to the mind. Hence the gen. is more usual. If the acc. is used, the thing touched or αἰσθητόν is conceived as implied in the αἴσθησις. (ἡ δὲ τῆς αἰσθήσεως ἐνέργεια καὶ τοῦ αἰσθητοῦ ἡ αὐτή.)

Verbs of *taste*.—The thing tasted, αἰσθητόν, is considered as conveying a taste to the sense, rather than being itself received into it: hence the genitive.

(generally περί): ἐπειρώτησιν τῶν χρησμῶν Hdt. IX. 44: Plat. Theæt. p. 164 D ὁ μῦθος ὁ τῆς ἐπιστήμης καὶ αἰσθήσεως.

§. 487. 1. Whether the genitive with the verbs in the two last paragraphs expresses the person or the thing, as ἀκούω Σωκράτους, or ἀκούω θορύβου, the principle of the construction is the same; when the thing heard is alone expressed, it is generally by a fiction of speech considered as the source whence the hearing, &c. proceeds; but when the person is likewise expressed, this fiction is no longer practicable, as the real source is expressly stated, and then the thing heard, &c. is in the accusative, and the source whence it proceeds in the genitive: Od. μ, 389 ταῦτα—Καλυψοῦς ἤκουσα: Xen. Cyr. III. 1, 1 ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, as in Latin *audire aliquid ex aliquo*: Eur. Rhes. 129 μαθόντες ἐχθρῶν μηχανὰς κατασκόπου βουλευσόμεθα. So συνιέναι τινός τι, as ἔπος—ὅπα θεᾶς. G. T. Acts i. 4 ἣν ἠκούσατε μοῦ.

2. All these verbs are, properly speaking, intransitive; the subject being represented, not as acting upon, but as acted upon and receiving something from another. The construction with the genitive is most in harmony with their own force and the genius of the language; but they very frequently take an accusative in a transitive force, as if the remote object were affected by the action, especially verbs of *seeing* (see §. 583. 65.), which, except in poetry, rarely have a genitive, as in Xen. M. S. I. 1, 10 οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον εἶδε πράττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν.

3. The verbs of *hearing* take the genitive in the sense of "*obey*," as well as other verbs of obeying which are more usually joined with the dative; the person who is obeyed being considered as the source whence the obligation is derived; as, ἀκούειν, ὑπακούειν, κατακούειν, ἀνηκουστεῖν and νηκουστεῖν, κλύειν Poetic, πείθεσθαι seldom, ἀπειθεῖν. So the adjectives κατήκοος, ὑπήκοος rarely with a dative: Il. ο, 199 οἳ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκῃ: Ibid. 236 οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων: cf. π, 676. Od. η, 11 Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὡς δῆμος ἄκουεν [ἀκούειν τινί, *to listen to*, Il. π, 515. an unusual construction with the dativus commodi instead of a genitive]: Æsch. Prom. 40 ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς: Soph. Elect. 340 τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα: Eur. Or. 436 οὗτοί μ' ὑβρίζουσ', ὧν πόλις τανῦν κλύει (*quibus obedit*). Prose: Hdt. III. 61 Σμέρδιος τοῦ Κύρου ἀκουστέα (ἐστὶ)—ἀλλ' οὐ Καμβύσεω: Ibid. 62 προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀκούειν: Ibid. 101 Δαρείου βασιλῆος οὐδαμᾶ ὑπήκουσαν: Id. I. 126 νῦν ὦν ἐμέο πειθόμενοι γίνεσθε ἐλεύθεροι[a]: Id. VI. 12 μὴ πειθώμεθα αὐτοῦ: Thuc. VII. 73 σφῶν πείθεσθαι: Id. II. 62 ἄλλων ὑπακούειν: Xen. Cyr. IV. 5, 19 πῶς χρὴ καλοῦντος ἀπειθεῖν: Demosth. p. 15. extr. κατακούειν τινός. Adjective: Plat. Rep. p. 440 D ὑπηκόους τῶν ἀρχόντων.

Obs. In ὑπήκοός τινος the state of the subject is rather the prominent notion; in ὑπήκοός τινι the benefit enjoyed by the master.

§. 488. Verbs which express the notion of *grief, sympathy*, &c. take a genitive of those objects, the antecedent conception of which, as being that whence the feeling arises, is implied in the notion of grief; as, ἀλγεῖν, οἰκτείρειν, ὀδύρεσθαι, ὀλοφύρεσθαι, &c.:

Od. δ, 104 ὀδύρεσθαι τινος: Od. φ, 250 οὔτι γάμου τοσσοῦτον ὀδύρομαι:

[a] Schweigh. ad loc.

Il. χ, 169 ὀλοφύρεσθαί Ἕκτόρος: Od. π, 17 Ἀργείων ὀλοφύρεαι: Æsch. Ag. 571 ἀλγεῖν τύχης παλιγκότου: Soph. Elect. 1075 τὸν ἀεὶ (sc. στόνον or χρόνον) πατρὸς στενάχουσα: Eur. Hec. 1256 παιδὸς οὐκ ἀλγεῖν δοκεῖς: Thuc. II. 65 ὧν ἕκαστος ἤλγει: (So στένω and οἰκτείρω with acc. of object in a transitive force: Xen. Cyr. V. 4, 32 ὁ Κῦρος ἀκούσας, τοῦ μὲν πάθους ᾤκτειρεν αὐτόν: Eur. Hipp. 1409 στένω σὲ μᾶλλον, ἢ 'μέ, τῆς ἁμαρτίας): so Demosth. 194, 23 συγχαίρω τῶν γεγενημένων; (usually the notions of *pleasure, joy, &c.* take an instrumental dative;) Xen. Cyr. V. 2, 7 τὴν θυγατέρα, πενθικῶς ἔχουσαν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων τάδε εἶπεν. So Soph. Œ. R. 234 δείσας φίλου, *for his friend:* G. T. St. Matt. xviii. 27 σπλαγχνισθεὶς τοῦ δούλου. Analogous to this is the construction, Soph. Phil. 715 πώματος ἥσθη, and the attributive genitive, ἡδοναὶ τέκνων &c.; the genitive expressing the cause whence the pleasure arises.

Obs. 1. So the attributive genitive (§. 464.): ἄλγος ἑταίρων (*de amicis*), ἄχος τινός Il. ξ, 458. τ, 581. χ, 428: Id. ο, 26 ὀδύνη Ἡρακλῆος: Soph. Phil. 965 οἶκτος—τοῦδ' ἀνδρός: Id. Œ. C. 730 φόβος ἐπεισόδου.

Obs. 2. Περί is sometimes added: Od. φ, 249 ἦ μοι ἄχος περί τ' αὐτοῦ καὶ περὶ πάντων.

Obs. 3. Most of these genitives of the cause or aim of the verbal notion were formerly explained by a supposed ellipse of ἕνεκα or χάριν.

§. 489. Adjectives also which express the notion of *misery*, especially in exclamations[a]: as,

Eur. Hipp. 366 ὦ τάλαινα τῶν δ' ἀλγέων! Ibid. 564 ὦ τλάμων ὑμεναίων! Ibid. 570 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων! Id. Or. 1029 ὦ μέλεος ἥβης σῆς, Ὀρέστα, καὶ πότμου θανάτου τ' ἀώρου! Id. Med. 1028 ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας! Id. Hec. 661 ὦ τάλαινα σῆς κακογλώσσου βοῆς! Ibid. 783 ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων! Id. Androm. 1179 ὦ σχέτλιος παθέων ἐγώ! Id. Ion. 260 τλήμων σὺ τόλμης. So likewise interjections, either with or without adjectival or verbal expressions of feeling: Soph. Œ. C. 149 ἔ, ἔ, ἀλάων ὀμμάτων: Id. 598 φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος: Eur. Or. 412 οἴμοι διωγμῶν, οἷς ἐλαύνομαι τάλας! Id. Herc. 899 αἰαῖ κακῶν! Ibid. 1374 οἴμοι δάμαρτος καὶ τέκνων, οἴμοι δ' ἐμοῦ! Id. Hipp. 1454 ὤ μοι φρενὸς σῆς εὐσεβοῦς τε κἀγαθῆς! Xen. Cyr. III. 1, 39 φεῦ τοῦ ἀνδρός! Plat. Rep. p. 509 C Ἄπολλον, δαιμονίας ὑπερβολῆς! Even when the interjection is omitted: Theocr. XV. 75 χρηστῶ κὠκτίρμονος ἀνδρός! Eur. Med. 1051 ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προέσθαι (scil. ἐμέ) μαλθακοὺς λόγους φρενί! (unless this be an expression of wonder, see §. 495. fin.) Xen. Cyr. II. 2, 3 τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν.

Obs. 1. This idiom belongs to the Attic æra. The article is generally prefixed to this gen. in a demonstrative force, pointing out the presence of the misfortune, &c.

Obs. 2. The verbs expressing *sorrow for* and *sympathy with*, frequently take an acc. in the transitive sense of *lamenting, pitying*; the person or thing lamented, &c. being considered rather as the object or patient than the cause or source of the sorrow, &c. Hence such verbs have a passive voice: Plat. Apol. p. 34 C ἵνα——ἐλεηθείη, *that he might be pitied.*

Obs. 3. We find the constructions ὤμοι τῶν κακῶν, *alas for the woes*, and οἴμοι τὰ κακά, *I lament* (supplied from οἴμοι) *these evils:* (so Æsch. Ag.

[a] Elm. Med. 996.

gives the reason, either being supplied by the mind, or placed in an after part of the passage: Od. κ, 501 ὦ Κίρκη, τί γὰρ ταύτην ὁδὸν ἡγεμονεύσει; εἰς Ἄϊδος δ' οὔπω τις ἀφίκετο νηῒ μελαίνῃ: Il. η, 328 Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, πολλοὶ γὰρ τεθνᾶσι (331 τῷ σε χρὴ πόλεμον μὲν ἅμ' ἠοῖ παῦσαι Ἀχαιῶν): Hdt. III. 63 ὤνθρωπε, φῆς γὰρ ἥκειν παρὰ Σμέρδιος τοῦ Κύρου ἄγγελος· νῦν ὦν εἴπας τὴν ἀληθηίην, ἄπιθι χαίρων· κότερα αὐτός τοι Σμέρδις φαινόμενος ἐς ὄψιν ἐνετέλλετο ταῦτα, ἢ τῶν τις ἐκείνου ὑπηρετέων; Ibid. 83 ἄνδρες στασιῶται, δῆλα γὰρ δή, ὅτι ἕνα γέ τινα ἡμέων βασιλέα γενέσθαι: where we must supply *Choose a king.* (ε) So ἐπεί: Od. α, 231 ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾷς· (sc. *I will tell you, since you ask.*) Cf. Il. ν, 68.

Dependent Cases.

GENITIVE.

§. 480. *Remark.*—A. In treating of the cases which follow the respective verbal notions, it must not be supposed that the primary principles of the cases can at first sight be recognised in the construction of every verb. The original principles formed analogies or idioms as the language grew with the requirements of the people, and these were followed more or less invariably in all verbs or words of kindred meaning. Thus that the notion of *desire* should have a genitive became a fixed construction, and this was followed by all other verbs in which the notion of desire was or might be implied, though less decidedly and less apparently than in the verb which fixed the analogy: and hence arose what may be called secondary principles or rules of Syntax, such as that verbs of *desiring, hearing,* &c. take a genitive; and those secondary principles following a fixed analogy sometimes violate the primary principles. Thus, properly speaking, verbs of hearing ought to have an accusative of the *thing heard;* but when the practice of the language was fixed that such verbs were generally followed by a genitive, that case was used with things as well as persons.

B. We must observe also that the Greek mind seems to have instinctively preferred the vivid and emphatic constructions to those which were less so. Hence, where more than one case might have followed the verb, the one which brought the notion most vividly before the mind was generally preferred; though the other was also used when the notion so presented itself. Thus a sound may be considered as that whence the impression on the ear proceeds (gen.), or that which the ear receives (acc.); hence it happens that the same notion expressed by different verbs, or even the same verb, has sometimes different cases, as the notion is viewed in the one light or the other.

C. As the accusative case, being as it were merely the explicit expression of what is already implicitly stated in verbs, is the less emphatic case, it generally happens that where the same notion may be viewed as antecedent and coincident, the former is preferred; that is, in other words, where either the genitive or the accusative may follow the verb, the latter is generally superseded by the former; though of course this rule does not universally hold good, as there may be reasons which make the accusative, either generally or in some particular train of thought, the clearer and more emphatic of the two. And the same holds good of the dative and accusative, and even of the dative and genitive: thus, *ἀμύνω, I drive away*—the genitive might stand to signify the point whence the notion began: *ἀμύνω πόλεως, I drive away from the city;* but as the dativus commodi gives force to the notion, it is generally used for the genitive—*ἀμύνω πόλει, for the good of the city.*

1. The genitive expresses the *antecedent notion:* that notion which precedes the principal verbal notion in the series which forms the whole thought.

2. *a.* Either the verb always has the genitive when the notion implies an antecedent notion as necessary to its conception. Such verbs are said to govern a genitive: or,

b. The verb occasionally has the genitive when it implies, or may be viewed as implying, a notion which requires a genitive, as *βάλλω, I throw; τινός, at some one.*

3. This notion is *antecedent* as being a notion of

1. Cause.—The notion of that, wherefrom any action, or emotion, or state arises, being necessarily *antecedent* in the mind to the action or emotion or state itself; as, *ἐπιθυμέω σοφίας*: the notion of *σοφία* must have existed before the feeling of *ἐπιθυμία* could have arisen.

Obs. 1. In verbs expressive of those states or energies, which arise from the antecedent comprehension of the object to which they tend; as, *ἐπιθυμέω σοφίας,* in which *ἐπιθυμία* arises from the notion of *σοφία,* and likewise tends towards it as its end, the antecedent notion, being likewise the object, must be expressed to make up the objective construction: *ἐπιθυμέω* for instance would be an imperfect expression; but in notions of action or states, in which there is some other object for the verb to tend to and rest on, the antecedent cause need only be expressed in the sentence, if it is wished clearly to state *what* the cause of the action is; as, *εὐνοίας τοῦτό σοι δίδωμι, I give this to you, because of my good will;* but *δίδωμι τοῦτό σοι* is in itself a complete thought.

2. Relation.—The notion of the correlative being necessary to the conception of the relative; as, *μείζων τοῦδε.* If we have no

antecedent notion of the person or thing signified by ὅδε, we cannot say that any one is μείζων than he, so that the whole force of μείζων arises from an antecedent consideration of that which the genitive represents. Under this we class what is termed the possessive genitive, the local, and the temporal genitives.

3. Position.—Where the position (moral, or local, or temporal) of any thing is determined by its relation to something else, as, πέλας οἴκου, (if πέλας is to give any notion at all,) we must antecedently know the situation of οἶκος, so that the whole force of πέλας arises from an antecedent consideration of οἶκος: so in ὡς ποδῶν εἶχε, the value of ὡς arises from our knowledge or supposed knowledge of what were the powers of the πόδες.

4. Partition.—The notion of the whole is antecedently necessary to the notion of a part; that is, if we had no notion of the whole, we could have no notion of the part as a part.

5. Separation.—The point whence a motion, action, or state of separation begins, is (if conceived at all) antecedent to the notion of the motion, action, or state; as, ἔρχομαι δόμων εἴς σε: here δόμων need not be expressed to make a perfect sentence; but if it is expressed, it must be considered as antecedent to the notion of ἔρχομαι.

6. Privation.—The notion of a thing being antecedently necessary to any notion of being without it; the whole force of the privative arising from the notion of the positive.

7. Material.—The notion of the material (if expressed) being properly antecedent to the thing made.

8. The Attributive Genitive represents its notion as being in some one of these relations to the notion of the other substantive; as, οἱ καρποὶ τοῦ δένδρου: the δένδρου is the cause of the καρποί.

Obs. 2. The genitival suffix θεν is not unfrequently used for the regular inflected genitive, so οὐρανόθεν, σέθεν, &c.: cf. Eur. Ion 960: and even prepositions are sometimes joined with these forms, as ἐξ ἁλόθεν, ἐκ Διόθεν, and even with φι. see §. 83. vol. i.

Causal Genitive.

§. 481. 1. All verbs or verbal sentences *may* have a genitive of the antecedent notion whence their action or state arises; as in the Homeric expressions, ἀγγελίης ἔλθεῖν &c.[a]; as, Il. ν, 252 ἠέ τεν ἀγγελίης μετ' ἔμ' ἤλυθες: Il. ο, 640 ἀγγελίης οἴχνεσκε: Hesiod. Theog.

[a] Buttmann (Lexil. ad voc. ἀγγελίη, 5.), who supposes a masc. substantive ἀγγελίης on the authority of some Alexandrian grammarians, but this seems to be needless.

781 ἀγγελίης πολλεῖται: Thuc. V. 72 καταπατηθέντες τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν: Arist. Pax, 300 νῦν γὰρ ἡμῖν ἁρπάσαι πάρεστιν ἀγαθοῦ δαίμονος; the genitive gives the cause of the verbal sentence πάρεστιν ἁρπάσαι (*for which things' sake*). Eur. Orest. 41 ὧν οὔτε σῖτα διὰ δέρης ἐδέξατο: Æsch. S. c. Th. 146 στόνων αὐτᾶς, (*for the sake of the voice of our groaning:*) Eur. Orest. 1407 ἔρροι τᾶς ἡσύχου προνοίας, *for his inactive prudence.* With some verbs it is *usual* to express the case, though it is sometimes omitted, the objective sentence being perfect without it.

Obs. 1. The adverbial prepositions ἕνεκα, χάριν, &c. are frequently used to define the notion of cause yet more fully.

Obs. 2. This causal genitive sometimes suffers attraction; as, Soph. Œd. C. 1291 ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι, for ὧν ἦλθον ταῦτα κ. τ. λ.

2. Those intransitive verbal notions, which have either no expressed object at all, or else an object which is likewise the cause of the verbal notion, require the expression of the cause in the genitive, the objective relation being imperfect without. These verbs are said to govern a genitive.

§. 482. The causal genitive will then be treated of by considering

a. Those verbs which take a genitive of the object, as being likewise the cause—Verbs expressing intransitive or passive notions, where the verb has no definite object, or where the source whence the notion of the verb arises is also the object whither it tends, and therefore is the proper case of the verb, which the verb is said, in common grammatical language, to govern.

b. Those verbs which very usually, though not always, take a genitive of the cause. Where the verb has some other object whither it tends, and therefore the cause need not be expressed in the sentence, but if it is expressed, it is in the genitive.

Obs. If (as in the case of the verbs mentioned in *a*) the cause is likewise the object, it follows, that when the objective notion is considered by the speaker rather as the object than the cause, the verb will be joined with an accusative, corresponding to the notion in the speaker's mind. Hence some verbs are constructed with a genitive and dative or accusative, as the thing or person is conceived of as the cause, or the object or otherwise. See also §. 480. *Remarks.*

I.

§. 483. Where the verb is *said* to govern a genitive.

Verbs of *proceeding from, becoming, arising, having become* or *arisen, being produced* or *created,* take a genitive of that whence they proceed, &c.; as,

such notion implied in the substantive of which it is the attributive; as, τέχνημα ἀνδρός, i. e. τέχνημα ἀνδρὸς (πεποιημένον implied in τέχνημα): τὰ τῶν ἀνθρώπων πράγματα: τὰ τοῦ Ὁμήρου ποιήματα: Il. β, 397 τὸν δ' οὔποτε κύματα λείπει παντοίων ἀνέμων, *produced by:* Æsch. Prom. 908 Ἥρας ἀλατεῖαι, *errores a Junone excitati:* Soph. Aj. 618 ἔργα χεροῖν μεγίστας ἀρετᾶς: Eur. Hipp. 1356 ἐμῆς βόσκημα χειρός: Soph. Trach. 113 Νότου ἢ Βορέα κύματα: Id. Phil. 1116 πότμος δαιμόνων: Xen. M. S. II. 1, 33 αἱ τῶν νέων τιμαί, *the honours shewn by the young men.* So also Thuc. IV. 92 θράσει ἴσχυος, *confidence proceeding from strength:* Thuc. I. 23 αἰτίαι ἑκατέρων, *the causes alleged of each:* Demosth. p. 23, 18 πάντα αὐτοῦ ἔργα. Sometimes the relation is more accurately defined by a preposition: Hdt. II. 148 τὰ ἐξ Ἑλλήνων τείχεα: Soph. Phil. 106 τὰ ἐξ Ἀτρειδῶν ἔργα: Id. Antig. 1219 τὰ ἐκ δεσπότου κελεύσματα: Xen. Cyr. V. 5, 13 τὸ παρ' ἐμοῦ ἀδίκημα: Ibid. III. 3, 2 ἥδεσθαι τῇ ὑπὸ πάντων τιμῇ.

§. 484. So verbs have a genitive of the source whence any action, physical or mental, arises; as this is conceived to be antecedent to that notion.

Verbs of "*smell*"—*breathing from any thing;* as,

πνέειν—ὄζειν, ὀσφραίνεσθαι—προσβάλλειν. Ὄζειν ἴων—ὄζειν κρομύων—προσβάλλειν μύρου—πνεῖν τράγου. Anacr. XXVIII. 9 μύρου πνεῖν: Arist. Pac. 180 πόθεν βροτοῦ με προσέβαλε: Id. Ran. 348 ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν: Id. Acharn. 190 ὄζουσι πίττης καὶ παρασκευῆς νεῶν: Theocr. I. 27 κισσύβιον—ἔτι γλυφάνοιο ποτόσδον: Id. VII. 143 πάντ' ὦσδεν θέρεος μάλα πίονος, ὦσδε δ' ὀπώρης: Id. XXIX. 19 ἀνδρῶν τῶν ὑπερηνορέων δοκέεις πνέειν. A genitive may also be used, of the spot where, as well as the thing whence, the smell proceeds, though here ἀπό is more usual; as, ὄζειν ἀπὸ κρήνης ὡσεὶ ἴων, Hdt. III. 23: τῆς κεφαλῆς ὄζειν μύρου: Arist. Vesp. 1058 τῶν ἱματίων ὀζήσει δεξιότητος. So Anacr. IX. 3 πόθεν μύρων πνέεις.

§. 485. Verbs expressing the reception of mental and physical perception, take the genitive of the source of that perception, that whence it proceeds and is received; this being necessarily antecedent to the perception: ἀκούειν, ἀκροᾶσθαι, κλύειν Poetic, ἀΐειν Poetic, ἀποδέχεσθαι, *to assent to—to receive what he says:* πυνθάνεσθαι, αἰσθάνεσθαι, γιγνώσκειν generally with an accusative,—ὀσφραίνεσθαι—(sometimes ὁρᾶν, θεᾶσθαι, θεωρεῖν, σκοπεῖν, διασκοπεῖν et sim.)—μανθάνειν, συνιέναι, *to understand:* more rarely, ἐπίστασθαι, εἰδέναι, ἀγνοεῖν, ὑπονοεῖν, διανοεῖσθαι, ἐννοεῖν: as,

Il. α, 37 κλῦθί μευ: Soph. Œ. C. 793 ὅσῳπερ καὶ σαφέστερον κλύω Φοίβου τε καὐτοῦ Ζηνός: Od. ι, 401 οἱ δὲ βοῆς ἀΐοντες ἐφοίτων ἄλλοθεν ἄλλος: Il. ρ, 686 ἄγε δεῦρο—, ὄφρα πύθηαι λυγρῆς ἀγγελίης: Il. δ, 357 ὡς γνῶ χωομένοιο: Od. ψ, 109 γνωσόμεθ' ἀλλήλων: Plato Cratyl. 435 A εἰ γιγνώσκεις ἐμοῦ φθεγγομένου: Il. β, 26 νῦν δ' ἐμέθεν ξύνες ὦκα: Il. α, 273 καὶ μέν μευ βουλέων ξύνιον, πείθοντό τε μύθῳ: Od. δ, 76 ἀγορεύοντος ξύνετο: Demosth. 67, 14 ἄλλου λέγοντος συνειῆτε: Hdt. I. 47 καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω: Xen. Anab. III. 1, 19 διαθεώμενος αὐτῶν, ὅσην μὲν χώραν καὶ οἵαν ἔχοιεν: Plat. Charmid. p. 154 E τί οὖν, ἔφη, οὐκ—ἐθεασάμεθα πρότερον τοῦ εἴδους: Æsch. P. V. 701 μαθεῖν τῆσδε: Soph. Aj. 1161 αἴσχιστον, κλύειν

ἀνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένου: Arist. Ran. 815 ἡνίκ' ἂν ὀξυλάβ
ἰδῇ θήγοντος ὀδόντας: Id. Eq. 804 μὴ καθορῷ σου (see §. 487. 2.): Ι
Trach. 394 ἕρποντος εἰσορᾷς ἐμοῦ: Hdt. III. 29 ἐπαίοντες σιδηρίων:
Ran. 654 κρομμύων ὀσφραίνομαι: Hdt. I. 80 ὡς ὄσφραντο τάχιστα τῶ
μήλων οἱ ἵπποι, καὶ εἶδον αὐτὰς, ὀπίσω ἀνέστρεφον: Thuc. V. 83 ὡς ᾔ
τειχιζόντων: Id. IV. 6 ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης: Id. II. 81
τερον ᾔσθετο τῆς μάχης: Id. I. 68 των λεγόντων μᾶλλον ὑπενοεῖτε, ὡς
τῶν αὐτοῖς ἰδίᾳ διαφορῶν λέγουσι: Xen. Cyr. I. 3, 10 οὐκ ἀκροώμενοι
ᾧδοντος ὠμνύετε ᾄδειν ἄριστα: Ibid. VIII. 1, 40 καταμαθεῖν δὲ τοῦ
δοκοῦμεν, ὡς οὐ τούτῳ μόνον ἐνόμιζε χρῆναι τοὺς ἄρχοντας τῶν ἀρχομένω
φέρειν: Id. M. S. I. 1, 12 καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, πότερά ποτε
σαντες ἱκανῶς ἤδη τ' ἀνθρώπινα εἰδέναι, ἔρχονται ἐπὶ τὸ περὶ τούτων φρο
κ. τ. λ.: Id. Œcon. XVI. 3 καὶ ἀλλοτρίας γῆς τοῦτο ἔστι γνῶναι, ὅ τι
ναται φέρειν: Plat. Apol. p. 27 A ἄρα γνώσεται Σωκράτης ὁ σοφὸς ἐμο
ριεντιζομένου καὶ ἐναντί' ἐμαυτῷ λέγοντος: Id. Phileb. p. 51 C εἴ μου μ
νεις: Id. Gorg. p. 463 D ἆρ' οὖν ἂν μάθοις ἀποκριναμένου: Ibid. p. 5
ἀγνοοῦντες ἀλλήλων, ὅ τι λέγομεν: Il. σ, 191 ἄλλου δ' οὔ τευ οἶδα: Plat.
p. 375 E οἶσθα γάρ που τῶν γενναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ
πρὸς μὲν τοὺς συνήθεις τε καὶ γνωρίμους ὡς οἷόν τε πραοτάτους εἶναι, πρὸς δ
ἀγνῶτας τοὐναντίον[a]: Ibid. p. 525 D νῦν καὶ ἐννοῶ ῥηνθέτος τοῦ περὶ το
γισμοὺς μαθήματος, ὡς κομψόν ἐστι κ. τ. λ.: Xen. Cyr. V. 2, 18 ἐν
αὐτῶν: Plat. Legg. p. 646 D καὶ τῆς περὶ τὸν οἶνον ἄρα διατριβῆς ὡ
διανοητέον: Id. Phæd. p. 92 D μήτε ἐμαυτοῦ μήτ' ἄλλου ἀποδέχεσθ
γοντος, ὡς ἡ ψυχή ἐστιν ἁρμονία: Demosth. p. 82, 3 ἀποδεχόμενοι τῶν
φαντούντων: Ἀκούειν δίκης, *to listen to a cause;* so αἰσθάνεσθαι κραυγῆς,
βου, ἐπιβούλης.

Obs. 1. The thing heard, &c. would properly, and not unfrequently follow the verb in the accusative. Verbs of *hearing, perceiving, obse* often take an accusative, as well of a person as of a thing: Il. κ, 35
δοῦπον ἀκούσας: Od. κ, 147 ἐνοπήν τε πυθοίμην: Xen. Cyr. III. 1,
ᾔσθετο τὰ γιγνόμενα (but V. 3, 20 ἄρτι ᾐσθημένος τοῦ γεγενημένου):
V. 32 ἐνθυμούμενοι τὰς ἐν ταῖς μάχαις ξυμφοράς: Isocr. p. 15 D ἐπειδ
θυμηθῶσι τοὺς φόβους καὶ κινδύνους: for ἀκούειν with gen. or acc. of p
joined with a participle, see §. 683. Hdt. I. 80 κάμηλον ἵππος φοβέετ
οὐκ ἀνέχεται οὔτε τὴν ἰδέην αὐτῆς ὁρέων, οὔτε τὴν ὀδμὴν ὀσφραινόμενος.
is especially the case with the verbs of *understanding, inquiring, exam saying;* as, ἐνθυμεῖσθαι, σκοπεῖν, λέγειν, δηλοῦν, which are rarely found the genitive alone[b]. But as the Greeks loved to give a personal cha

[a] But see Stallb. ad loc.

[b] The double construction of these verbs of sense seems to depend on the following principles. With the Accusative (αἰσθάνομαι τόδε), the τόδε is the αἰσθητόν (Arist. de Anima, ii. 12. ἡ μὲν αἴσθησις δεκτικόν ἐστι τῶν αἰσθητῶν εἴδων ἄνευ τῆς ὕλης.) With Genitive αἰσθάνομαι τοῦδε = αἰσθάνομαι αἴσθησιν τοῦδε αἰσθητοῦ. (Arist. de Anima, iii. 2. 9. ἑκάστη αἴσθησις τοῦ ὑποκειμένου αἰσθητοῦ ἐστιν.) So that when the acc. is used the αἰσθητόν is supposed to be received into the mind, according to the former view, when the gen., the αἴσθησις from the αἰσθητόν according to the second view. Now with verbs of *hearing,* the αἰσθητόν itself would seldom b ceived of as entering into the mind; o properly speaking, the αἰσθητόν wou be so received, but the ψόφος from the τόν. Hence the gen. is most usual when the accus. is used it is of the sou ἀκουστόν; as, Œ. C. 158 ἀκοῦσαι ἄκ

With verbs of *seeing,* on the co the αἰσθητόν, or thing itself, its very is received into the eye, so that t cus. is usual, and the gen. very rar would misrepresent the real relat the subject and object. The ὄψις be separated from the ὁρατόν—it c in the ὁρατόν being received into th of the eye.

to things, the genitive of the thing is not unfrequently used for the accusative, as in several of the above examples. So Arist. Ach. 306 τῶν δ' ἐμῶν σπονδῶν ἀκούσατε, *listen to*, as if the σπονδαί were speaking; while Ibid. 337 ἐμοῦ λέγοντος οὐκ ἠκούσατε.

Obs. 2. With the verbs of *seeing*, when the notion is rather of receiving an expression from something seen, the genitive is used, and when the notion is merely of something seen, then the acc.

Obs. 3. Occasionally παρά, or ἀπό, ἐκ, πρός are added to the genitive; as, παρὰ τῶν εἰδότων ἀκηκόατε (Isocr.): Eur. Rhes. 206 σοφοῦ παρ' ἀνδρὸς χρὴ σόφον τι μανθάνειν; and ἀπό, as Thuc. I. 125 ἀφ' ἁπάντων ἤκουσαν γνώμην and in G. T. ἀκούειν is also used with a genitive of the thing heard, as Mark xiv. 64 ἠκούσατε τῆς βλασφημίας; and takes the prepositions ἀπό (1 St. John i. 5) and παρά (Acts x. 22) before the genitive of the person.

§. 486. Here also belong the verbs of *examining about, inquiring about, speaking about, &c.* The person or thing concerning whom any thing is *said* or *asked, &c.* is sometimes considered as the source of the thing said or asked, whence it proceeds, and therefore, as being antecedent to it, takes the genitive: so κρίνειν, ἐξετάζειν, εἰπεῖν, φράζειν, φάναι, δηλοῦν, &c.: as,

Od. λ, 174 εἰπέ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον, ἢ ἔτι πὰρ κείνοισιν ἐμὸν γέρας, ἠέ τις ἤδη ἀνδρῶν ἄλλος ἔχει: Ibid. 493 εἰπὲ δέ μοι Πηλῆος ἀμύμονος εἴ τι πέπυσσαι: Il. ρ, 379 πεπύσθην—Πατρόκλοιο θανόντος: Id. 640 πεπύσθαι λυγρῆς ἀγγελίης: Soph. Trach. 1122 τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων, ἐν οἷς νῦν ἐστίν: Id. El. 317 τοῦ κασιγνήτου τί φῂς; ἥξοντος ἢ μέλλοντος: Id. Phil. 439 ἀναξίου μὲν φωτὸς ἐξερήσομαι—τί νῦν κυρεῖ: Id. Ag. 1236 ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα: Id. Œ. C. 365 ἃ τοῦδ' ἐχρήσθη σώματος: Thuc. IV. 6 ἐπύθοντο τῆς Πύλου κατειλημμένης: Plat. Rep. p. 439 B τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἅμα χεῖρες τὸ τόξον ἀπωθοῦνταί τε καὶ προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἡ ἀπωθοῦσα χείρ, ἑτέρα δὲ ἡ προσαγομένη: Ibid. p. 485 B μαθήματός γε ἀεὶ ἐρῶσιν, (*philosophi*) ὃ ἂν αὐτοῖς δηλοῖ ἐκεῖνος τῆς οὐσίας τῆς ἀεὶ οὔσης: Ibid. p. 576 D εὐδαιμονίας τε αὖ καὶ ἀθλιότητος ὡσαύτως ἡ ἄλλως κρίνεις: Demosth. p. 23, 20 εἰ δέ τι πταίσει, τότ' ἀκριβῶς αὐτοῦ ταῦτ' ἐξετασθήσεται. So perhaps we may explain, ibid. p. 19, 4 τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, *de his dicendi nunc non video tempus opportunum:* so elliptically, Plat. Gorg. 509 D τί δὲ τοῦ ἀδικεῖν sc. λέγεις, which is supplied by the context; so Æsch. Ag. 950 τούτων μὲν οὕτως.

Obs. 1. The notions of *examining, considering, inquiring, speaking &c.*, are often more accurately defined by περί before the genitive; so ἀκούειν &c. in the sense of *hearing about* any thing takes περί, as the genitive alone is appropriated to the notion of *hearing*.

Obs. 2. So the attributive genitive; as, Od. α, 409 ἀγγελίης πατρὸς φέρει οἰχομένοιο.—ἀγγελία τῆς Χίου Thuc., *de Chio:* Xen. M. S. II. 7, 3 τὸν τοῦ κυνὸς λόγον.—ἐρώτησίς τινος Plat., like *quæstio animorum* Cic. Tusc. I. 23.

With verbs of *touch*, again; the thing touched is not received into the mind, but an αἴσθησις from it conveys the image of it to the mind. Hence the gen. is more usual. If the acc. is used, the thing touched or αἰσθητόν is conceived as implied in the αἴσθησις. (ἡ δὲ τῆς αἰσθήσεως ἐνέργεια καὶ τοῦ αἰσθητοῦ ἡ αὐτή.)

Verbs of *taste*.—The thing tasted, αἰσθητόν, is considered as conveying a taste to the sense, rather than being itself received into it: hence the genitive.

(generally περί): ἐπειρώτησιν τῶν χρησμῶν Hdt. IX. 44: Plat. Theæt. p. 164 D ὁ μῦθος ὁ τῆς ἐπιστήμης καὶ αἰσθήσεως.

§. 487. 1. Whether the genitive with the verbs in the two last paragraphs expresses the person or the thing, as ἀκούω Σωκράτους, or ἀκούω θορύβου, the principle of the construction is the same; when the thing heard is alone expressed, it is generally by a fiction of speech considered as the source whence the hearing, &c. proceeds; but when the person is likewise expressed, this fiction is no longer practicable, as the real source is expressly stated, and then the thing heard, &c. is in the accusative, and the source whence it proceeds in the genitive: Od. μ, 389 ταῦτα—Καλυψοῦς ἤκουσα: Xen. Cyr. III. 1, 1 ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, as in Latin *audire aliquid ex aliquo*: Eur. Rhes. 129 μαθόντες ἐχθρῶν μηχανὰς κατασκόπου βουλευσόμεθα. So συνιέναι τινός τι, as ἔπος—ὅπα θεᾶς. G. T. Acts i. 4 ἣν ἠκούσατε μοῦ.

2. All these verbs are, properly speaking, intransitive; the subject being represented, not as acting upon, but as acted upon and receiving something from another. The construction with the genitive is most in harmony with their own force and the genius of the language; but they very frequently take an accusative in a transitive force, as if the remote object were affected by the action, especially verbs of *seeing* (see §. 583. 65.), which, except in poetry, rarely have a genitive, as in Xen. M. S. I. 1, 10 οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον εἶδε πράττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν.

3. The verbs of *hearing* take the genitive in the sense of "*obey*," as well as other verbs of obeying which are more usually joined with the dative; the person who is obeyed being considered as the source whence the obligation is derived; as, ἀκούειν, ὑπακούειν, κατακούειν, ἀνηκουστεῖν and νηκουστεῖν, κλύειν Poetic, πείθεσθαι seldom, ἀπειθεῖν. So the adjectives κατήκοος, ὑπήκοος rarely with a dative: Il. ο, 199 οἳ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκῃ: Ibid. 236 οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων: cf. π, 676. Od. η, 11 Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὡς δῆμος ἄκουεν [ἀκούειν τινί, *to listen to*, Il. π, 515. an unusual construction with the dativus commodi instead of a genitive]: Æsch. Prom. 40 ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς: Soph. Elect. 340 τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα: Eur. Or. 436 οὗτοί μ' ὑβρίζουσ', ὧν πόλις τανῦν κλύει (*quibus obedit*). Prose: Hdt. III. 61 Σμέρδιος τοῦ Κύρου ἀκουστέα (ἐστὶ)—ἀλλ' οὐ Καμβύσεω: Ibid. 62 προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀκούειν: Ibid. 101 Δαρείου βασιλῆος οὐδαμᾶ ὑπήκουσαν: Id. I. 126 νῦν ὦν ἐμέο πειθόμενοι γίνεσθε ἐλεύθεροι[a]: Id. VI. 12 μὴ πειθώμεθα αὐτοῦ: Thuc. VII. 73 σφῶν πείθεσθαι: Id. II. 62 ἄλλων ὑπακούειν: Xen. Cyr. IV. 5, 19 πῶς χρὴ καλοῦντος ἀπειθεῖν: Demosth. p. 15. extr. κατακούειν τινός. Adjective: Plat. Rep. p. 440 D ὑπηκόους τῶν ἀρχόντων.

Obs. In ὑπήκοός τινος the state of the subject is rather the prominent notion; in ὑπήκοός τινι the benefit enjoyed by the master.

§. 488. Verbs which express the notion of *grief, sympathy*, &c. take a genitive of those objects, the antecedent conception of which, as being that whence the feeling arises, is implied in the notion of grief; as, ἀλγεῖν, οἰκτείρειν, ὀδύρεσθαι, ὀλοφύρεσθαι, &c.:

Od. δ, 104 ὀδύρεσθαι τινος: Od. φ, 250 οὔτι γάμου τοσσοῦτον ὀδύρομαι:

[a] Schweigh. ad loc.

Il. χ, 169 ὀλοφύρεσθαί Ἕκτορος: Od. π, 17 Ἀργείων ὀλοφύρεαι: Æsch. Ag. 571 ἀλγεῖν τύχης παλιγκότου: Soph. Elect. 1075 τὸν ἀεὶ (sc. στόνον or χρόνον) πατρὸς στενάχουσα: Eur. Hec. 1256 παιδὸς οὐκ ἀλγεῖν δοκεῖς: Thuc. II. 65 ὧν ἕκαστος ἤλγει: (So στένω and οἰκτείρω with acc. of object in a transitive force: Xen. Cyr. V. 4, 32 ὁ Κῦρος ἀκούσας, τοῦ μὲν πάθους ᾤκτειρεν αὐτόν: Eur. Hipp. 1409 στένω σὲ μᾶλλον, ἢ 'μέ, τῆς ἁμαρτίας): so Demosth. 194, 23 συγχαίρω τῶν γεγενημένων; (usually the notions of *pleasure, joy, &c.* take an instrumental dative;) Xen. Cyr. V. 2, 7 τὴν θυγατέρα, πενθικῶς ἔχουσαν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων τάδε εἶπεν. So Soph. Œ. R. 234 δείσας φίλου, *for his friend:* G. T. St. Matt. xviii. 27 σπλαγχνισθεὶς τοῦ δούλου. Analogous to this is the construction, Soph. Phil. 715 πώματος ἥσθη, and the attributive genitive, ἡδοναὶ τέκνων &c.; the genitive expressing the cause whence the pleasure arises.

Obs. 1. So the attributive genitive (§. 464.): ἄλγος ἑταίρων (*de amicis*), ἄχος τινός Il. ξ, 458. τ, 581. χ, 428: Id. ο, 26 ὀδύνη Ἡρακλῆος: Soph. Phil. 965 οἶκτος—τοῦδ' ἀνδρός: Id. Œ. C. 730 φόβος ἐπεισόδου.

Obs. 2. Περί is sometimes added: Od. φ, 249 ἦ μοι ἄχος περί τ' αὐτοῦ καὶ περὶ πάντων.

Obs. 3. Most of these genitives of the cause or aim of the verbal notion were formerly explained by a supposed ellipse of ἕνεκα or χάριν.

§. 489. Adjectives also which express the notion of *misery*, especially in exclamations[a]: as,

Eur. Hipp. 366 ὦ τάλαινα τῶν δ' ἀλγέων! Ibid. 564 ὦ τλάμων ὑμεναίων! Ibid. 570 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων! Id. Or. 1029 ὦ μέλεος ἥβης σῆς, Ὀρέστα, καὶ πότμου θανάτου τ' ἀώρου! Id. Med. 1028 ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας! Id. Hec. 661 ὦ τάλαινα σῆς κακογλώσσου βοῆς! Ibid. 783 ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων! Id. Androm. 1179 ὦ σχέτλιος παθέων ἐγώ! Id. Ion. 260 τλήμων σὺ τόλμης. So likewise interjections, either with or without adjectival or verbal expressions of feeling: Soph. Œ. C. 149 ἔ, ἔ, ἀλάων ὀμμάτων: Id. 598 φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος: Eur. Or. 412 οἴμοι διωγμῶν, οἷς ἐλαύνομαι τάλας! Id. Herc. 899 αἰαῖ κακῶν! Ibid. 1374 οἴμοι δάμαρτος καὶ τέκνων, οἴμοι δ' ἐμοῦ! Id. Hipp. 1454 ὤ μοι φρενὸς σῆς εὐσεβοῦς τε κἀγαθῆς! Xen. Cyr. III. 1, 39 φεῦ τοῦ ἀνδρός! Plat. Rep. p. 509 C Ἄπολλον, δαιμονίας ὑπερβολῆς! Even when the interjection is omitted: Theocr. XV. 75 χρηστῶ κᾠκτίρμονος ἀνδρός! Eur. Med. 1051 ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προέσθαι (scil. ἐμέ) μαλθακοὺς λόγους φρενί! (unless this be an expression of wonder, see §. 495. fin.) Xen. Cyr. II. 2, 3 τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν.

Obs. 1. This idiom belongs to the Attic æra. The article is generally prefixed to this gen. in a demonstrative force, pointing out the presence of the misfortune, &c.

Obs. 2. The verbs expressing *sorrow for* and *sympathy with*, frequently take an acc. in the transitive sense of *lamenting, pitying*; the person or thing lamented, &c. being considered rather as the object or patient than the cause or source of the sorrow, &c. Hence such verbs have a passive voice: Plat. Apol. p. 34 C ἵνα——ἐλεηθείη, *that he might be pitied.*

Obs. 3. We find the constructions ὤμοι τῶν κακῶν, *alas for the woes*, and οἴμοι τὰ κακά, *I lament* (supplied from οἴμοι) *these evils:* (so Æsch. Ag.

[a] Elm. Med. 996.

1146 ἰὰ, ἰὰ (=θροῦ) λιγείας μάρον ἀηδόνος,) and οἴμοι ἐγὼ δειλή, with an ellipse of εἰμι.

§. 490. So other verbs expressive of strong mental feeling take a gen. of the antecedent notion of that thing or person which provoked those feelings. So verbs of *anger* and *annoyance*[a], &c.; as,

χολοῦσθαι, χώεσθαι, μηνίειν, θυμοῦσθαι, κοτεῖν, ἄχθεσθαι, χαλεπαίνειν, &c.: Il. ν, 660 τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη: Il. ξ, 266 Ἡρακλῆος περιχώσατο, παιδὸς ἑοῖο: Il. π, 320 Πάρις—Ἀντιλόχῳ ἐπόρουσε, κασιγνήτοιο χολωθείς: Il. π, 546 Δαναῶν κεχολωμένοι: v. 553 χωόμενος Σαρπηδόνος: Il. α, 429 χωόμενος κατὰ θυμὸν ἐϋζώνοιο γυναικός: Od. α, 69 Ποσειδάων—Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν: Il. ε, 178 ἱερῶν μηνίσας: Thuc. II. 43 φθονήσαντες τῆς οὐ βεβαίου δοκήσεως. So Plat. Rep. 501 E ἀγριαινοῦσι λεγόντων ἡμῶν: Soph. Ant. 1177 πατρὶ μηνίσας φόνου: Eur. Or. 750 ἴσως σοι θυγατρὸς θυμούμενος: Id. Alc. 5 οὗ δὴ χολωθείς.

Obs. 1. Περί is added sometimes to this gen., and also ἐκ: Il. ι. 566 ἐξ ἀρέων μητρὸς κεχολωμένος.

Obs. 2. So in the attributive gen.: χόλος, κότος τινός, *de aliquo.*

§. 491. 1. So verbs expressing the reception of *benefit*, or *advantage*, or *enjoyment*, stand with the genitive only of that whence the benefit is received: ὀνίνασθαι, ἀπολαύειν, ἐπαυρέσθαι, ἀπαυρᾶν[b].

So Eur. Hec. 997 ὀναίμην τοῦ παρόντος, *may I be benefited from:* Id. Alc. 335 σοῦ γὰρ οὐκ ὀνήμεθα: Hdt. VII. 180 τάχα δ' ἄν τι καὶ τοῦ ὀνόματος ἐπαύροιτο: Xen. M. S. VI. 3, 11 ἀπολαύειν πάντων τῶν ἀγαθῶν. So verbs of receiving, which take an acc. of the thing received.

2. So verbs expressing states of *prosperity* or *adversity* take a genitive of that whence the state arises: Soph. Electr. 653 εὐημεροῦσαν τέκνων.

Obs. 1. Sometimes μέρος is joined with ἀπολαύειν Isocr. 203 B; sometimes χάριν Soph. Œ. C. 1042.

Obs. 2. The prepositions ἀπό and ἐκ are sometimes joined with these verbs; as, Plat. Rep. 395 ἀπολαύειν ἀπὸ τῆς μιμήσεως: Id. Lys. 210 B ὀνησόμεθα γὰρ ἀπ' αὐτῶν[c]: always with ὠφελεῖσθαι; καρποῦσθαι always has the acc.

§. 492. We frequently find an infin. with the article in the gen. used to express

1. The cause: Thuc. V. 72 καταπατηθέντας τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν, *in consequence of not.*

[a] Monk Alc. 5.

[b] Butt. Lexil. V. ἀπαυρᾷν. II.—"With regard to the case which it governs, the difference originally was this, that when the relation of the object to the verb was immediate, i. e. supposed to be an immediate taking, the acc. case followed; on the other hand, if rather the consequences or fruits of any thing were to be enjoyed or derived, the genitive; or, when the construction was complete, (?) ἀπό with genitive."

[c] Ast Lex. Plat. ad voc.

2. The final cause[a]:

Thuc. I. 4 Μίνως τὸ λῃστικὸν καθῆρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ: Id. V. 27 τοῦ μὴ καταφανεῖς γίγνεσθαι: Plato Gorg. 457 E οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν τοῦ καταφανὲς γενέσθαι: Xen. Cyr. I. 6, 40 τοῦ μὴ διαφεύγειν τὸν λάγων—σκόπους καθίστης. So often in New Testament, as St. Mark iv. 3 ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι. Cf. St. Luke ii. 77: Acts xxvi. 18 ἀνοῖξαι τοὺς ὀφθάλμους τοῦ ἐπιστρέψαι: Rom. vi. 6 τοῦ μηκέτι δουλεύειν τῇ ἁμαρτίᾳ: so Acts xxi. 12 παρακαλοῦμεν—τοῦ μὴ ἀναβαίνειν: the genitive expresses the aim of the παράκλησις viewed as the final cause thereof: so Acts xv. 20 ἀποστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι: see Luke iv. 10. And also frequently in the LXX[b]. So in Latin: Cæs. Bell. Gall. IV. *Naves dejiciendi operis missæ:* Livy IX. 9 *vilia hæc capita luendæ sponsionis feramus.*

3. The result viewed as the cause: Thuc. II. 4 ἐμπείρους ἔχοντες τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν ὥστε διεφθείροντο πολλοί, *so that they did not escape.* So Thuc. VII. 21 ξύνεπειθε ὁ Ἑρμοκράτης οὐχ ἥκιστα τοῦ ταῖς ναυσὶ μὴ ἀθυμεῖν, *so that they did not despair.* This is found in the New Testament, and deserves particular notice, as the interpretation of several passages depends on it: Acts xvii. 1 ὡς ἐκρίθη τοῦ ἀποπλεῖν, result of the decision: Rom. vii. 2 ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, *so that she is not.* Cf. xi. 8: Acts vii. 19 ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη: so Acts iii. 12 πεποιηκόσι τοῦ περιπατεῖν αὐτόν: Matt. xxi. 32 οὐ μετεμελήθητε—τοῦ πιστεῦσαι.

Obs. These constructions of τοῦ with the inf. are very frequent in LXX. and in later Greek[c].

§. 493. 1. So also the notions of *being acquainted with, being skilled in, experienced in, gaining experience in,* and the contrary, take a gen. of the thing in which the person is skilled or experienced, as being that from energising wherein the skill or experience proceeds, and therefore antecedently necessary to the conception of these notions. We cannot form a notion of experience without an antecedent notion of the things with which it has to do: ἔμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων (rarely σοφός, εἰδέναι, συνειδέναι), τρίβων, συγγνώμων, ἀδαής, ἄϊδρις, ἀπαίδευτος, ἰδιώτης, also ἰδιωτεύειν (Plat. Protag. p. 327 A) &c., πειρᾶσθαι, διαπειρᾶσθαι, ἀποπειρᾶσθαι, πεπειραμένον εἶναι (also πειρᾶν Hdt.), ἀπείρως, ξένως ἔχειν: as,

Ἔμπειρος or ἐπιστήμων εἰμὶ τῆς τεχνῆς: Hdt. II. 49 τῆς θυσίας ταύτης οὐκ—ἀδαὴς ἀλλ' ἔμπειρος.—Od. *a*, 177 ἐπίστροφος ἀνθρώπων.—Ἀπαίδευτος ἀρετῆς, μουσικῆς Xen. Cyr. VI. 1, 37 συγγνώμων τῶν ἀνθρωπίνων πραγμάτων: Il. *μ*, 229 ὃς σάφα θυμῷ εἰδείη τεράων: Lycurg. Leocr. p. 159 πάντων συνειδέναι: Æsch. Suppl. 453 θέλω δ' ἄϊδρις μᾶλλον ἢ σοφὸς κακῶν εἶναι (like σοφός τινος Plat. Soph. p. 230 A).—Τρίβων ὢν ἱππικῆς Arist. Vesp. 1429: Eur. Hec. 687 ἀρτιμαθὴς κακῶν. Ἀπείρως ἔχειν τινός Isocr. 86 A: Plat. Apol. p.

[a] Valckn. Hipp. 48. [b] Winer. Gr. Gr. p. 269. Piers. Mœr. 426.
[c] Winer. I. 292.

17 D ξένως ἔχω τῆς ἐνθάδε λέξεως: Il. π, 811 διδασκόμενος πολέμοιο —Πειρᾶσθαί τινος Il. ω, 390: Hdt. III. 119 ἀποπειρᾶσθαι γνώμης: Ibid. 134 τῆς Ἑλλάδος ἀποπειρᾶσθαι: Id. VI. 86, 3 πειρηθῆναι τοῦ θεοῦ: Ibid. 128 διεπειρᾶτο αὐτέων τῆς δὲ ἀνδραγαθίης καὶ τῆς ὀργῆς καὶ παιδεύσιός τε καὶ τρόπου.

2. So the notions of being *famous for, glorious in;* as, Thuc. VII. 69 ὧν ἐπιφανεῖς ἦσαν οἱ πρόγονοι.

Obs. In the verbs of *knowing*, the things known are viewed as that in the mental possession of which the verbal state consists, rather than that whence the knowledge proceeds: hence these verbs generally have the accusative.—See §. 551. 2.

§. 494. Connected with this notion of skill are the notions of *capability of, power of, fitness for, talent for,* the notion of capacity, &c. arising from an antecedent notion of the thing, from the peculiar nature of which the notion of capacity for it is formed; hence the genitive is used with verbal adj. in ικός, and others in which the notion of any capacity is implied; as,

Xen. M. S. III. 1, 6 καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις: Plat. Euthyph. p. 3 C διδασκαλικὸς τῆς αὐτοῦ σοφίας. So Hdt. I. 107 παρθένος ἀνδρὸς ὡραίη: Id. I. 196 γάμου ὡραίη: Ibid. VI. 122 (θυγατέρες) ἐγένοντό γάμου ὡραῖαι: Plat. Legg. p. 643 D τέλειος τῆς τοῦ πράγματος ἀρετῆς, *perfectly versed in.* Also verbal adj. which express a transitive action: Hdt. II. 174 ἱροὶ ὄφιες ἀνθρώπων οὐδαμῶς δηλήμονες, *capable of injuring:* Soph. Œ. T. 1437 θνητῶν—μηδενὸς προσήγορος.

§. 495. The verbs of *wondering at, congratulating, praising, blaming,* &c. take a genitive of the cause whence the feeling arises; and the construction here is twofold: when the quality or action which excites the feeling is distinctly stated, it is in the genitive, and the person who is the patient or object of the feeling in the accusative; as, ζηλῶ σε τῆς εὐτυχίας, τῆς ἀνοίας: but where the quality is not stated, but is only implied, and represented as being joined to or residing in the person, so that a consideration of the person himself exercising the quality excites the feeling; as, θαυμάζω σοῦ λέγοντος, or θαυμάζω σοῦ ἃ λέγεις, the person is generally put in the genitive, and the patient or object of the feeling is supplied from the genitive by the mind: so ἄγασθαι, θαυμάζειν, ζηλοῦν, εὐδαιμονίζειν, ἐπαινεῖν, μέμφεσθαι (τινά τινος, acc. pers., gen. rei). Ἄγαμαί σε τῆς ἀνδρείας—Θαυμάζω σε τῆς σοφίας.—Ζηλῶ σε τοῦ πλούτου.—Εὐδαιμονίζω σε τῶν ἀγαθῶν.—Αἰνῶ σε τῆς προθυμίας: so,

Plat. Rep. p. 426 D τοὺς θέλοντας θεραπεύειν τὰς τοιαύτας πόλεις καὶ προθυμουμένους οὐκ ἄγασαι τῆς ἀνδρείας τε καὶ εὐχερείας: Hdt. VI. 76 ἄγασθαι μὲν ἔφη τοῦ Ἐρασίνου οὐ προδιδόντος τοὺς πολιήτας: Thuc. I. 84 τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε: Eur. Hec. 962 μέμφει τῆς ἐμῆς ἀπουσίας: Il. β, 225 τέο δ' αὖτ' ἐπιμέμφεαι: so Æsch. Pers. 692

ἄμεμπτος χρόνου: Thuc. II. 38 θαυμάζω τῶν προθέντων: Æsch. Theb. 651 κηρυκευμάτων μέμψει: Soph. Electr. 1027 ζηλῶ σε τοῦ νοῦ: Xen. Cyr. III. 1, 15 εἰ μὲν ἄγασαι τοῦ πατρὸς. ἢ ὅσα βεβούλευται, ἢ ὅσα πέπραχε, πάνυ σοι συμβουλεύω τοῦτον μιμεῖσθαι: Id. Ages. II. 7 τάδ' αὐτοῦ ἄγαμαι, ὅτι—παρεσκευάσατο (see *Obs.* 2.): Ibid. VIII. 4 ἐγὼ οὖν καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἕλλησιν ὑπεριδεῖν τὴν βασιλέως ξενίαν: Plat. Rep. p. 367 D τοῦτ' αὐτὸ ἐπαίνεσον δικαιοσύνης: Ibid. p. 383 A πολλὰ ἄρα Ὁμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα: Eur. Iph. A. 28 οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέος: Plat. Rep. p. 376 A καὶ τοῦτο—ἐν τοῖς κυσὶ κατόψει, ὃ καὶ ἄξιον θαυμάσαι τοῦ θηρίου[a]: Id. Men. p. 95 C καὶ Γοργίου μάλιστα—ταῦτα ἄγαμαι: Thuc. VI. 36 θαυμάζω τῆς τόλμης: Plat. Theæt. p. 161 B ὃ θαυμάζω τοῦ ἑταίρου σου Πρωταγόρου: Id. Protag. p. 329 C ὃ δ' ἐθαύμασά σου λέγοντος: Demosth. θαυμάζω τῶν εἰωθότων λέγεσθαι: Plat. Crit. p. 43 B ἀλλὰ καὶ σοῦ πάλαι θαυμάζω, αἰσθανόμενος ὡς ἡδέως καθεύδεις. After this analogy we find the transitive verb ὀνειδίζω: Hdt. I. 90 τούτων ὀνειδίσαι. So in Hdt. IV. 86 καὶ τὴν Ἀσίην τῇ Εὐρώπῃ ποιεύντων ἴσην—ποιεύντων seems to depend on a notion of *wonder* or *blame* implied in the preceding sentence. So also adjectives which express or imply *surprise:* Plat. Phæd. p. 58 E εὐδαίμων γάρ μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα. So we must read in Xen. Anab. II. 3, 15 θαυμάσιαι τοῦ κάλλους καὶ μεγέθους. And *interjections* or *exclamations;* as, εὐδαίμων μοίρας! ὦ σχετλία τόλμης! Plat. Euthyd. 303 C Ὦ μακάριοι σφὼ τῆς θαυμαστῆς φύσεως: Aristoph. Av. 61 Ἄπολλον ἀποτρόπαιε τοῦ χασμήματος! Id. Nub. 22 τοῦ δώδεκα μνᾶς Πασία: Eur. Alc. 832 ἀλλά σου! τὸ μὴ φράσαι, where the notion of *wonder* is conveyed by the form of expression. So Plat. Euthyd. 303 A πυππᾶξ Ἡράκλεις, καλοῦ λόγου. So Eur. Med. 1051 ἀλλὰ τῆς ἐμῆς κάκης! τὸ καὶ προέσθαι μαλθάκους λόγους φρενί. See §. 482.

Obs. 1. Here also we find περί; as, ὀνειδίζειν περί τινος.

Obs. 2. There are two ways whereby the quality whence the feeling arises may be joined to the person who is properly the immediate object or patient thereof: 1. by a participle in the genitive; as, θαυμάζω σοῦ λέγοντος: 2. by an explanatory sentence, which gives the cause, either simply or by narrating the circumstances which precede the feeling; as, Æsch. Ag. 1399 θαυμάζομεν σοῦ, γλῶσσαν ὡς θρασύστομος: Ibid. 1200 θαυμάζω δέ σου πόντον πέραν τραφεῖσαν ἀλλόθρουν πόλιν τυχεῖν λέγουσαν ὥσπερ εἰ παρεστάτεις: Id. Alc. 832 σοῦ τὸ μὴ φράσαι: Plat. Hipp. Maj. 27 ἄγαμαι σοῦ ὅτι &c.: Id. Crit. 100 ἀλλὰ καὶ σοῦ πάλαι θαυμάζω αἰσθανόμενος ὡς ἡδέως καθεύδεις: Id. Legg. 190 Ῥαδαμάνθυος—ἄγασθαι διότι &c.: Hdt. V. 92, 6 θαυμάζειν αὐτοῦ, παρ' οἷόν μιν ἄνδρα ἀποπέμψειε.

Obs. 3. The person is not always put in the genitive when the explanatory sentence is used, as Æsch. P. V. 330 ζηλῶ σ' ὀθούνεκ' ἐκτὸς αἰτίας κυρεῖς: nor yet with the acc., Eur. Orest. 1674 ζηλῶ δέ σε θεῶν κατοικήσασαν ὄλβιον δόμον. (*Obs.* 2. 1.)

Obs. 4. It is but seldom that we find a genitive of the person and also of the thing, with verbs of admiration, as in Demosth. p. 296 ἀγάσαιτο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς, both being considered, at different moments of the thought, as the cause of the feeling. Things are generally rather regarded as the objects of the action or feeling than as the causes of it, and therefore are generally in the acc.: Thuc. V. 105 μακαρίσαντες ὑμῶν τὸ ἀπειρόκακον οὐ ζηλοῦμεν τὸ ἄφρον: Xen. Cyr. IV. 2, 28 τῶν δὲ πολεμίων,

[a] Stallb. ad loc.

ἐπεὶ φάος ἐγένετο, οἱ μὲν ἐθαύμαζον τὰ ὁρώμενα, οἱ δὲ ἐγίγνωσκον ἤδη. So ἄγασθαι, ἐπαινεῖν, ψέγειν, μέμφεσθαί τι. Sometimes an accusative of the person alone; as, ἐπαινεῖν, ψέγειν, μέμφεσθαί τινα: ἄγασθαι, ζηλοῦν, θαυμάζειν τινά. So also to wonder at a person, not at any particular quality in him: Od. ζ, 168 ὥς σε, γύναι, ἄγαμαί τε τέθηπά τε: Eur. Ion 263 ὥς σε θαυμάζω γύναι: Xen. M. S. II. 1, 19 πῶς οὐκ οἴεσθαι χρὴ τούτους καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα, καὶ ζῆν εὐφραινουμένους, ἀγαμένους μὲν ἑαυτοὺς, ἐπαινουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων; Id. Œcon. XXI, 10 ἐγὼ μὲν αὐτὸν οὐκ ἂν ἀγαίμην. Double acc.: Xen. Ages. X. 1 ἐγὼ μὲν οὖν τὰ τοιαῦτα ἐπαινῶ Ἀγησίλαον: Soph. Aj. 552 τοῦτο ζηλοῦν σε. (See *Double Acc.*)

§. 496. Verbs which express the notion of *caring for, thinking much of*, or the *contraries*, which necessarily imply an antecedent notion of the cause (person or thing) whence the care arises; as, ἐπιμέλεσθαι or ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, προνοεῖν, προορᾶν, μέλει, μεταμέλει, ἀμελεῖν, ὀλιγωρεῖν, καταφρονεῖν, φείδεσθαι, φυλάττεσθαι, διευλαβεῖσθαι, and the poetic ἐμπάζεσθαι, ὄθεσθαι, ἀλέγειν, ἀλεγίζειν, τημελεῖν, &c.:

Od. ι, 275 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν, οὐδὲ θεῶν μακάρων: Il. α, 181 σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, οὐδ' ὄθομαι κοτέοντος: Od. α, 271 ἐμῶν ἐμπάζεο μύθων: Od. α, 415 οὔτε θεοπροπίης ἐμπάζομαι: Il. α, 393 περιΐσχεο παιδὸς ἑῆος: Hdt. III. 151 ἐπολιόρκεε (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης: Demosth. p. 41, 8 οὐδὲν φροντίζειν ὧν ἔχρην: Plat. Gorg. 512 οὐδὲν ἧττον αὐτοῦ καταφρονεῖς. So παραχρήσασθαι (*to think little of*), τῶν μαχίμων Αἰγυπτίων Hdt. II. 141. (But with acc. Id. I. 108. VIII. 20:) Ibid. I. 120 ἡμῖν τῆς σῆς ἀρχῆς προοπτέον; Id. III. 159 τοῦ σίτου προορᾶν, cf. II. 121: Thuc. IV. 11 φυλάσσεσθαι τῶν νεῶν: Xen. Cyr. I. 2, 2 οἱ Περσῶν νόμοι (ἄρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι.—Μέλει μοί τινος: Id. V. 1, 10 Γωβρύᾳ—πειράσομαι ποιεῖν μήποτε μεταμελῆσαι τῆς πρὸς ἐμὲ ὁδοῦ: Id. Hell. VII. 3, 6 ὑπεριδόντας τῆς πόλεως. In Hdt. I. 24 and Thuc. VIII. 102 ἀνακῶς ἔχειν τινός for ἐπιμελεῖσθαι: Theocr. I. 53 μέλεται δέ οἱ οὔτε τι πήρας, οὔτε φυτῶν: Plat. Legg. p. 843 E διευλαβεῖσθαί τινος: Il. λ, 840 ἀλλ' οὐδ' ὅς περ σεῖο μεθήσω τειρομένοιο. So μεταστρέφειν in which the notion of *caring for* is implied; Eur. Alc. 1224 οὐδὲ ναυκλήρου χερὸς μεταστρέφουσαι (see also §. 507.). So ἐντρέπειν Plat. Crit. 52: οὔτε ἡμῶν τῶν νόμων ἐντρέπει: Soph. Aj. 1117 τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφείην. So ἐπιστρέφεσθαι Id. Phil. 599[a]. So κινδυνεύειν τινός: Demosth. p. 835, 69 εἰ αἴσθοιτο—ὑπὲρ τούτων τῆς ἐπωβελίας τὸν αὑτοῦ υἱὸν ἐμὲ κινδυνεύοντα, where the gen. alone is used, instead of the more usual construction with περί, apparently in consequence of the preceding ὑπέρ, as shortly before we find περὶ ἀτιμίαι κινδυνεύοντας: Demosth. p. 96. §. 27 τῆς πατρίδος κήδεσθαι. Μελετᾶν also, in the sense of *to care for*, has a gen. in Hesiod: Ἔργ. 316 μελετᾷς βίου and 443 ἔργου μελετῶν: but in its usual sense of *to practise*, it always has an acc. So ἐνθυμεῖσθαι in the sense of *take into consideration*; while in the sense of *reflect upon* it has the acc.: Xen. Mem. III. 6, 17 ἐνθυμοῦ δὲ τῶν εἰδότων ὅτι τε λέγουσι, καὶ ὅ τι ποιοῦσι: προσήκει τοῦ συμφέροντος ἐνθυμεῖσθαι (Isocr.). The difference between the gen. and acc. may be illustrated by Thuc. V. 32 ἐνθυμούμενοι τάς τε ἐν μάχαις συμφορὰς, καὶ τοῦ Θεοῦ χρήσαντος.

Obs. 1. Many of these verbs take an accusative of the immediate object

[a] Ellendt ad voc.

rather than a genitive of the antecedent cause; as, Od. ζ, 268 ἔνθα δὲ νηῶν ὅπλα μελαινάων ἀλέγουσιν.—φροντίζειν, *to think on*, Hdt. VII. 8, 16: ἐπιμελεῖσθαι Plat. Legg. p. 752 D: κήδεσθαι Soph. El. 1059: ἀμελεῖν Eur. Ion 439: παραμελεῖν Xen. Cyr. I. 6, 14 παρημεληκότα—τὰ τῶν θεῶν[a]: Plat. Phæd. p. 98 D ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας: καταφρονεῖν Thuc. and Hdt.: φυλάττεσθαι generally.

Obs. 2. Μέλει sometimes in poetry has the thing cared for as the subject in the nominative: Il. κ, 481 μελήσουσιν δ' ἐμοὶ ἵπποι: Od. α, 358 μῦθος δ' ἀνδρεσσι μελήσει πᾶσι, μάλιστα δ' ἐμοί: Od. α, 159 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή: Eur. Hipp. 104 ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει. So μεταμέλει μοί τι Hdt. VI. 63 τῷ Ἀρίστωνι τὸ εἰρημένον μετέμελε. Rarely μέλεσθαι: Od. κ, 505 μήτι τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω: Eur. Phœn. 758 γάμους—σοὶ χρὴ μέλεσθαι: Id. Hipp. 60 Ἄρτεμιν ᾗ μελόμεσθα.

Obs. 3. These verbs are sometimes further defined by the prepositions περί and ὑπέρ. So in Attic prose: ἐπιμελεῖσθαι περί τινος, φροντίζειν περί τινος.

Obs. 4. The attributive genitive: φροντὶς τῶν παίδων—κῆδός τινος: Hdt. I. 4 μηδεμίην ὥρην ἔχειν τινός: Id. III. 155 (τῆς στρατιῆς) οὐδεμίη ἔσται ὥρη ἀπολλυμένης.—ἐπιμέλεια τῶν πολεμικῶν ἔργων: Od. ο, 8 μελεδήματα πατρός. So αἰδώς, πρόνοια, προμήθεια σοῦ: (with περί: Demosth. p. 110, 2 οὐδεμίαν περὶ τῶν μελλόντων πρόνοιαν ἔχουσιν. So Ἐπιμέλεια, φρόντις περί τινος.) So adjectives; as, ἐπιμελής τινος: Soph. Œ. C. 116 ηὐλάβεια τῶν ποιουμένων.

§. 497. Verbs of *pouring libations* or *drinking* in honour of any person; an antecedent conception of the person being that whence the action of the verb arises: Arist. Equit. 106 σπονδὴν λαβὲ δή, καὶ σπεῖσων ἀγαθοῦ Δαίμονος, *in Dæmonis honorem*. So ἐπιχεῖσθαί τινος: Theocr. II. 151 ἀτὰρ τόσον αἰὲν Ἔρωτος ἀκράτω ἐπεχεῖτο, *merum sibi infundi jussit in Amoris honorem:* Id. XIV. 18 ἔδοξ' ἐπιχεῖσθαι ἄκρατον ὥτινος ἤθελ' ἕκαστος: Callimach. Epigr. XXXI. ἔγχει καὶ πάλιν εἰπέ, Διοκλέος: Meleagr. Ep. XCVIII. ἔγχει καὶ πάλιν εἰπέ, πάλιν, πάλιν, Ἡλιοδώρας. So Horace: Od. III. 19, 9 *Da Lunæ propere novæ, Da noctis mediæ, da puer Auguris Murenæ.*

§. 498. Verbs which signify a *desire* or *longing for* take a gen. of that whence the desire arises, it being impossible to desire any thing without an antecedent notion of it; as, ἐπιθυμεῖν, ἐρᾶν, ἔρασθαι, ἐρατίζειν poet., ἱμείρειν, ἱμείρεσθαι, λιλαίεσθαι poet., ἔλδεσθαι poet., ποθεῖν—διψῆν, πεινῆν: so also desiderative verbs in εἴω: Il. ρ, 660 (λέων) κρειῶν ἐρατίζων: Il. ι, 64 πολέμου ἔραται ἐπιδημίου: Od. α, 315 λιλαίεσθαι ὁδοῖο: Il. ψ, 122 ἔλδόμεναι πεδίοιο: Soph. Aj. 50 χεῖρα μαιμῶσαν φόνου: Arist. Pax 497 οἱ κιττῶντες τῆς εἰρήνης: Plat. Rep. p. 403 A ὁ δὲ ὀρθὸς ἔρως πέφυκε κοσμίου τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν: Ibid. p. 438 A οὐθεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν: Id. Symp. p. 181 B οἱ φαῦλοι τῶν ἀνθρώπων—τῶν σωμά-

[a] Bornemann ad loc.

των μᾶλλον ἢ τῶν ψυχῶν—ἐρῶσιν: Ibid. p. 186 B *τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ*: Hdt. V. 20 *χρήσας τουτέων*. So *πεινῇν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαίνου*: Odyss. *υ*, 137 *σίτου πεινέμεναι*: Il. *ξ*, 37 *ὀψείοντες ἀϋτῆς καὶ πολέμοιο*. So in Arist. Lys. 221 *ἐπιτύφεσθαί τινος, aliquid vehementer concupiscere.* Later writers: *κνίζεσθαι, καίεσθαι, ἁλίσκεσθαί τινος*: Theocr. IV. 59 *τήναν τὰν κυάνοφρυν ἐρωτίδα, τᾶς ποκ' ἐκνίσθη*;

Obs. 1. So also the attributive genitive: *ἐπιθυμία, ἔρως, πόθος τῶν καλῶν* Hdt. And also adjectives: Hdt. VII. 6 *νεωτέρων ἔργων ἐπιθυμητής*.

Obs. 2. These verbs sometimes take an equivalent accusative of that whereon the desire, &c. for the time rested. So *ἱμείρειν—ποθεῖν*: i. e. *requesting known requests:* Od. *ι*, 452 *ἦ σύγ' ἄνακτος ὀφθαλμὸν ποθέεις*: Il. *λ*, 161 *ἵπποι—ἡνιόχους ποθέοντες ἀμύμονας*: Od. *α*, 343 *τοίην γὰρ κεφαλὴν ποθέω*: Hdt. III. 36 *ἐπόθησέ τε δὴ ὁ Καμβύσης τὸν Κροῖσον* (*ἐπιζητεῖν*): Plat. Rep. p. 329 A *ὀλοφύρονται—, τὰς ἐν τῇ νεότητι ἡδονὰς ποθοῦντες*.—*ἕλδεσθαι*: Od. *α*, 409 *ἢ ἐὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ'* (*hunc*) *ἱκάνει*; Il. *ε*, 481 *κτήματα πολλά, τά τ' ἕλδεται ὃς κ' ἐπιδευής*: Soph. Œ. T. 50 *ἱμείροντες γνωτά*: or the elliptic acc. *Φιλεῖν, ἀγαπᾶν, στέργειν* always have the accusative; the object being considered not as the cause, but as the object of the feeling; this latter notion being for the time more immediately present to the mind of the speaker. The object in the accusative is represented as dwelt upon by the feelings, in the genitive as awakening it.

II.

§. 499. Verbs which take their object in the accusative or dative, but to which the cause is usually or frequently attached in the genitive.

Verbs of *grudging*, &c. have a genitive of that from the antecedent perception of which the feeling proceeds: *φθονεῖν, μεγαίρειν* (*τινί τινος*, dat. pers., genit. rei): *Φθονεῖν τινι τῆς σοφίας*: Thuc. I. 75 *ἐπιφθόνως διακεῖσθαι ἀρχῆς τοῖς Ἕλλησι*: Æsch. Prom. 626 *οὐ μεγαίρω τοῦδέ σοι δωρήματος*: Eur. Hec. 238 *τοῦ χρόνου γὰρ οὐ φθονῶ*.

Obs. 1. So in the attributive genitive *φθόνος τινός*.

Obs. 2. This causal genitive is still more widely used in the attributive construction, being joined with many substantives, the verbs corresponding to which though properly expressing an intransitive feeling arising from some person or thing, yet are used in a transitive force and take an object in the accusative or dative, the object being considered rather as the patient, than the cause of the action or the feeling expressed by the verb, while the substantive expresses not the action but the state of feeling: *φόβοι πολεμίων, metus ab aliquo* (but *φοβεῖσθαί τινα*): Eur. Or. 432 *τὸ Τροίας μῖσος*: Id. Troad. 372 *ἡδονὰς τέκνων, pleasure in the children:* *φιλία τινός*.

§. 500. Verbs of *requital, revenge,* &c. take a genitive of that whence the desire of requital or revenge arises: *τίσασθαι, τιμωρεῖσθαι* (*τιμωρεῖν* trag.) *τινά τινος* (accus. pers. and gen. rei):

Il. γ, 366 ἦτ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος: Od. γ, 206 τίσασθαι μνηστῆρας ὑπερβασίης: Æsch. Ag. 1263 ἐμῆς ἀγωγῆς ἀντιτίσασθαί φόνον: Eur. Orest. 433 Παλαμήδους σε τιμωρεῖ φόνου.— So τιμωρεῖσθαί τινα φόνου: Hdt. III. 145 τοὺς ἐπικούρους—τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος, *ob hujus terræ incursionem:* Ibid. 47 τίσασθαι τῆς ἁρπαγῆς.

Obs. 1. The accusative δίκην, or dative δίκῃ, is often joined to the genitive; in which case the genitive becomes attributive: τῆς σῆς ἀνοίας—μέτειμι δίκην[a].—(See τίσασθαι, §. 585.)

Obs. 2. Some of these verbs have sometimes a derived sense of "*avenging.*" and then the cause of the action of revenge, &c. is considered as the patient thereof.—See §. 585.

Obs. 3. Attributive genitive; as, Od. α, 40 τίσις Ἀτρείδαο: Il. φ, 28 ποινὴ Πατρόκλοιο: Eur. Or. 435 πατρὸς δὲ δὴ τί σ' ὠφελεῖ τιμωρία.

Obs. 4. Ἀντί is sometimes added to this genitive: Hdt. VI. 135 Πάριοι —βουλόμενοί μιν ἀντὶ τουτέων (*hujus rei caussa*) τιμωρήσασθαι θεοπρόπους πέμπουσι ἐς Δελφούς.

§. 501. Judicial verbs of *prosecution,* and *sentencing;* as, αἰτιᾶσθαι, ἐπαιτιᾶσθαι, διώκειν, ἐπεξιέναι, εἰσάγειν, ὑπάγειν, γράφεσθαι, προσκαλεῖσθαι, ἐγκαλεῖν, ἐπισκήπτεσθαι—φεύγειν—δικάζειν, κρίνειν, κρίνεσθαι —αἱρεῖν and ἁλῶναι. Ἐπαιτιᾶσθαί τινα φόνου:

Hdt. VI. 104 (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ.— Ἐπεξιέναι τινὶ φόνου: Plat. Euth. 4 D ἐπεξέρχομαι τῷ πατρὶ φόνου.—Γράφεσθαί τινα παρανόμων.—Φεύγειν κλοπῆς, φόνου, ἀσεβείας.—Κρίνεσθαι ἀσεβείας: Xen. Cyr. I. 2, 7 δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας: Id. M. S. I. 2, 49 κατὰ νόμον (ἔξεστι) παρανοίας ἑλόντι καὶ τὸν πατέρα δῆσαι: Demosth. p. 846. extr. ἐπισκήψεσθαί τινι τῶν ψευδομαρτυριῶν: cf. Ibid. p. 857, 41. 843, 13. Ibid. p. 861, 58 φεύγειν ψευδομαρτυριῶν ὑπό τινος. Ἁλῶναι κλοπῆς. So Arist. Rhet. I. 15, 17 οὐχ ἁλίσκεται ψευδομαρτυριῶν. So ἔνοχος δειλίας, like *reus alicujus rei;* but in G. T. Matt. v. 21 ἔνοχος τῇ κρίσει.

Obs. 1. The fine or punishment is also in the genitive, the fine being considered as the equivalent of the offence; the statement of the punishment being viewed as the antecedent characteristic of the trial or sentence, &c.: Hdt. VI. 36 ὑπάγειν θανάτου: Xen. Hell. II. 3, 12. Plat. Rep. p. 558 A ἀνθρώπων καταψηφισθεντῶν (*damnatorum*) θανάτου ἢ φυγῆς.—θανάτου κρίνειν, κρίνεσθαι—διώκειν θανάτου.

Obs. 2. Sometimes περί or ἕνεκα is added: Xen. Hell. VII. 3, 6 διώκειν τινὰ περὶ φόνου: Demosth. p. 53, 47 τῶν στρατηγῶν ἕκαστος δὶς καὶ τρὶς κρίνεται παρ' ὑμῖν περὶ θανάτου.—ἕνεκα: Hdt. VI. 136 Ξάνθιππος—Μιλτιάδεα ἐδίωκε τῆς Ἀθηναίων ἀπάτης εἵνεκεν.—γράφεσθαί τινά τινος ἕνεκα Plat.: frequently also a substantive; as, φεύγειν ἐπ' αἰτίᾳ φόνου Demosth.—γράφεσθαί τινα γραφὴν φόνου, or δίκην φόνου.

Relative Genitive.

§. 502. When two things or notions are so connected with each other, that the one is a necessary condition of the existence or con-

[a] Elm. Heracl. 852. Med. 256.

ception of the other, so that the notion of the one is formed from an antecedent knowledge and consideration of the other, or is conceived as depending on and arising from it, the verb takes a genitive of the notion which is thus antecedent to it, and is said to govern a genitive:

1. Every notion of *greater* or *less, superiority, inferiority,* arises from the antecedent consideration of that object to which it is superior, or greater or less; hence,

2. All *comparatives* take a genitive of that object from a comparison with which, the notion of greater or less (in whatever it may consist) arises; as, ὁ υἱὸς μείζων ἐστι τοῦ πατρός: Eur. Med. 965 χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς: Ibid. 86 πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ: Plat. Symp. p. 188 D ὁμιλεῖν καὶ φίλους εἶναι καὶ τοῖς κρείττοσιν ἡμῶν θεοῖς.

3. *Positive adjectives* also, which imply a comparative notion, as the numeral multiples in *άσιος*; as, διπλάσιος, τριπλάσιος, πολλαπλάσιος: so also the numerals in πλοῦς, as διπλοῦς, τριπλοῦς &c.; and δεύτερος, &c. ὕστερος; περισσός, δὶς τόσος &c.; as,

Il. ψ, 248 οἵ κεν ἐμεῖο δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε: Hdt. VII. 48 τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου: Id. VIII. 137 διπλήσιος ἐγένετο αὐτὸς ἑωϋτοῦ, *twice as great as before,* marking increase in degree; Arist. Equit. 285 τριπλάσιον κεκράξομαί σου: cf. Hdt. VI. 133. Ibid. 120 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς (*prœlio*) ἱμείροντο ὅμως θεήσασθαι τοὺς Μήδους: Id. I. 23 οὐδενὸς δεύτερος, as Plat. Tim. p. 20 A οὐδενὸς ὕστερος: Xen. Cyr. VIII. 2, 21 τῇδέ γε μέντοι διαφέρειν μοι δοκῶ τῶν πλείστων, ὅτι οἱ μὲν, ἐπειδὰν τῶν ἀρκούντων περιττὰ κτήσωνται, τὰ μὲν αὐτῶν κατορύττουσι, τὰ δὲ κατασήπουσιν—ἐγὼ δὲ ὑπηρετῶ μὲν τοῖς θεοῖς καὶ ὀρέγομαι ἀεὶ πλειόνων· ἐπειδὰν δὲ κτήσωμαι, ἃ ἂν ἴδω περιττὰ ὄντα τῶν ἐμοὶ ἀρκούντων, τούτοις τὰς ἐνδείας τῶν φίλων ἐξακοῦμαι. So ἡμιόλιος: Hdt. V. 88 τὰς περόνας ἡμιολίας ποιεέσθαι τοῦ τότε κατεστεῶτος μέτρου: Anab. I. 3, 21 μισθὸν ὁ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν, οὗ πρότερον ἔφερον.—δὶς τόσος Eur. Heracl. 293: δὶς τόσως Id. El. 1092. So also the superlative, when it expresses a very high degree of superiority arising from a comparison: Od. λ, 481 σεῖο δ' Ἀχιλλεῦ, οὔτις ἀνὴρ προπάροιθε μακάρτατος οὔδ' ἀρ' ὀπίσσω: Eur. Iph. Aul. 1594 ταύτην μάλιστα τῆς κόρης ἀσπάζεται: St. John i. 15 πρῶτος μοῦ γέγονεν, and xv. 18 ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. So probably St. Luke ii. 2 πρώτη Κυρηνίου κ. τ. λ.

4. So notions of *preference:* Eur. Med. 1340 ὧν πρόσθεν ἠξίουν ἐγὼ γῆμαί σε.

Obs. In the *Comparatio Compendiaria* (see §. 781. *d.*) the person to which the comparative is applied, instead of the proper object thereof, is in the genitive, as Soph Antig. 75 πλείων χρόνος ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.

§. 503. Expressions of *difference;* as this notion arises from an antecedent conception and contemplation of that from which any

thing differs; as, διαφέρειν (*to differ from*), διάφορος, ἄλλος, ἀλλοῖος, ἀλλότριος, ἀλλόκοτος, ἕτερος,—ἐναντίος, ἔμπαλιν, *e contrario:*

Plat. Prot. 329 D οὐδὲν διαφέρει τὰ ἕτερα τῶν ἑτέρων: Id. Phil. 69 D ἐπιστήμη ἐπιστήμης διάφορος: Xen. Mem. Socr. I. 2, 37 ἄλλα τῶν δικαίων: Soph. Phil. 1191 τί ῥέξοντες ἀλλοκότῳ γνώμᾳ τῶν πάρος: Hdt. IV. 126 ἐξόν τοι τῶνδε τὰ ἕτερα ποιεῖν: Plat. Men. 87 ἀλλοῖον τῆς ἐπιστήμης: Id. Crat. 402 B ἀλλοτριώτερον Ἡρακλείτου: Id. Charm. 166 A ἑτέρου ὄντος τοῦ περίττου—τῆς λογιστικῆς: Thuc. I. 28 φίλους ἑτέρους τῶν νῦν ὄντων: Plat. Euth. 5 D τὸ ἀνόσιον ὁσίου παντὸς ἐναντίον: Demosth. 289, 14 οὐδὲν ἀλλότριον ποιῶν οὔτε τῆς ἑαυτοῦ πατρίδος οὔτε τοῦ τρόπου.

Obs. 1. Sometimes πρό and ἀντί with the genitive, or παρά and πρός with the accusative, are used instead of the comparative genitive, even after ἄλλος.—(See these Prepositions.)

Obs. 2. Ἤ also is used instead of the genitive after comparative notions; as, ὁ πατὴρ μείζων ἢ ὁ υἱός: Hdt. VI. 57 διπλήσια νέμονται ἑκατέρῳ τὰ πάντα ἢ τοῖσι ἄλλοισι: so Attic prose: Plat. Rep. 130 C οἱ δὲ κτησάμενοι (sc. χρήματα) διπλῆ ἢ οἱ ἄλλοι ἀσπάζονται αὐτά: Hdt. IV. 30 πολλαπλήσιά ἐστι τοῦ θέρεος ἤπερ τοῦ χειμῶνος: Plat. Rep. 534 A.—ὕστερος ἤ Demosth. c. Timoth. 1193.—ἡμιόλιος, ἥμισυς ἤ: Xen. Hell. V. 3, 21 τὸν ἥμισυν σῖτον, ἢ πρόσθεν. — ἐναντίον: Plat. Phædr. 275 A τοὐναντίον εἴπες ἢ δύναται: Demosth. 98, 33 τοὐναντίον ἢ νῦν.—So the adverb ἔμπαλιν: Hdt. IX. 56 Ἀθηναῖοι ᾖσαν τὰ ἔμπαλιν ἢ Λακεδαιμόνιοι: Id. I. 207 ἐγὼ γνώμην ἔχω—τὰ ἔμπαλιν ἢ οὗτοι: Xen. Anab. III. 5, 13 ἐπανεχώρουν εἰς τοὔμπαλιν ἢ πρὸς Βαβυλῶνα.—διαφέρειν ἤ seldom: Plat. Phædr. 228 D διαφέρει τὰ τοῦ ἐρῶντος ἢ τὰ τοῦ μή. So ἄλλος ἤ: ἀλλοῖος ἤ Od. τ. 265—267.

§. 504. Verbs of *superiority—getting the better of—being prominent or eminent*, which arise from a comparison, and therefore imply an antecedent notion of some object or standard with which the comparison is made: προέχειν, ὑπερφέρειν, προφέρειν, ὑπερβάλλειν, ὑπερέχειν[a], περιγίγνεσθαι, περιεῖναι—πρωτεύειν, poet.: ἀριστεύειν, κρατιστεύειν, καλλιστεύειν (also prose), ὑπατεύειν, πρεσβεύειν poet. and prose, διαφέρειν (*to surpass*):

Plat. Euth. 4 D οὐδὲ ἂν διαφέροι τῶν πολλῶν: Eur. Med. 1092 προφέρειν ἐς εὐτυχίαν τῶν γειναμένων: Hdt. VIII. 138 ὁδμῇ ὑπερφέροντα τῶν ἄλλων: Thuc. I. 81 τοῖς ὅπλοις αὐτῶν ὑπερφέρομεν: Æsch. Prom. 923 βροντῆς ὑπερβάλλοντα: Soph. Phil. 137 τέχνα γὰρ τέχνας ἑτέρας προύχει: Il. ζ, 460 ὃς ἀριστεύεσκε μάχεσθαι Τρώων: Soph. Aj. 1389 Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατήρ: Hdt. VI. 61 καλλιστεύσει (τὸ παιδίον) πασέων τῶν ἐν Σπάρτῃ γυναικῶν: (Cf. Eur. Hipp. 1009:) Od. σ, 247 περίεσσι γυναικῶν εἶδός τε μέγεθός τε: Thuc. VII. 21 αὐτῶν ἐκπλαγέντων περιεσομένους: Xen. Cyr. III. 1, 19 τάχει—περιεγένου αὐτοῦ: Plat. Gorg. 475 B σκεψώμεθα, ἆρα λύπῃ ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες ἢ οἱ ἀδικούμενοι: Id. Legg. 752 E πρεσβεύειν τῶν πολλῶν πόλεων: Id. Apol. 31 B ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων[b]: Demosth. 24, 23 στρατευόμενος καὶ πονῶν—ἡμῶν μελλόντων καὶ ψηφιζομένων καὶ πυνθανομένων περιγίγνεται: Ibid. θαυμαστὸν, εἰ μηδὲν ποιοῦντες ἡμεῖς—τοῦ πάντα ποιοῦντος, ἃ δεῖ, περιῆμεν: Thuc. V. 97 ἄλλως τε καὶ νησιῶται ναυτοκρατόρων εἰ μὴ περιγένοισθε. So περιγίγνεσθαι in

[a] Elm. Œ. T. 381. [b] Stallb. ad loc.

the sense of *surviving:* Thuc. VI. 8 περιγίγνεσθαι τοῦ πολέμου. So ἐγκρατής, &c., Xen. Cyr. IV. 1, 14 ἡδονῆς ἐγκρατῆ εἶναι.

Obs. 1. The particular point wherein one thing surpasses another is, generally in prose writers, in the instrumental or modal dative; as, Hdt. I. 1 τὸ δὲ Ἄργος προεῖχε ἅπασι τῶν ἐν τῇ Ἑλλάδι but is sometimes expressed by a preposition; as, ἕν τινι, εἴς τι, κατά τι, ἐπί τινι. In poetry it also stands in the accusative or infinitive, used as accusative, as being that wherein the excellence &c. consists.

Obs. 2. The verbs ἔχειν, φέρειν, βάλλειν, in the above compounds, are neuter (§. 360.). The compound verb assumes sometimes a transitive force, and then the effect or operation of the transitive verb on the thing or person surpassed is considered, rather than the cause of the neuter notion of a state. So ὑπερβάλλειν generally; προέχειν, ὑπερέχειν frequently: Eur. Hipp. 1365: ὑπερφύντος Hdt. VI. 127. (See *Compound Verbs,* §. 641.)

§. 505. Verbs of *being superior to—being lords over, masters of —governing;* these being relative notions, and arising from an antecedent conception of their correlatives, which stand in the genitive: κυριεύειν, κοιρανεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, στρατηλατεῖν, ἐπιτροπεύειν, ἀνάσσειν, αἰσυμνᾶν, θεμιστεύειν poet., βασιλεύειν, ἐπιτάττειν (seldom)—ἄρχειν, ἀρχεύειν (poet.), ἐπιστατεῖν, σημαίνειν, κραίνειν (poet.), ἡγεμονεύειν, ἡγεῖσθαι, χορηγεῖν,—κρατεῖν: as,

Il. α, 38 Τενέδοιο ἶφι ἀνάσσεις: Il. ξ, 84 σημαίνειν στρατοῦ: Od. ι, 114 θεμιστεύει δὲ ἕκαστος (τῶν Κυκλώπων παῖδων ἠδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν: Soph. Aj. 1050 κραίνει στρατοῦ: Eur. Med. 19 γήμας Κρέοντος παῖδ', ὃς αἰσυμνᾷ χθονός: Hdt. VII. 7 Ἀχαιμένεα—ἐπιτροπεύοντα Αἰγύπτου—ἐφόνευσε Ἰνάρως: Ibid. 97 τοῦ δὲ ναυτικοῦ ἐστρατήγεον οἵδε.—Ibid. 99 ἡγεμόνευε δὲ Ἁλικαρνησσέων: Id. III. 15 ἐπιτροπεύειν Αἰγύπτου: cf. 82. Ibid. 142 αὔτε γάρ μοι Πολυκράτης ἤρεσκε δεσπόζων ἀνδρῶν ὁμοίων ἑωυτῷ: Xen. Hell. III. 1, 10 ἐσατράπευε αὐτῷ τῆς χώρας: Æsch. Pers. 7 χώρας ἐφορεύειν: Thuc. I. 69 ὁ λόγος τοῦ ἔργου ἐκράτει, *fama superabat rem ipsam*: Xen. Cyr. I. 1, 2 ἄρχοντες μέν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἱπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπιστατῶσι ζώων, εἰκότως ἂν ἄρχοντες τούτων νομίζοιντο: Plat. Theæt. 179 D χορηγεῖν τοῦ λόγου: Demosth. 26, 30 εἰ δὲ τοῖς μὲν ὥσπερ ἐκ τυραννίδος ὑμῶν ἐπιτάττειν ἀποδώσετε κ. τ. λ. So πλεονεκτεῖν, *to be superior to*—in a metaphorical sense, *to endure:* Xen. Ag. V. 3 πλεονεκτῶν—τοῦ ἡλίου.

Obs. 1. So the attributive genitive; as, Eur. Hec. 883 καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος. So St. Matt. xi. 1 ἐξουσίαν πνευμάτων.

Obs. 2. Κρατεῖν, *to be superior to,* or *to get the upper hand of,* or *to govern,* from the relative notion κράτος, *power,* has a genitive—*to conquer,* from the positive notion κράτος, *strength,* it has an accusative; rarely a local dative, as νεκύεσσιν Od. λ, 485: ἀνδράσι καὶ θεοῖσι Od. π, 265.

Obs. 3. Many of these verbs of governing take a dative; this is either the dativus commodi, *for the benefit of,* or the local dative, to which the local prepositions ἐν and μετά are sometimes added: *a.* στρατηγεῖν (dat. commodi, seldom): Hdt. VI. 72 ἐστρατήγησε Λακεδαιμονίοισι ἐς Θεσσαλίην, So στρατηλατεῖν τινι.—*b.* ἀνάσσειν (dat. loci); in Homer the dative is more usual than the gen.: Od. α, 181 Ταφίοισι φιληρέτμοισιν ἀνάσσω: Il. μ, 242

(Ζεὺς) δε πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει: Il. α, 288 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν. So in the sense of "*to be the master*," in Od. α, 117 κτήμασιν οἷσιν ἀνάσσοι: cf. δ, 309. So Od. α, 402 δώμασιν ἀνάσσειν. Also with dative and genitive: Il. υ, 180 ἐλπόμενον Τρώεσσιν ἀνάξειν ἱπποδάμοισιν τιμῆς τῆς Πριάμου, *among the Trojans.* With a preposition: μετ' ἀθανάτοισιν, μετ' Ἀργείοισιν ἀνάσσειν, as ἐν Θήβῃ ἀνάσσειν. *c.* βασιλεύειν. In Homer, dat. loci; but also, Il. λ, 285, genitive, which construction generally prevailed: βασιλεύειν ἐν Ἰθάκῃ, κατὰ δῆμον in Homer. *d.* ἄρχειν, generally genitive (in prose always); sometimes dative even in Homer: as, Il. ξ, 133 ἦρχε δ' ἄρα σφιν ἄναξ ἀνδρῶν Ἀγαμέμνων: Il. π, 552 ἦρχε δ' ἄρα σφιν Ἕκτωρ: Od. ξ, 230 ἀνδράσιν ἦρξα: Æsch. Prom. V. 940. δαρὸν γὰρ οὐκ ἄρξει θεοῖς: with ἐν Il. ν, 690. So in Homer: ἀρχεύειν τινί, but later, τινός. *e.* ἐπιστατεῖν but seldom, and in prose never, the genitive. *f.* σημαίνειν generally with dative: Il. κ, 58 σημαίνειν φυλάκεσσι, (transmission.) *g.* θεμιστεύειν τινί Od. λ, 569. *h.* κραίνειν is not found with dative till late Epic writers. *i.* ἡγεμονεύειν and ἡγεῖσθαι in the sense of, *to precede, shew the way,* have the dative; *to rule, or lead,* gen.; ἡγεμονεύειν, has usually the dative, in Homer only; as, Il. β, 816.—ἡγεῖσθαι in Homer has both genitive and dative; but in other writers, especially in prose, the genitive. We find also, Od. ψ, 134 ἡγεῖσθαί τινι ὀρχηθμοῦ, *to lead off the dance* (dat. commodi): so χορηγεῖν τινι (dat. commodi); ἡγεῖσθαι and ἐξηγεῖσθαι Thuc., with accusative in the sense of, *to manage,* as III. 93. So also κραίνειν has the accusative: Soph. Trach. 126 ὁ πάντα κραίνων βασιλεύς. So δεσπόζειν: Eur. H. F. 28 Λύκος τὴν ἑπτάπυργον τήνδε δεσπόζων πόλιν.

§. 506. Verbs which express *inferiority, submission, posteriority,* as these equally imply an antecedent standard: ἡττᾶσθαι, μειοῦσθαι, νικᾶσθαι poet., ὑστερεῖν, ὑστερίζειν, ὕστερον εἶναι, κρατεῖσθαι, ἐλαττοῦσθαι, μειονεκτεῖν, *to come short;* as,

Ἡττᾶσθαι τῶν ἐπιθυμιῶν: Pind. Nem. IX. 2 ἔνθ' ἀναπεπταμέναι ξείνων νενίκανται θύραι, *ab hospitibus victæ patent*[a]: Eur. Med. 315 ἠδικημένοι στεγησόμεσθα, κρεισσόνων νικώμενοι[b]: Æsch. Choeph. 1052 μὴ φόβου νικῶ πολύ. So often in Eur.; as, Iph. A. 1357. Cycl. 454. Id. Heracl. 233 τὴν εὐγένειαν τῆς τύχης νικωμένην: Xen. M. S. I. 3, 3 θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων: Id. Hier. IV. 1 μεγάλου ἀγαθοῦ μειονεκτεῖ.—ὑστερίζειν τῶν καιρῶν, τῶν ἔργων Demosth. 50, 35. 51, 39. 93, 12. Id. 120, 36 οὔτε ναυμαχίας οὔτε πεζῆς μάχης οὐδεμιᾶς ἡττᾶτο (like ἑττᾶσθαι ἐπιθυμιῶν[c]). So ἀκρατής, Xen. Cyr. V. 1, 14 τῶν ἐπιθυμιῶν ἀκρατῆ.

Obs. Νικᾶσθαι is also joined with a dative, which represents the instrument whereby the defeat is produced: Eur. Hipp. 468 ξυμφορᾷ νικώμενοι[d]: and ἡττᾶσθαι is joined with ὑπό, frequently in Plato and the other Attic prose writers, which represents the genitive rather as the agent of the inferiority or subjection.

§. 507. Words expressing *relationship—connection—equality—contraposition—community in,* and the contraries, all which notions may arise from a previous notion of the person or thing towards

[a] Dissen ad loc. [b] Pflugk ad loc. [c] Bremi ad loc. [d] Monk ad loc.

which these relations exist: κοινός, ἴσος, ἰσόμοιρος poet., ἀντίπαλος, ἀντίφθογγος Pind., ἐφέστιος (Æsch. Eum. 577.), ἐπώνυμος, ἥλιξ, ἰσόρροπος,—ὅμοιος and the poetic ὁμώνυμος, ὁμέστιος, ὁμόστολος—(προσφερής Eur. H. F. 132.)—συνεργός, σύντροφος, συμφυής, συνήθης, συγγενής, σύμψηφος, ξύμφωνος, ξύμφυτος, and the Poetic σύμφορος, σύννομος—also ἀδελφός, ἐχθρός (Plato),—the Poetic, ἔννομος, ἔνθεος, ἔντροφος, κληρονομεῖν; as,

Hdt. III. 37 ἔστι δὲ ταῦτα ὁμοῖα τοῦ Ἡφαίστου: Plat. Menex. 241 C ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων (as *communis alicujus rei*): Theocr. II. 88 καί μευ χρὼς μὲν ὁμοῖος ἐγίνετο πολλάκι θάψω: Demosth. 690, 14 κληρονομοῦσι τῆς ὑμετέρης δόξης: Soph. Ant. 192 ἀδελφὰ τῶνδε: Plat. Phæd. 108 B. Æsch. Choeph. 611 ἥλικα παιδός.

Obs. 1. Ἴσος, ὁμοῖος, κοινός generally take the dative; ἀδελφός generally the genitive.

§. 508. So adjectives and adverbs, expressing *connection*, or *dependence;* as, ἐπιχώριος, φίλος, διάδοχος (frequently with dative), δοῦλος (generally dative), ἀκόλουθος, ἑξῆς, ἐφεξῆς:

Plat. Symp. 189 B ἡμετέρας Μούσης ἐπιχώριον: Id. Rep. 604 D δειλίας φίλον: Soph. Phil. 867 ὕπνου φέγγος διάδοχον: Arist. Ach. 438 τἀκόλουθα τῶν ῥακῶν—τούτων ἑξῆς: Plat. Tim. 55 τῆς ἀμβλυτάτης—ἐφεξῆς γεγονυῖαν: Soph. Ant. 479 δοῦλος τῶν πέλας.

§. 509. Verbs of *aiming at a mark*, real or imaginary; as the apprehension of the object to be aimed at is necessarily antecedent to the notion of aiming at it, aiming imples an antecedent conception of the mark; as, τοξεύειν, ἀκοντίζειν, στοχάζεσθαι (βάλλειν, ἱέναι, τιτύσκεσθαι [like τυγχάνειν τινός] poet.); as,

Il. ρ, 304 Ἕκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ: Ib. 517 καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα: Ib. 525 Ἕκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ: Ib. 608 ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδαο, δίφρῳ ἐφεσταότος: Il. ν, 159 Μηριόνης αὐτοῖο τιτύσκετο δουρὶ φαεινῷ: Il. δ, 100 δίστευσον Μενελάου κυδαλίμοιο: Il. θ, 118 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός: Il. ψ, 855 ἧς ἄρ' ἀνώγει τοξεύειν: Soph. Ant. 1234 τοξεύετ' ἀνδρὸς τοῦδε: Id. Aj. 154 τῶν γὰρ μεγάλων ψυχῶν ἱεὶς οὐκ ἂν ἁμάρτοι; Arist. Eq. 762 προσικέσθαι σου: Plat. Gorg. 465 A τοῦ ἡδέος στοχάζεται: Il. ξ, 68 ἐνάρων ἐπιβαλλόμενος. So metaphorically, Æsch. P. V. 928 ταῦτ' ἐπιγλωσσῷ Διός.

Obs. Τοξεύειν sometimes is used with κατὰ, to define more exactly the nature of the objective relation, and τοξεύειν and βάλλειν have a twofold sense, *to cast at*, and to (*cast at* and) *hit*, in which latter sense they take an accus. of the patient of the transitive action: so ἔβαλεν αὐτοῦ, *he cast at him;* ἔβαλεν αὐτόν, *he* (*cast at and*) *hit him.*

§. 510. Verbs which properly signify a rapid motion after some object, and which are thence applied to the mental striving after an object: ἐπείγεσθαι, ὁρμᾶν (intransitive), and ὁρμᾶσθαι, ἐπιβάλλεσθαι,

ἐπαΐσσειν, ἐσσύμενος Epic; ἐφίεσθαι, ἐπιστρέφεσθαι (στρέφεσθαι and μεταστρέφεσθαι poet.), ἐντρέπεσθαι, ἐπιβατεύειν;

Il. τ, 142 ἐπειγόμενός περ Ἄρηος: Od. α, 309 ἐπειγόμενός περ ὁδοῖο: Id. δ, 335 Τρώων ὁρμᾶν (intransitive): Il. ξ, 488 ὡρμήθη δ' Ἀκάμαντος: Hdt. IV. 135 ἰέσαν τῆς φώνης: Il. ζ, 68 ὦ φίλοι,—μήτις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν μιμνέτω: Xen. Cyr. I. 2, 3 πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι.

Obs. Ἐφίεσθαι, *to desire*, is sometimes used with an accusative, but very rarely.

§. 511. Verbs of *feeling, catching, reaching* after an object or aim; as, ἐπιμαίεσθαι (*to feel*), μέμαα poet.[a], ὀρέγεσθαι (*to stretch after*), as ἐπιμαίεσθαι σκοπέλου, δώρων, νόστου[b]: Il. ζ, 466 ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ: Il. π, 322 τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη ὀρεξάμενος—So metaphorically: ὀρέγεσθαι τῶν καλῶν ἔργων.

Obs. Ἐπιμαίεσθαι with accusative: Od. λ, 531 ξίφεος ἐπεμαίετο κώπην (*he clasped*): Hymn. Merc. 108 ἐπεμαίετο τέχνην (*to seek after*).

§. 512. 1. And after this analogy, those verbs or adjectives of *obtaining* or *reaching any thing*, which may imply the notion of *aiming at* or *reaching after it;* as, λαγχάνειν (seldom), τυγχάνειν, (συντυγχάνειν and ἐντυγχάνειν often in Soph.), κυρεῖν, ἐπήβολος, &c.:

Il. ω, 76 ὥς κεν Ἀχιλλεὺς δώρων ἐκ Πριάμοιο λάχῃ, ἀπό θ' Ἕκτορα λύσῃ: Il. ε, 587 τύχε γάρ ῥ' ἀμάθοιο βαθείης: Il. π, 609 ἔλπετο γὰρ τεύξεσθαι—προβιβῶντος: Æsch. Choeph. 932 πολλῶν αἱμάτων ἐπήκρισε: Ibid. 1033 πημάτων προσίξεται: Isocr. p. 22 B C ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν.—Τυγχάνειν, λαγχάνειν χρημάτων, εὐτυχίας—τυχεῖν τελευτῆς, ὀνόματος &c.: Æsch. Prom. Vinct. 270 τυχόντ' ἐρήμου: Ibid. 649. Eur. Hec. 359. 374. Hdt. IV. 140 τῆς γεφύρης λελυμένης ἐντυχόντες.

Obs. 1. Λαγχάνειν and τυγχάνειν[c] generally have the accusative, in the sense of *to find, meet with, gain, some one* or *some thing*—the attention being fixed rather on the thing found, than on what the verbal notion may imply as its antecedent. So κυρεῖν in this sense in the tragedians; as, Eur. Hec. 698 ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

2. So the adverbs: εὐθύ, ἰθύ(ς), *straight for any mark*, μέχρι(ς) Homer, ἄχρι(ς), *up to*. These notions have no meaning unless their object has been previously conceived in the mind:

Arist. Eq. 254 ἔφευγε εὐθὺ τῶν Κυρηβίων, *straight for:* Il. μ, 254 (θύελλα) ἰθὺς νηῶν κονίην φέρεν: Il. π, 584 ἰθὺς Λυκίων—ἔσσυο: Il. ρ, 233 οἱ δ' ἰθὺς Δαναῶν—ἔβησαν: Hdt. VI. 95 ἔχον (*dirigebant*) τὰς νέας ἰθὺ τοῦ Ἑλλησπόντου καὶ τῆς Θρῃκίης: Thuc. VIII. 88 εὐθὺ τῆς Φασήλιδος τὸν πλοῦν ἐποιοῦντο. So πάλιν, *back towards:* ἡ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἧς.

Obs. 2. Hence the genitive after ἐπὶ in the sense of *towards*.

Obs. 3. In the attributive construction, we find the object or aim of the substantive in the genitive; as, ὁδός, κέλευθος, νόστος τινός: Od. ε, 345 ἐπιμαίεο νόστου γαίης Φαιήκων: Eur. Iph. Taur. 1066 γῆς πατρῴας νόστος.

[a] Vide Passow Lex. [b] Ibid. [c] Herm. Vig. p. 762.

§. 513. Verbs of *meeting with,* or *approaching;* the notion of *striving* or *reaching* after something, as an aim, being implied therein: ἀντᾶν, ὑπαντᾶν, ἀπαντᾶν, ἀντιᾶν, ἀντιβολῆσαι—πελάζειν (neuter), πελάζεσθαι, πλησιάζειν, ἐμπελάζεσθαι, ἐγγίζειν, ἀνύειν, κατανύειν &c.:

Il. π, 423 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὄφρα δαείω. So Homer, ἀντᾶν μάχης, ὀπωπῆς, δαίτης, *to meet with, to hit upon:* ἀντιᾶν πολεμοῖο, πόνοιο, μάχης, ἔργων, ἀέθλων, hence, *to partake of, enjoy:* Il. α, 66 αἴ κεν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι. So ἀντιᾶν ἱρῶν, ἑκατόμβης: Od. π, 254 πάντων ἀντήσομεν ἔνδον ἐόντων, *we shall meet with all within*[a]: Id. δ, 342 ἀντιβολῆσαι μάχης; so τάφου, ἐδητύος Homer: γάμου Hesiod: ὑπαντᾶν Soph. Phil. 719: Id. Aj. 709 πελάσαι νεῶν: Soph. Œ. C. 1755 τίνος, ὦ παῖδες, χρείας ἀνύσαι: Id. Electr. 1451 φίλης γὰρ προξένου κατήνυσαν: Eur. Hipp. 364 πρὶν σᾶν κατανύσαι φρενῶν: Id. Phil. 1327 Χρύσης πελασθεὶς φύλακος: Xen. Cyr. III. 2, 4 μᾶλλον ἐπλησίαζον οἱ ἀμφὶ τὸν Κῦρον τῶν ἄκρων.

Obs. When these verbs have not the notion of *striving after any thing,* but the simple one of *meeting, drawing nigh to,* they take the dative (see §. 592. I.); so always ὑπαντᾶν, ὑπαντιάζειν in Attic writers: ἀντιᾶν τι Epic: ἀντιάζειν and ὑπαντιάζειν τινὰ, *to lay hold on,* Hdt., ἀπαντᾶν, *to find:* Il. α, 31 ἐμὸν λέχος ἀντιόωσα: Plat. Phil. p. 42 C ἀπαντᾶν ἡδονὰς καὶ λύπας.

§. 514. Words expressing the notion of *failing in, missing, being deceived in,* which imply an antecedent notion of an object aimed at, or an opinion entertained: ἁμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, more rarely ψεύδειν, διαψεύδεσθαι:

Il. ψ, 857 ὄρνιθος ἁμαρτών: Hdt. III. 81 γνώμης ἀρίστης ἡμάρτηκε. Ψεύδεσθαι, σφάλλεσθαι ἐλπίδος, δόξης, τύχης: Thuc. IV. 108 ἐψευσμένοις τῆς Ἀθηναίων δυνάμεως: Æsch. Eum. 717 ἦ καὶ πάτηρ τὶ σφάλλεται βουλευμάτων: Eur. Med. 1010 δόξης ἐσφάλην.

Obs. Ψεύδεσθαι in the sense of to *speak falsely,* naturally (see §. 566. II.) has an accus., Hdt. VI. 32.

§. 515. So all verbs of *remembering* and *forgetting* take a genitive: these notions arising from and implying an antecedent notion of the thing remembered or forgotten; as, μιμνήσκειν, μιμνήσκεσθαι, μνημονεύειν, μνᾶσθαι—λανθάνεσθαι, ἐπιλανθάνεσθαι, λήθειν poet., ληθάνειν Epic, *to make to forget:*

Od. α, 29 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο: Ibid. 321 ὑπέμνησέν τε ἑ πατρός: Il. π, 357 οἱ δὲ φόβοιο δυσκελάδου μνήσαντο, λάθοντό τε θούριδος ἀλκῆς: Eur. Hec. 279 ἐπιλήθομαι κακῶν: Xen. Cyr. VIII. 3, 8 τοῦ μὲν φθόνου ἐπελέληστο: Od. η, 221 ἐκ δέ με πάντων ληθάνει, ὅσσ' ἔπαθον: Plat. Symp. p. 180 C λόγων οὐ πάνυ διεμνημόνευεν. So attributive genitive: μνήμη τῶν κακῶν.

Obs. Μνημονεύειν, *commemorare, to speak of, mention,* generally has an accusative, especially when the object is a thing; a living person being sometimes considered as the source of the remembrance which is implied in the notion of commemorating; while a thing is regarded rather as the

[a] Vide Passow Lex.

patient of the verb, the thing spoken of or commemorated. So also the other verbs take an accusative in the sense of *to keep in the memory, to mention* or *repeat from memory;* as, Il. ζ, 222 Τυδέα δ' οὐ μέμνημαι: Hesiod. Theog. 503 οἵ οἱ ἀπεμνήσαντο χάριν εὐεργεσιάων: Hdt. VI. 21 ἀναμνήσαντα οἰκήϊα κακά: Ibid. 86, 2 οὔτε μέμνημαι τὸ πρῆγμα: Ibid. 136 (τοῦ Μιλτιάδου) ὑπεραπολογέοντο οἱ φίλοι τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ ἐπιμεμνημένοι καὶ τὴν Λήμνου αἵρεσιν (genitive and accusative): Id. VII. 18 μεμνημένος μὲν τὸν ἐπὶ Μασσαγέτας Κύρου στόλον: Id. VI. 19 τοὺς (χρησμοὺς) τότε μνησθήσομαι, *I will mention:* Arist. Ran. 662 ἴαμβον Ἱππώνακτος ἀνεμιμνησκόμην: Xen. Cyr. VI. 1, 24 ὅπως ἐν ταῖς ἀγωγαῖς τὰς τάξεις ὑπομιμνήσκοιντο: Id. Anab. III. 2, 11 ἀναμνήσω ὑμᾶς τοὺς τῶν προγόνων τῶν ὑμετέρων κινδύνους: cf. Hell. II. 3, 20. Plat. Phædr. p. 241 A ὑπομιμνήσκων τὰ πραχθέντα καὶ λεχθέντα: Id. Cratyl. p. 396 C ἐμεμνήμην τὴν Ἡσιόδου γενεαλογίαν: Demosth. p. 69 princ. οὐδ' ἀμνημονεῖ τοὺς λόγους οὐδὲ τὰς ὑποσχέσεις, ἐφ' αἷς τῆς εἰρήνης ἔτυχεν. Λανθάνεσθαι always has the genitive, but ἐπιλανθάνεσθαι sometimes, even in prose, the accusative; it then signifies the continuance of the mental act—*to keep out of mind—to neglect—to lose sight of:* Hdt. III. 46 τὰ μὲν πρῶτα λεχθέντα ἐπιλελῆθέναι. Μνᾶσθαι, *to mention,* sometimes takes περί: Od. η, 191. Hdt. VII. 39. Dem. p. 30, 6.

§. 516. So also the notions of *beginning something* are formed from and imply an antecedent conception of that which is to be begun: ἄρχειν, ἄρχεσθαι, ὑπάρχειν, κατάρχειν, ἐξάρχειν:

Od. α, 28 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν: Eur. Alc. 814 πημάτων ἄρχει λόγον: Æsch. P. V. 199 ἦρξαντο δαίμονες χόλου: Arist. Pax, 605 ἦρξεν ἄτην: Plat. Leg. 892 A μεταβολῆς πάσης ἄρχει: Od. δ, 19 μολπῆς ἐξάρχειν. And in Attic Prose: ὑπάρχειν ἀδίκων ἔργων, εὐεργεσίας &c. This genitive must be distinguished from the separative, where a particular point whence the action proceeds is taken.—(See *Separative Genitive,* §. 530.)

Obs. These verbs are sometimes joined with the accusative, where the accusative is conceived of as the object or patient of the action begun, (implied in the substantive,) the notion of beginning being kept out of sight. So Il. β, 273 ἐξάρχειν (βουλεύων) βουλάς: so Eur. Troad. ἐξάρξω (μέλπων) μολπάν: so Xen. Cyr. III. 3, 58. Plat. Euthyd. 283 B κατάρχειν (λέγων) λόγον: Eur. Hec. 685 κατάρχεσθαι νόμον: Orest. 960. Od. γ, 445.—κατάρχομαι is also used without any case, Eur. Iph. Taur. 40.—ὑπάρχειν is always joined with a genitive in Attic Greek, except Æsch. p. 31, 32.

§. 517. So also verbs of *ceasing, stopping, being relieved from,* imply an antecedent notion of something going on which is stopped: λήγειν, παύεσθαι (παύειν τινά τινος), sometimes τελευτᾶν, λωφᾶν (neuter and also τινά τινος), ἔχειν, *to stop:*

Il. ζ, 107 Ἀργεῖοι—λῆξαν φόνοιο: so ἀναπνεῖν, *to take breath from, to cease;* ἀναπνεῖν κακοτῆτος, πονοῖο: Eur. Med. 63 οὐδὲ παύσεται χόλου: Thuc. III. 59 τελευτᾶν λόγου: Ibid. 104 ἐτελεύτα τοῦ ἐπαίνου: Xen. Cyr. VIII. 7, 17 τελευτᾶν βίου: Thuc. I. 112 Ἑλληνικοῦ πολέμου ἔσχον οἱ Ἀθηναῖοι: Arist. Pax, 421 πεπαυμέναι κακῶν: (Il. β, 595 Μοῦσαι — Θάμυριν παῦσαν ἀοιδῆς.) So Soph. Phil. 1334 νόσου μαλαχθῇς τῆσδε.

Obs. Sometimes in παύομαι the "*self*" is not accusatival, *I stop my-*

self, but adjectival, and then of course the accusative follows, as in the active voice: Soph. Ant. 882 ἀοιδὸς καὶ γόους πρὸ τοῦ θανεῖν ὡς οὔδ' ἂν εἷς παύσαιτ' ἄν, *no one would stop his lament.*

§. 518. 1. When any thing is spoken of as deriving its characteristic or property from something else, this thing is in the genitive, as it must be conceived antecedently to the notion of any person being endowed with it. So Il. *v*, 410 νεώτατος ἔσκε γόνοιο. So when the verb εἶναι expresses the state or being of any one, it is followed by a genitive of that whence the state arises and which defines it; as, Hdt. IV. 135 ἐόντες λόγου, *being of note:* Thuc. I. 113 ἐγὼ τῆς αὐτῆς γνώμης εἰμί. So the attributive genitives (§. 464. 2.) whereby the notion of the substantive is defined by a notion which is antecedent to it; as, ἀοιδὸς μελέων. Of course when the idiom of the attributive genitive had been formed on this principle, it became a regular construction, even where the genitival notion rather followed than preceded that which it defined; but still the theory of the construction is (to take ἀοιδὸς μελέων as an example) that the notion of ἀοιδός as here expressed properly arises from that which he sung.

2. When any person or thing is spoken or conceived of as the *property*, or *possession* of, or *being either dependent on*, or *the province of* another, this property implies and arises from an antecedent notion of the person of whom it is the property, &c.

a. With the verbs, εἶναι, γενέσθαι; as, τῆς φύσεως μέγιστον κάλλος ἐστίν (certainly more correctly written ἔστιν)—τοῦ Σωκράτους πολλὴ ἦν ἀρετή. So ἑαυτοῦ εἶναι, *to be his own master:*

Demosth. p. 42, 7 ἦν ὑμῶν αὐτῶν ἐθελήσητε γενέσθαι, *non ex aliis pendere:* Thuc. I. 142 τὸ ναυτικὸν τέχνης ἐστίν, *belongs to art—is a matter of skill.* Also, εἶναί τινος, *alicujus esse, alicui addictissimum esse,* prose and poetry: Soph. Œ. R. 917 ἀλλ' ἐστὶ τοῦ λέγοντος: Thuc. V. 84 οὐδετέρων ὄντες, *being of neither party:* Isocr. p. 185 τῆς πόλεως ὄντας καὶ τῶν τὰ βέλτιστα λεγόντων: Demosth. p. 125, 56 εἶναι Φιλίππου[a]. So Ibid. εἶναι τοῦ βελτίστου, *studere rebus optimis.* So ἔχειν in its intransitive sense of *being:* Soph. Œ. R. 709 μαντικῆς ἔχον τέχνης[b]: Plato Phædr. 244 ἑαυτῆς ἔχοντα, *dependent on itself*[c]: Soph. Ant. 737 οὐ πόλις ἐστ' ἥτις ἀνδρὸς ἐσθ' ἑνός. G. T. 2 St. Peter i. 20 ἰδίας ἐπιλύσεως οὐ γίνεται.

b. With many other verbs which imply *dependence, possession,* &c., though mostly there may be an ellipse of εἶναι:

Il. *γ*, 457 νίκη μὲν δὴ φαίνετ' Ἀρηϊφίλου Μενελάου: Plat. Protag. p. 343 E εἴληθες γὰρ τοῦτό γε φανείη ἂν καὶ οὐ Σιμωνίδου: Demosth. p. 34, 21 δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἱρεῖσθαι. Even ποιοῦ σεαυτῆς Soph. Antig. 547: so Xen. Ag. 1, 33 τὴν Ἀσίαν

[a] Bremi ad loc. [b] Ellendt Lex. Soph. p. 732. [c] But see Stallb. ad loc.

ἑαυτῶν ποιοῦνται : Arist. Equit. 711 τὸν δῆμον σαυτοῦ νενόμικας : Soph. Œ. 411 προστάτου γεγράφομαι : τοῦ αὐτοῦ—πατρὸς καὶ δήμου προσαγορεύεται Demosth. : Soph. Œd. Col. 38 τίς ἐσθ' ὁ χῶρος ; τοῦ Θεῶν νομίζεται ; Id. Ant. 734 οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται.

3. The person or thing, to which belongs some *quality* or *property* essential or peculiar, is put in the genitive, since the notion of this quality is derived from an antecedent notion of that whereof it is the peculiar property; often with an ellipse of εἶναι :

Il. ψ, 160 οἷσι μάλιστα κηδεός ἐστι (better ἔστι) νέκυς, *the subject of mourning* : Demosth. p. 102, 48 δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι : ἀνδρός ἐστιν (ἔστιν) ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους : Hdt. I. 107 τρόπου ἡσυχίου ἐστί (ἔστι) : Soph. El. 1054 πολλῆς ἀνοίας (sc. ἔστι) καὶ τὸ θηρᾶσθαι κενά : Eur. Hec. 844 ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί : Thuc. III. 39 ἀπόστασις τῶν βίαιόν τι πασχόντων ἐστίν : Demosth. p. 54 princ. κακούργου μὲν γάρ ἐστι (ἔστι) κριθέντ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις : Ibid. p. 113, 12 συμμάχων δ' εἶναι καὶ φίλων ἀληθινῶν ἐν τοῖς τοιούτοις καίροις παρεῖναι : Ibid. p. 13, 16 τὸ μὲν ἐπιτιμᾶν (*vituperare*) ἴσως φήσαι τις ἂν ῥᾴδιον καὶ παντὸς εἶναι (*of any one*), τὸ δ' ὑπὲρ τῶν παρόντων ὅ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου : Eur. Iph. Ant. 1142 τὸ σιγᾶν ὁμολογοῦντός ἐστιν : Eur. Phœn. 395 δούλου τόδ' εἶπας.

Obs. 1. To this genitive however is frequently added the preposition πρός ; as, πρὸς ἀνδρὸς ἀγαθοῦ ἔστιν εὖ ποιεῖν τοὺς φίλους. See §. 639. I. 2. *a.*

Obs. 2. In poetry this genitive of the quality is used in the place of an adjective ; as, Eur. Phœn. 1791 στυλὶς κροκόεσσα τρυφᾶς for τρυφερά : Ibid. 574 τραύμασιν αἵματος for αἱματόεσσι : Id. Bacch. 388 ὁ τᾶς ἡσυχίας βίοτος for ἥσυχος. Compare §. 435. *c.*

4. So also with adjectives, which express the notion of being *sacred to, peculiar to, suitable to,* or the contraries : ἴδιος, οἰκεῖος, κύριος, ἱερός, ἅγιος, πρέπων, &c. :

Demosth. p. 26, 28 οἱ δὲ κίνδυνοι τῶν ἐφεστηκότων (*ducum*) ἴδιοι, μισθὸς δ' οὐκ ἔστιν : Ibid. p. 32, 16 καὶ ταύτης κύριος τῆς χώρας γενήσεται. So τοῦτό μου ἴδιον, or οἰκεῖόν ἐστι—ὁ τόπος ἱερός ἐστι τοῦ θεοῦ : Soph. Phil. 943 τὰ τόξα, ἱερὰ τοῦ Ζηνός : Id. Aj. 534 πρέπον τοῦδε δαίμονος : Hdt. II. 44 ἱερὸν Ἡρακλέος ἅγιον. Even πρεπόντως τῶν πραξάντων Plat. Menex. p. 239 C, instead of the usual dative. Cf. Lat. *proprius alicujus.*

Obs. 3. So the attributive genitive (§. 463.) ; as, ὁ τοῦ βασιλέως κῆπος, ἡ τοῦ Σωκράτους ἀρετή, πατὴρ Νεοπτολέμου, μήτηρ τοῦ Σωκράτους, Ἀθήνας ἄγαλμα : Od. ν, 101 Διὸς τέρας : Il. ι, 579 τέμενος οἰνοπέδοιο.—τροπαῖα Διός Ἡρακλέους Ἥβη Eur., as, Virg. Æn. III. 319 *Hectoris Andromache.*

Genitivus Pretii.

§. 519. 1. The *price* of any thing stands in the genitive, as it is only from an antecedent conception of the price, and a comparison

between it and the thing, that the notion of value arises. So on the other hand, if the notion of price is stated, the *thing* valued is in the genitive; as in this view it is from the value of the thing that the notion of price arises. So Arist. Nub. 31 *τρεῖς μναῖ διφρίσκου καὶ τροχοῖν Ἀμυνίᾳ.*

2. Verbs of *selling* and *buying, staking, wagering,* &c.; as, ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν—πωλεῖν, ἀποδίδοσθαι, περιδίδοσθαι, διδόναι. As early as Homer:

Il. ψ, 485 τρίποδος περιδώμεθον ἠὲ λέβητος, *to wager a tripod or a caldron:* Od. ψ, 78 ἐμέθεν περιδώσομαι αὐτῆς, *I* (Eurycleia) *will wager* (*the value of*) *myself against any deceit:* Hdt. III. 139 ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος: Id. V. 6 (οἱ Θρῆικες) ὠνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων: Xen. M. S. II. 1, 20 τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγάθ' οἱ θεοί: Id. Cyr. III. 1, 36 σὺ δέ, ὦ Τιγράνη, λέξον μοι, πόσου ἂν πρίαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν.—Ἐγὼ μέν, ἔφη, ὦ Κῦρε, κἂν τῆς ψυχῆς πριαίμην, ὥστε μήποτε λατρεῦσαι ταύτην: Demosth. p. 113, 9 τοῦτο δ' ἐστὶν, ὃ τῶν ἁναλισκομένων χρημάτων πάντων Φίλιππος ὠνεῖται, αὐτὸς μὲν πολεμεῖν ὑμῖν, ὑφ' ὑμῶν δὲ μὴ πολεμεῖσθαι: Arist. Pax 1200 οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου, νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ.

§. 520. Verbs of *exchange* and *barter,* which imply the notion of equality in value; as, ἀμείβειν, ἀμείβεσθαι, ἀλλάττειν, ἀλλάττεσθαι, λύειν &c.:

Il. ζ, 236 τεύχε' ἄμειβεν, χρυσέα χαλκείων, ἑκατόμβοι' ἐννεαβοίων. So Il. λ, 547 ὀλίγον γόνυ γουνὸς ἀμείβων: Il. λ, 106 υἷε δύω Πριάμοιο — ἔλυσεν (Ἀχιλλεὺς) ἀποίνων. So Od. λ, 326 Ἐριφύλην, ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα. So Xen. Cyr. III. 1, 37 καὶ σὺ δέ, ὦ Ἀρμένιε, ἀπάγου τήν τε γυναῖκα καὶ αὐτοὺς παῖδας, μηδὲν αὐτῶν καταθείς[a], *for them:* Eur. Med. 967 sq. τῶν δ' ἐμῶν παίδων φυγὰς ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον: Demosth. p. 68, 10 κέκρισθε—μηδενὸς ἂν κέρδους τὰ κοινὰ τῶν Ἑλλήνων προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὔνοιαν. So verbs which imply these notions; as, Demosth. p. 172, 9 τῆς καθ' ἡμέραν ῥαθυμίας—εὐδαιμονίαν προέμενοι, *throwing away for.*

Obs. 1. So the attributive genitive, with a substantive expressing these notions: Eur. Or. 1136 sq. ἀλόγιστον δέ τι τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου, (for ἀλόγιστόν τι ἐστὶν τὸ ἀνταλλάττεσθαι τὸ πλῆθος τοῦ γενναίου φίλου.)

Obs. 2. Sometimes ἀντί with a genitive, or πρός with an accusative, are joined with verbs of exchange. We also find the instrumental dative representing the thing exchanged as the means or instrument whereby the exchange is brought about; as, Il. η, 472 ἔνθεν ἄρ' οἰνίζοντο καρηκομόωντες Ἀχαιοὶ, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἴθωνι σιδήρῳ κ. τ. λ.: Eur. Troad. 35 δάκρυα τ' ἀνταλλάσσετε τοῖς τῆσνε μέλεσι, Τρωάδες, γαμηλίοις: περιδόσθαι sometimes has περὶ repeated, as Arist. Ach. 772 περίδου μοι περὶ θυμιτιδῶν ἁλῶν: Id. Eq. 791 περὶ τῆς κεφαλῆς περιδόσθαι.

§. 521. Verbs and adjectives of *valuing;* as, τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιοῦν, ἀξιοῦσθαι, ἀπαξιοῦν, ἄξιος, ἀνάξιος, ἀντάξιος, &c.:

[a] Bornemann ad loc.

Il. ψ, 649 **τιμῆς τετιμῆσθαι**, *to be considered worthy of honour.* So **βοὸς ἄξιος**[a]: Il. λ, 514 *ἰητρὸς γὰρ ἀνὴρ* **πολλῶν ἀντάξιος ἄλλων**: Hdt. III. 53 *ὁ δὲ Λυκόφρων οὐδὲ* **ἀνακρίσιος ἠξίωσε** *τὸν φέροντα τὴν ἀγγελίην*: Ibid. 145 *ἐμὲ—* **ἀδικήσαντα οὐδὲν ἄξιον δεσμοῦ** *δήσας γοργύρης ἠξίωσας*: Plat. Legg. p. 728 A *πᾶς ὅ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς οὐκ* **ἀντάξιος**. So **ἀξίως**: Hdt. VI. 112 *ἐμάχοντο* **ἀξίως λόγου**: Thuc. III. 39 *ἐκολάσθησαν* **ἀξίως ἀδικίας**. So **Ἀξιοῦν** *τινα τιμῆς*: Xen. Cyr. II. 2, 17 *ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τόν τε κακὸν καὶ ἀγαθὸν* **ἀξιοῦσθαι.—Τιμᾶν** *τινί* **τινος** and *τινά* **τινος**, *to estimate a person's fine at such a sum*; **τιμᾶν** *τινὶ δέκα ταλάντων, τοῦ θανάτου*: Plat. Apol. S. p. 36 B **τιμᾶταί** *μοι ὁ ἀνὴρ* **θανάτου. Εἶεν·** *ἐγὼ δὲ δὴ* **τίνος** *ὑμῖν* **ἀντιτιμήσομαι**, *ὦ ἄνδρες Ἀθηναῖοι; ἢ δῆλον, ὅτι τῆς ξίας*: Demosth. p. 862, 60 *διὸ τούτῳ τῶν δέκα ταλάντων* **ἐτίμησαν**. So the midd. **τιμᾶσθαί** *τινι ἀργυρίου, θανάτου, τῶν ἐσχάτων, to attach the penalty of fine, death, &c. to the indictment*: Plat. Apol. p. 37 init. *εἰ οὖν δεῖ με κατὰ τὸ δίκαιον* **τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι**, *ἐν πρυτανείῳ σιτήσεως*. So **Τιμᾶσθαι πολλοῦ** &c.—**Ποιεῖσθαι** in the phrases, *πολλοῦ, ὀλίγου ποιεῖσθαι* (but often also with *περί* and the genitive). So Hdt. III. 95 *τὸ ψῆγμα εὑρίσκεται ἐὸν ταλάντων ὀγδώκοντα κ. τ. λ.*, *is found to be of the value.*

Obs. So the attributive genitive which defines quantity: that which defines the quantity is antecedent to a conception of the quantity. So **σιτία τριῶν ἡμερῶν**, *provisions for three days*: Thuc. II. 34 *λάρνακας—* **φυλῆς ἑκάστης μίαν**. So also definitions of size: Hdt. I. 178 **εὖρος διηκοσίων πηχέων**. So of time after **εἶναι**: *πολλοῦ* **χρόνου εἶναι**, *to be of long standing*: Demosth. 814, 4 *ἐμὲ πέντ' ἐτῶν ὄντα*.

Genitivus Loci.

§. 522. 1. The genitive of the place is almost wholly confined to poetry. The place in this construction seems to be conceived by the speaker as a *necessary condition* to the notion of the verb, and therefore antecedent to it, whence it in some sort arose: Il. ε, 319 *ἐρείσατο χειρὶ παχείῃ* **γαίης**, *on the ground*; the ground being viewed as the necessary condition of the position spoken of:

Il. ρ, 72 *νέφος δ' οὐ φαίνετο* **πάσης γαίης** *οὐδ' ὀρέων*: Il. ι, 219 *αὐτὸς δ' ἀντίον ἷζεν* **Ὀδυσσῆος** *θείοιο* **τοίχου τοῦ ἑτέρου**: Od. α, 23 *Αἰθίοπας, τοὶ διχθὰ* **δεδαίαται**, *ἔσχατοι ἀνδρῶν, οἱ μὲν* **δυσομένου Ὑπερίονος**, *οἱ δ'* **ἀνιόντος**: Od. γ, 251 *ἦ οὐκ* **Ἄργεος** *ἦεν* **Ἀχαιϊκοῦ**, *ἀλλά πῃ ἄλλῃ πλάζετ' ἐπ' ἀνθρώπους*: Od. φ, 108 *οὔη νῦν οὐκ ἔστι γυνὴ κατ'* **Ἀχαιΐδα γαῖαν**, *οὔτε* **Πύλου ἱερῆς**, *οὔτ'* **ἠπείροιο μελαίνης**: Æsch. Ag. 1056 **ἑστίας μεσομφάλου** *ἕστηκεν ἤδη μῆλα*, the altar being viewed as the cause or occasion of the sacrifices: Soph. El. 900 **ἐσχάτης** *ὁρῶ* **πυρᾶς** *νεωρῆ βόστρυχον τετμημένον*: Plat. Symp. p. 182 B **τῆς** *δὲ* **Ἰωνίας** *καὶ ἄλλοθι πολλαχοῦ αἰσχρὸν νενόμισται.*

Obs. 1. Hence the local adverbs in the genitive form: *οὗ, πού, ποῦ, ὅπου, αὐτοῦ, ὑψοῦ, τηλοῦ, ἀγχοῦ, ὁμοῦ, οὐδαμοῦ, ἀλλαχοῦ*, and the local adverbs with the suffix *θεν*, apparently for the local adverbs with the suffix *θι*; as, *ἔνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοσθεν, ὄπισθεν, πάροιθεν, πρόσθεν, ἄνωθεν κάτωθεν, ἔνερθεν, ὕπερθεν, ἔξωθεν, ἔσωθεν*; as, Il. ρ, 582 *Ἕκτορα δ'* **ἐγγύθεν** *ἱστάμενος ὤτρυνεν Ἀπόλλων.*

[a] Vide Lidd. and Scott ad v. ἄξιος.

2. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition, or as giving opportunity for the motion:

Il. δ, 244 ἔκαμον πολέος πεδίοιο θέουσαι: Il. β, 801 ἔρχονται πεδίοιο: Il. ζ, 785 διέπρησσον πεδίοιο: Il. ν, 820 κονίοντες πεδίοιο: Il. χ, 23 θέειν πεδίοιο: Il. ε, 597 ἰὼν πολέος πεδίοιο: Il. κ, 353 ἑλκέμεναι νειοῖο βαθείης—ἄροτρον: Il. ν, 64 πεδίοιο διώκειν ὄρνεον: Il. ω, 264 ἵνα πρήσσωμεν ὁδοῖο: Il. ζ, 38 ἕππω ἀτυζομένω πεδίοιο: Æsch. Choeph. 710 ἡμερεύοντας μακρᾶς κελεύθου: Soph. Œ. T. 1478 ἀλλ' εὐτυχοίης, καί σε τῆσδε τῆς ὁδοῦ Δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι! Aristoph. Ran. 174 ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ: Thuc. IV. 47 ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας. So Hesiod. Opp. et Di. 577 ἠώς τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργου. So in prose, ἰέναι τοῦ πρόσω: Xenoph. ἐπορεύοντο τοῦ πρόσω. So metaphorically: Od. α, 296 νηπιάας ὀχέειν. G. T. as Luke v. 19 ποίας ὁδοῦ εἰσενέγκωσιν αὐτόν.

Obs. 2. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as partitive; it seems certainly so in such phrases as προλαμβάνειν τῆς ὁδοῦ, τῆς φυγῆς. When once the idiom was established it would occasionally be used in passages where its original force was less discernible, see §. 480. In ἐπί with the gen., as ἐφ' ἵππου, &c. on *horseback*, &c. the genitive is local, while ἐπί defines the position more exactly.

Obs. 3. So we may explain the genitive in the phrases κατεάγη, ξυνετρίβη τῆς κεφαλῆς (Arist.), as a genit. loci: Plat. Gorg. p. 469 D; Eur. Troad. 1173 κρατὸς ὥς σ' ἔκειρε—βύστρυχον. And so perhaps also the passage in Plat. Gorg. p. 496 E ἢ οὐχ ἅμα τοῦτο (sc. λυπούμενον χαίρειν, *cum voluptate dolorem esse conjunctum*) γίγνεται κατὰ τὸν αὐτὸν τόπον καὶ χρόνον (*eodem loco et tempore*), εἴτε ψυχῆς εἴτε σώματος βούλει, *in the mind or the body.*

Obs. 4. Possibly also the genitives such as ποδὸς λαβών, which are referred to the partitive genitive, might be considered as coming under this local genitive.

3. So occasionally the sphere in which some state operates and takes effect is in the genitive, instead of the local or modal dative; this being viewed as the cause or the occasion of the state: Æsch. P. V. 909 αὐθάδης φρενῶν: the mind or temperament is viewed as the cause of the *self will;* φρέσιν would express simply the sphere where it operated.

Genitivus Temporis.

§. 523. 1. The moment of time in which an action takes place is sometimes conceived of as a necessary condition of the action, and therefore antecedent to it. This temporal genitive occurs both in prose and poetry: Ἄνθη θάλλει τοῦ ἔαρος, the spring being conceived of as a condition of the production of the flowers. So θέρους, χειμῶνος, ἔαρος, τῆς αὐτῆς ἡμέρας, νυκτός, ὀρθροῦ, δείλης, ὀπώρης, μηνός, ἐνιαυτοῦ, [illegible] adjectives, as τοῦ αὐτοῦ, τοῦ προτέρου, ἑκάστου, &c.:

hence the adverbial expressions, ἀρχῆς, *at the beginning*, and τοῦ λοιποῦ, *for the future* (in later writers generally λοιπόν or τὸ λοιπόν):

Od. η, 118 τῶν οὔποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει χείματος οὐδὲ θέρους.—Poetic, ἠοῦς, νηνεμίης &c.: Il. ε, 522 (νεφέλας) Κρονίων νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν: Il. θ, 470 ἠοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα ὄψεαι: Hdt. IV. 48 Ἴστρος ἴσος ἀεὶ αὐτὸς ἑωυτῷ ῥέει καὶ θέρεος καὶ χειμῶνος: Id. VI. 12 τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ: Eur. Iph. T. 1265 Chor. ὕπνου, *somni tempore:* Plat. Phæd. 59 D ἐξήλθομεν τοῦ δεσμωτηρίου ἑσπέρας: Demosth. 44, 5 οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς. So G. T. Matt. ii. 14 παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός. So with adverbs: Arist. Equites 250 πολλάκις τῆς ἡμέρας: Id. Aves 1498 πηνίκα τῆς ἡμέρας.

2. A space of time is also considered as the necessary condition or occasion of the notion of the verb, and is in the genitive; as,

Il. λ, 691 ἐλθὼν γὰρ ῥ' ἐκάκωσε βίη Ἡρακληείη τῶν προτέρων ἐτέων: Æsch. Ag. 285 ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; *how long?* Soph. El. 478 οὐ μακροῦ χρόνου: so συχνοῦ, πολλοῦ, πλείστου, ὀλίγου χρόνου (also χρόνου alone, Arist. Eq. 950.), πολλῶν ἡμερῶν, ἐτῶν &c.: Hdt. III. 134 ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα: Id. VI. 58 ἐπεὰν δὲ θάψωσι, ἀγορὴ δέκα ἡμερέων οὐκ ἵσταταί σφι: Thuc. V. 74 ἡ μὲν μάχη ἐγένετο πλείστου δὲ χρόνου μεγίστη δὴ τῶν Ἑλληνικῶν: Id. I. 3 χρόνον οὗ εἶχον σιτία: Xen. Anab. I. 7, 18 βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν: Plat. Gorg. 516 D ἵνα αὐτοῦ δέκα ἐτῶν μὴ ἀκούσειαν τῆς φωνῆς: Id. Phæd. princ. οὔτε τις ξένος ἀφῖκται χρόνου συχνοῦ ἐκεῖθεν: Id. Symp. 172 C πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν. So with the article it is used distributively: τοῦ ἐνιαυτοῦ *per annum*—τῆς ἡμέρας, *per diem*.

Obs. 1. To define this relation more clearly, prepositions are sometimes used: ἐκ, ἀπό, ἐπί, which represent the time, as it were, as something on which the action rests or depends: διά,—ἐντός and ἔσω, *intra;* as, ἐκ νυκτός, like *de nocte*, ἐκ πολλοῦ χρόνου, ἐξ ἀρχῆς, ἀφ' ἑσπέρας, ἐπὶ Κύρου, *Cyri ætate*, ἐπ' ἐμοῦ, (ἐμοῦ representing the space of life,) *mea ætate*, generally with a present participle; as, ἐπὶ Κύρου ἄρχοντος Hdt. III. 89; διὰ πολλοῦ χρόνου—ἐντός—or ἔσω—πολλοῦ χρόνου. So ἐκ χειρός, ἐκ ποδός, ἐξ ἀγχιμάλοιο, (Il. ω, 352) ἐξ ἀπροσδοκήτου, ἐξ ἑτοίμου, ἀπὸ τοῦ προφανοῦς, &c.

Obs. 2. The temporal force of the genitive is clearly seen in such adverbs as ἐπιπολῆς, ἑξῆς, ἐφεξῆς, ποῦ, αἴφνης, or (with the preposition) ἐξαίφνης, ἐξαπίνης, like *de subito*.

Genitive of Position.

§. 524. 1. Closely connected with the relative genitive is the *Genitive of Position*, which is used when the notion of position (local, moral, or temporal), is determined by its relation to something else, which is in the genitive.

2. Adjectives and adverbs which express the actual *local position*, take a genitive of the object from the existence or conception of which the notion of the particular position arises; as in πέλας οἴκου,

the position of οἶκος must be in the mind before the notion of anything else being either πέλας or τηλοῦ to it, can be conceived.

§. 525. So adjectives of being *opposite, corresponding in position to, near to,* take a genitive of the correlative spot or person; as, ἀντίος, ἐναντίος, μέσος, ἀντίστροφος (Plat., Aristotle), παραπλήσιος (Plat. Soph. 217 B.):

Il. λ, 214 ἐναντίοι ἔσταν Ἀχαιῶν: Ibid. 219 πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν: Il. ρ, 31 ἀντίος ἵσταο' ἐμεῖο: Eur. Or. 1460 γυναικὸς ἀντίοι σταθέντες: Hdt. II. 34 ἡ Αἴγυπτος τῆς ὀρεινῆς Κιλικίης μάλιστά κη ἀντίη κέεται, so Id. VII. 36 ἐπικαρσίας τοῦ Πόντου, *at right angles to the Pontus.* So metaphorically of something mentally contrary: Æsch. Pers. 223 ἔμπαλιν τῶνδε.

§. 526. So adverbs which express *position in relation* or *proximity to,* or *distance from;* the notion of proximity, &c. being derived from the antecedent perception of the object to which it is near, &c.; as, ἄντα, ἄντην, ἀντία, ἀντίον (also with dative, Hdt. II. 34.) ἀντικρύ(ς), ἀπαντικρύ(ς), ἐναντίον, καταντίον, ἐνώπιον, μεταξύ, πρόσθεν, ἔμπροσθεν, πρόπαρ, προπάροιθε—ὄπισθεν, πέλας (also with dative, poet.: see §. 592. 2.), πλησίον, ἐγγύς (also with dative: Eur. Heracl. 37.), ἐγγύθι, ἐγγύτατα, ἐγγυτάτω (also with dative), ἄσσον, ἄγχι (also with dative), ἀγχοῦ, σχεδόν, χωρίς, τῆλε, τηλόθι, ἑκάς, ἀπόπροθεν, ἀπόπροθι, ἄνευθε, (*at a distance*), ἀπάνευθε, and also the prepositions, ἀντί, πρό. So also the genitive after ὑψόθεν, καθύπερθε, ἄνω, κάτω, νέρθε, ἀμφίς, ἔξω, ἐκτός, ἔσω (εἴσω), ἔνδον, πέρα, πέραν (*on the opposite side—beyond—opposite*):

Il. ρ, 29 εἴ κε μεῦ ἄντα στήῃς: Ibid. 69 ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο: Od. κ, 156 ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης: Il. ρ, 468 στῆ δ' ὄπιθεν δίφροιο: Hdt. III. 144 κατεναντίον τῆς ἀκροπόλιος ἐκατέατο: Id. VI. 77 ὡς δὲ ἀγχοῦ μὲν ἐγίνοντο τῆς Τίρυνθος: Soph. El. 900 τύμβου προσεῖρπον ἄσσον; Eur. H. F. 1109 πέλας ἐλθεῖν τῶν κακῶν: Demosth. 117, 27 πλησίον Θηβῶν καὶ Ἀθηνῶν: Id. 99 init. ἀπαντικρὺ τῆς Ἀττικῆς: Il. ρ, 192 στὰς ἀπάνευθε μάχης: Il. π, 539 τῆλε φίλων καὶ πατρίδος αἴης: Plat. Apol. 38 C θανάτου ἐγγύς: Hdt. VIII. 144 ἑκὰς χρόνου: Demosth. 49, 34 τοῦ πάσχειν—ἔξω γενήσεσθε: Il. ν, 13 Διὸς ἔνδον, *in the temple of Jove:* Od. π, 267 ἀμφὶς φυλοπίδος: Il. ψ, 393 ἵπποι ἀμφὶς ὁδοῦ δραμέτην: Il. θ, 444 ὁ Διὸς ἀμφίς: Æsch. Ag. 183 Χαλκίδος πέραν (*opposite*): Hdt. VI. 103 πέρην τῆς ὁδοῦ: Soph. Ant. 334 πολίου πέραν πόντου: Xen. Anab. VI. 5, 5 πέρα μεσούσης ἡμέρας: Thuc. II. 77 μεταξὺ τοῦ τείχους καὶ τῆς προσχώσεως: Plato Phædo 71 A μεταξὺ τῶν ἐναντίων: Hdt. I. 181 μεσοῦντι τῆς ἀναβάσιος: so Il. ζ, 118 πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης. So when the position is signified by a preposition and substantive, such as πρὸς νότον &c.: Id. VI. 139 ἡ γὰρ Ἀττικὴ πρὸς νότον κέεται πολλὸν τῆς Λήμνου (*procul a Lemno*). So Ibid. 22 ἡ δὲ Καλὴ αὕτη Ἀκτὴ καλεομένη ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνίην τετραμμένη τῆς Σικελίης: Id. II. 112 τέμενός ἐστι—καλὸν—τοῦ Ἡφαιστηΐου πρὸς νότον ἄνεμον κείμενον. So in Attic writers, ἐγγύτατα, or

ἐγγυτάτω γένους to express relationship. So πρό, πρόσθεν, μέχρι, in the notion of temporal position, *before, until.*

§. 527. So also the adverbs[a] ποῦ, πού, πή, πόθεν, οὗ, ᾗ (ἵνα, τῇδε Poet.), οὐδαμοῦ, πανταχῇ, &c.; as,

Od. α, 170 τίς, πόθεν εἰς ἀνδρῶν; *unde terrarum?* Od. β, 131 πατὴρ δ' ἐμὸς ἄλλοθι γαίης ζώει ὅγ' ἢ τέθνηκε: Hdt. I. 163 τῆς ἑωυτοῦ χώρης οἰκῆσαι ὅκου βούλονται: Id. II. 43 οὐδαμῇ Αἰγύπτου: Xen. Cyr. VI. 1, 42 ἐμβαλεῖν ὅπου τῆς ἐκείνων χώρας: Ibid. 19 χρημάτων—μνήμην ἑτέρωθι τοῦ λόγου ἐποιήσάμην: Plat. Rep. p. 403 E εἰδέναι ὅπου γῆς ἔστι.—Πανταχοῦ τῆς γῆς, *ubique terrarum.* So with the temporal adverbs, as ὀψὲ τῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας—τρὶς τῆς ἡμέρας—πολλάκις τῆς ἡμέρας—ἀωρὶ νυκτῶν, τῆς νυκτός &c.: Hdt. IX. 101 πρωὶ τῆς ἡμέρης: Arist. Eccles. 291 πρὼ τοῦ κνέφους, *early in the night:* Plat. Protag. p. 326 C πρωϊαίτατα τῆς ἡλικίας, *at a very early age:* Theocr. II. 119 ἦνθον γὰρ—αὐτίκα νυκτός, h. e. *ut primum nox appetebat.* So metaphorically: Æsch. Eum. 301 τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν: Soph. El. 390 ποῦ ποτ' εἶ φρενῶν: Id. Aj. 386 οὐχ ὁρᾷς, ἵν' εἶ κακοῦ: Plato Symp. p. 181 E τὸ γὰρ τῶν παίδων τέλος ἄδηλον, οἷ τελευτᾷ κακίας καὶ ἀρετῆς ψυχῆς τε πέρι καὶ σώματος. Ἐνταῦθα τῆς ἡλικίας, τοῦ λόγου, δεῦρο τοῦ λόγου Plat.: Demosth. p. 42, 9 ὁρᾶτε—, οἷ προελήλυθεν ἀσελγείας.

Obs. 1. So G. T. ἕως both of time and place: Matt. ii. 14 ἕως τῆς τελευτῆς Ἡρώδου: Id. i. 17 ἕως τοῦ Χριστοῦ. ἕως οὗ, *until.* So Rom. iii. 12 οὐκ ἔστιν ἕως ἑνός, as far as one=*no, not one.* So Diod. Sic. 1, 27 ἕως ὠκεανοῦ.

Obs. 2. This genitive might perhaps be considered also as partitive.

§. 528. So also the adverbs and adjectives εὖ, καλῶς, μετρίως, ὡς, πῶς, ὅπως, ᾗ, ὅπῃ, οὕτως, ὧδε, ὡσαύτως, καλῶς, ὁμῶς, &c.[a], when joined with the verb ἔχειν, (ἥκειν Hdt., less frequently Attic,) sometimes also εἶναι and κεῖσθαι, take a genitive of that from the antecedent conception whereof, and relation whereto, the notion of the good or bad state or position arises; as in εὖ ποδῶν εἶχεν, it is from a notion of the properties of the πόδες that the notion of the state expressed by εὖ ἔχειν is formed. This construction is more common in poetry than in prose:

Hdt. VI. 116 Ἀθηναῖοι δὲ ὡς ποδῶν εἶχον τάχιστα ἐβοήθεον ἐς τὸ ἄστυ: Id. V. 62 χρημάτων εὖ ἥκοντες. Also without εὖ: Hdt. VII. 157 σὺ δὲ δυνάμιός τε ἥκεις μεγάλης, *magna præditus es potentia.* Εὖ, καλῶς, μετρίως ἔχειν βίου, φρενῶν, γένους, δυνάμεως: Thuc. I. 36 καλῶς παράπλου κεῖσθαι: Id. III. 92 τοῦ πρὸς πόλεμον καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι and immediately afterwards, τῆς τε ἐπὶ Θρᾴκης παρόδου χρησίμως ἕξειν. Οἱ Ἕλληνες οὕτως εἶχον ὁμονοίας πρὸς ἀλλήλους: Xen. Cyr. VII. 5, 56 οὕτω τρόπου ἔχεις: Id. Hell. IV. 5, 15 ὡς τάχους ἕκαστος εἶχεν: Thuc. I. 22 ὡς ἑκατέρων τις εὐνοίας—ἢ μνήμης ἔχοι (where ἑκατέρων depends on εὐνοίας): Il. ι, 605 ὁμῶς τιμῆς ἔσεαι: Plat. Rep. p. 576 D εὐδαμονίας ὡσαύτως ἔχεις: Id. Legg. p. 869 D κατὰ ταὐτὰ ἔστω τοῦ καθαρὸς εἶναι: Lucian Somn. c. II. ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν. Poetry: Eur. El. 751 πῶς ἀγῶνος ἥκομεν: Id. Hel. 313 πῶς δ' εὐμενείας τοῖσιδ' ἐν δόμοις ἔχεις: Ibid. 1253 ὡς ἂν παρούσης

[a] Lobeck Phryn. 280.

οὐσίας ἕκαστος ᾖ: Il. I. 601 οὐκ ἔθ' ὁμῶς τιμῆς ἔσεαι: Arist. Lys. 1125 οὐ κακῶς γνώμης ἔχω: Eur. Heracl. 213 ἥκειν ὧδε γένους. So with ἧκον impersonally: Id. Alc. 291 καλῶς μὲν αὐτοῖς κατθανεῖν ἧκον βίου.

Obs. Sometimes where the substantive stands first the adjective is used instead of the adverbial adjective, and agrees with the substantive; as, Hdt. VII. 157 δυνάμιος ἥκεις μεγάλης for *μεγά*.

Privative Genitive.

§. 529. 1. The notion of being without any thing, implies and arises from an antecedent conception of that thing: hence the genitive is used after verbs, substantives, or adjectives, expressing the notion of *being without, freedom from, wanting, being deserted, falling short of*, &c.; also after verbs expressing transitive actions, which produce such state; as, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, μουνοῦν (poet.), and their middle forms, &c.: ἀπορεῖν, πένεσθαι, δεῖ, δεῖν, δεῖσθαι, (*to be in need of;* thence, *to ask for;*) δεύεσθαι poet., λείπεσθαι poet., λείπειν, also ἀπολείπειν, ἐλλείπεσθαι, ἐπιλείπεσθαι, σπανίζειν, χρή, ἐλεύθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὀρφανός, πένης, ψιλός: and most compounds of α privative:

Demosth. p. 845, 3 οὗτος ἐμὲ τῶν πατρῴων ἁπάντων—ἀπεστέρηκε: Ibid. p. 108, 73 δεῖ δ' ἔργων τῇ πόλει καὶ πράξεώς τινος: Hdt. III. 65 τῆς βασιληΐης ἐστέρημαι: Il. σ, 100 δῆσεν ἐμεῖο, *he wanted me:* Soph. Œ. R. 406 εὐβουλίας δεῖ: Thuc. VI. 13 ὠφελίας δεηθέντες: Id. VIII. 7 νῆες μιᾶς δεοῦσαι τεσσαράκοντα, *forty minus one:* Id. V. 105 εὐμενείας λελείψεσθαι. So Hdt. II. 7 καταδεῖ πεντήκοντα σταδίων: Eur. Med. 960 σπανίζειν πέπλων. Often Attic: πολλοῦ, ὀλίγου (seldom μικροῦ), δεῖ: Æsch. P. V. 993 γυμνὸς εἰμὶ προπόμπων: Eur. Med. 513 φίλων ἔρημος: Ibid. 51 σοῦ μόνη. So Id. Alc. 407 μονόστολος ματρός: Id. Hec. 869 ἐλεύθερον φόβου: Plat. Epist. 332 C πένης ἀνδρῶν φίλων: Hdt. II. 38 ἦν δὲ τουτέων πάντων ᾖ καθαρός: Pind. Isthm. VI. 10 ὀρφανὸν ἑτάρων: Ibid. III. 26 ὀρφανοὶ ὕβριος: Eur. El. 387 αἱ δὲ σάρκες αἱ κεναὶ φρενῶν ἀγάλματ' ἀγορᾶς εἰσιν: Id. Hec. 230 παρέστηκεν ἀγὼν μέγας πλήρης στεναγμῶν, οὐδὲ δακρύων κενός: Hdt. I. 155 πόλιν—ἀναμάρτητον ἐοῦσαν τῶν τε πρότερον καὶ τῶν νῦν ἐστεώτων: Id. I. 32; III. 147 ἀπαθὴς κακῶν: Soph. Ant. 583 κακῶν ἄγευστος αἴων: Eur. Supp. 82 ἄκλαυστος γόων: Id. Troad. 1313 ἄπας ἄϊστος: Xen. Cyr. III. 3, 55 ἀπαίδευτος μουσικῆς. So ἄτιμος ἐπαίνων. So Soph. Œ. C. 49 μή μ' ἀτιμάσῃς—ὧν σε προστρέπω φράσαι: Soph. Œ. C. 1147 ἀκραιφνεῖς τῶν κατηπειλημένων. Substantives: Il. λ, 605 (and elsewhere) τί δέ σε χρεὼ ἐμεῖο: Eur. Hec. 976 τίς χρεία σ' ἐμοῦ (sc. ἔχει): Hdt. VI. 135 ἡσυχίη τῆς πολιορκίης: Ibid. 139 λύσις τῶν παρεόντων κακῶν; Plat. Rep. p. 329 C τῶν γε τοιούτων ἐν τῷ γήρᾳ πολλὴ εἰρήνη γίγνεται καὶ ἐλευθερία.—ἔνδεια χρημάτων, ἀπορία ἐφοδίων Demosth. So also participles which express deprivation: Æsch. Ag. 479 φρενῶν κεκομμένος: Eur. Hel. 274 φίλων τητωμένη: Æsch. P. V. 472 ἀποσφαλεὶς φρενῶν.

Obs. 1. Δεῖσθαι, *to request*, takes either a genitive of the person only, as Demosth. p. 67, 3 δεηθῆναι πάντων ὑμῶν; or a genitive of the person as well as of the thing, Hdt. III. 157 τῶν ἐδέετο σφῶν: Id. I. 59 ἐδέετο τοῦ

δήμου φυλακῆς τινος, the one genitive depending on the notion of *wanting*, the other on that of *asking*; or the preposition παρά is sometimes joined with the genitive of the person, and sometimes we find an accusative of the person: Thuc. V. 37 ἐδέοντο Βοιώτους; and an accusative of the thing when it is considered, not as something wanted, but as the request made: τήν τι (δέημα) δεῶνται.—(See *Accusative*, §. 548. *e*.)

Obs. 2. So also passive compounds with α privative: Soph. Œ. C. 1519 ἐγὼ διδάξω— ἅ σοι γήρως ἄλυπα (*untouched by old age*) τῇδε κείσεται πόλει: Id. Antig. 847 φίλων ἄκλαυστος: Id. Œ. C. 1521 ἄθικτος ἡγητῆρος: Id. Phil. 867 ἄπιστον ἐλπίδων: Eur. Hipp. 949 κακῶν ἀκήρατος: Arist. Nub. 1413 ἀθῶος πληγῶν: Demosth. p. 316, 17 ἀθῶος τῆς Φιλίππου δυναστείας: Soph. El. 231 οὐδέποτ' ἐκ καμάτων ἀποπαύσομαι ἀνάριθμος ὧδε θρήνων.

Obs. 3. Adjectives compounded with α privative in poetry, and sometimes in prose, take a cognate substantive in the genitive, though the substantive generally has some attributive. This fulness of expression is very becoming to the lofty diction of tragedy, and it is sometimes used even in prose: Soph. Œ. C. 1383 ἀπάτωρ ἐμοῦ: Id. Aj. 321 ἀψόφητος ὀξέων κωκυμάτων: Id. Trach. 247 χρόνος ἀνήριθμος ἡμερῶν: Ibid. 36 ἄσκευος ἀσπίδων: Id. Œ. C. 677 ἀνήνεμος πάντων χειμώνων: Ibid. 865 ἄφωνος ἀρᾶς: Eur. Phœn. 324 ἄπεπλος φαρέων λευκῶν: Id. Hipp. 546 ἄζυξ λέκτρων: Ibid. 146 ἀνίερος ἀθύτων πελάνων[a]: Id. Hel. 526 ἄφιλος φίλων: Id. Herc. 114 πατρὸς ἀπάτορα: Id. Andr. 714 ἄπαιδας τέκνων. Prose: Hdt. III. 66 ἄπαιδα—ἐόντα ἔρσενος καὶ θήλεος γόνου, and in other passages in Hdt.: Id. VI. 12 ἀπαθέες ἐόντες πόνων τοιούτων: Thuc. II. 65 χρημάτων ἀδωρότατος γενόμενος: Xen. M. S. II. 1, 31 τοῦ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σεαυτῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος: Id. Cyr. IV. 6, 2 ἄπαις δέ εἰμι ἀρρένων παίδων.

2. So adverbs which express *privation, absence, want*, or *exception from*: ἄνευ, ἄνευθεν, *without*: ἄτερ, ἄτερθε, νόσφιν, χωρίς, πλήν, δίχα, &c.: Il. ε, 473 ἄτερ λαῶν: Soph. Œ. R. 1415 πλὴν τοῦ δαίμονος, *except*: Id. Phil. 115 οὔτ' ἂν σὺ κείνων χωρὶς οὔτ' ἐκεῖνα σοῦ: Ibid. 31 ὁρῶ κενὴν δόκησιν ἀνθρώπων δίχα: Arist. Ran. 102 ἰδίᾳ τῆς φρενός: Hdt. V. 66 πάρεξ Αἴαντος.

Separative Genitive.

§. 530. 1. The notion of motion, removal or separation, implies the antecedent conception of a point whence the motion began; hence all verbs expressing any notion of *coming, going, removal, separation, departure, rising from*, may have a genitive of the point whence these began; hence all verbs of notion: βαίνειν poet., ἀπιέναι, ἀναδῦναι poet., τρέπεσθαι (*se avertere*) poet., φέρειν, ἄγειν, ἀείρειν poet., χωρεῖν (*cedere*) poet., παραχωρεῖν, συγχωρεῖν rarely, ὑποχωρεῖν, εἴκειν and ὑπείκειν prose, χάζεσθαι and ἀναχάζεσθαι poet., ἀλύσκειν poet., φεύγειν often in the dramatists: ὑπανίστασθαι and ἐξίστασθαι Attic prose: νοσφίζειν, χωρίζειν, διορίζειν, διέχειν and ἀπέχειν (*to be at a distance*), &c.

[a] See Monk Hipp. 146.

a. Poetic use: Il. *μ*, 263 *οὐδέ νυ πω Δαναοὶ χάζοντο κελεύθου*: Il. *ρ*, 129 *Ἕκτωρ δ' ἀψ ἐς ὅμιλον ἰὼν ἀνεχάζεθ' ἑταίρων*: Il. *σ*, 138 *ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἷος ἑοῖο*: Il. *α*, 359 *ἀνέδυ πολιῆς ἁλός*: Il. *ε*, 348 *εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος*: Od. *α*, 18 *οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων* (also with acc., Il. *ζ*, 488): Il. *π*, 629 *νεκροῦ χωρήσουσι*: cf. *μ*, 406: Il. *ρ*, 422 *μήπω τις ἐρωείτω πολέμοιο*! Here also belongs the Homeric *δέχεσθαί τινος*: cf. Il. *ξ*, 203: *ω*, 305. So Eur. Hipp. 89 *δέξαιό τι μου*: Æsch. Ag. 27 *εὐνῆς ἐπαντείλασαν*, *from*: Soph. Phil. 1044 *τῆς νόσου πεφευγέναι*: Id. El. 627 *θράσους οὐκ ἀλύξεις*: Id. Antig. 418 *χθονὸς ἀείρας* (*coming from the earth*): Id. Phil. 630 *νεὼς ἄγοντα* (*from the ship*): Id. El. 324 *δόμων—φέρουσαν*: Id. Œ. T. 24 *ἀνακουφίσαι κάρα βυθῶν*: Ibid. 152 *Πυθῶνος βῆναι*: Ibid. 229 *γῆς ἀπιέναι*: Id. Phil. 194 *κακὰ πρὸς αὐτὸν τῆς ὠμόφρονος Χρύσης ἐπέβη*. So Arist. Nub. 1240 *ἐμοῦ καταπροτξεται*. So Soph. El. 324 *ὡς δόμων ὁρῶ τὴν σὴν ὅμαιμον* (*from the house*): Arist. Ran. 174 *ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ*: Pind. Ol. I. 58 *εὐφροσύνας ἁλᾶται*. *b.* Poetry and prose: Hdt. II. 80 *οἱ νεώτεροι αὐτέων τοῖσι πρεσβυτέροισι συντυγχάνοντες εἴκουσι τῆς ὁδοῦ καὶ ἐκτράπονται*: Id. VII. 161 *συγχωρήσομεν τῆς ἡγεμονίης*: Xen. Cyr. II. 4, 24 *ὑποχωρεῖν τοῦ πεδίου*. (Cf. Arist. Ran. 798:) Id. Hier. VII. 2 *παραχωρεῖν ὁδοῦ*: Id. Symp. IV. 31 *ὑπανίστανταί δέ μοι ἤδη καὶ θάκων καὶ ὁδῶν ἐξίστανται οἱ πλούσιοι*: Id. Vectig. IV. 46 *ἀπέχει τῶν ἀργυρείων ἡ ἐγγύτατα πόλις Μέγαρα πολὺ πλεῖον τῶν πεντακοσίων σταδίων*: Plat. Menex. p. 246 E *ἐπιστήμη χωριζομένη δικαιοσύνης*: so Od. *α*, 18 *πεφυγμένος ἄεθλων*: so G. T. 1 St. Pet. i. 4 *ἀποφυγόντες τῆς φθορᾶς*.

Obs. 1. Here also belong the expressions *δεξιᾶς χειρός*, or *δεξιᾶς* alone, *ἀριστερᾶς*, *λαιᾶς*, *from the right, left hand, right, left*: Hdt. V. 77 *τὸ δὲ* (*τέθριππον χάλκεον*) *ἀριστερῆς χερὸς ἕστηκε*: Æsch. Pr. 714 (Sch.) *λαιᾶς δὲ χειρὸς οἱ σιδηροτέκτονες οἰκοῦσι Χάλυβες*: Eur. Cycl. 681 *ποτέρας τῆς χειρός*; but *ἐκ* is generally added.

Obs. 2. Some of these verbs, as *φεύγειν*, have an accusative, when the notion is rather that which is implied as part of the verbal action, the person whom one flies, than of the point whence the motion begins, or the point which is left behind; and very frequently, especially in poetry, the exact point of the motion is further defined by the prepositions.—(See *Prepositions*.)

Obs. 3. The adverbial genitive in *θεν* is sometimes used with these verbs instead of the inflected genitive; as, *οὐρανόθεν*: but even to these the prepositions *ἀπὸ* and *ἐκ* are added: Hesiod. Op. 763 *ἐκ Διόθεν*.

2. Here belongs the genitive after verbs of *beginning*, where the point whence the action commences is expressly marked:

Od. *θ*, 499 *ὁρμηθεὶς θεοῦ ἤρχετο*, *from the god*: Od. *φ*, 142 *ἀρξάμενος τοῦ χώρου ὅθεν οἰνοχοεύει*: Pind. Nem. V. 25 *ὕμνησαν Διὸς ἀρχόμεναι*: Thuc. I. 1 *ἀρξάμενος εὐθὺς καθισταμένου*, *from its very commencement*.

3. So also after other verbs where the point whence the action commenced is expressed: Soph. Œ. R. 808 *ὄχου* (*from the chariot*) *κάρα μου καθίκετο*. This perhaps might be considered as a local genitive.

Obs. 4. The prepositions *ἀπὸ* and *ἐκ* are sometimes added to this genitive, to define it more accurately: Xen. M. S. II. 1, 1 *σκοπῶμεν ἀρξάμενοι*

ἀπὸ τῆς τροφῆς, ὥσπερ ἀπὸ τῶν στοιχείων. So Latin *incipere ab aliqua re:* Plat. Legg. 701 A ἤρξε—ἐκ μουσικῆς.

§. 531. 1. All intransitive verbs of *leaving off, ceasing,* &c. which imply the notion of *removal* or *departure from,* take a genitive of that whence the motion, real or supposed, began; or transitive verbs, of *driving away from, keeping off, delivering from, deviating from, hindering from,* may take a genitive, though it need not be expressed to make up the objective construction, as these verbs take an accusative of that which is the immediate patient of the transitive action: ἱέναι, *desistere* Homer, μεθιέναι Homeric, dramatic, and prose: μεθίεσθαι, ἀφιέναι, *τινά τινος,* ἀφίεσθαι, ὑφιέναι in Hdt.: ὑφίεσθαι, ἀνιέναι dramatic, in Thuc., and some other prose writers: παριέναι Aristoph., Plat.: προΐεσθαι Demosth. (generally acc.): κωλύειν, ἐρητύειν, εἴργειν, βλάπτειν, εἴργεσθαι, ἔχειν and ἀπέχειν, *to keep off:* ἀπέχεσθαι, ἀλαλκεῖν, ἀμύνειν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, ῥύεσθαι (Eur.): σώζειν (Trag.):

as,

Il. δ, 130 μήτηρ παιδὸς ἐέργει μυῖαν: Il. ν, 525 ἐεργόμενοι πολέμοιο: Od. ε, 397 τόνγε θεοὶ κακότητος ἔλυσαν: Od. α, 195 τόνγε θεοὶ βλάπτουσι κελεύθου: Thuc. I. 136 ἐναντιωθῆναι (=βλάπτειν) χρείας τινός, *to be hindered from:* Od. α, 69 ὀφθαλμοῦ ἀλάωσεν ἀντίθεον Πολύφημον, *cæcando privavit:* so ἀμύνω in the sense of *drive away from,* Il. ο, 731 Τρῶας ἄμυνε νηῶν; then to *defend,* Id. ν, 109 ἀμύνειν νηῶν: so ἀμύνομαι, Il. ι, 527 ἀμυνόμενοι Καλυδῶνος: (for ἀμύνω with dat. see *Obs.* 4.): Thuc. V. 83 κατέκλησαν—Μακεδονίας Ἀθηναῖοι Περδίκκαν: Od. κ, 288 ὃς κρατὸς ἀλάλκησιν κακὸν ἦμαρ: Od. δ, 380 εἰπέ—, ὅστις μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου: Æsch. Ag. 120 βλαβέντα λυισθίων δρόμων: Eur. Or. 1515 σ' ἀπαλλάξει κακῶν: Ibid. 767 σωθῆναι κακῶν: Hdt. I. 60 εὐηθείης ἀπηλλαγμένον. So Arist. Ach. 201 κακῶν ἀπαλλαγείς: Id. Pax. 772 καὶ μή μ' ἀφαίρει γενναιοτάτου τῶν ποιητῶν: Hdt. V. 62 τυράννων ἐλευθερώθησαν: Thuc. VII. 43 ἀνιέναι τῆς ἐφόδου, *to leave off advancing;* Ἀφιέναι τινὰ τῆς αἰτίας, τῶν ψευδομαρτυριῶν: Demosth. p. 18, 2 μὴ μόνον πόλεων καὶ τόπων—φαίνεσθαι προϊεμένους, ἀλλὰ καὶ τῶν ὑπὸ τῆς τύχης παρασκευασθέντων συμμάχων καὶ καιρῶν (αἰσχρόν ἐστι).

Obs. 1. Many of these verbs may fall under the head of privative genitive.

Obs. 2. The verb φείδομαι takes a genitive, following, as it would seem, the analogy of ἀπέχεσθαι; as, Eur. Med. 1057 φείσαι τέκνων; though from our not knowing the force of the active voice, we cannot define its construction with any accuracy.

Obs. 3. In prose and not unfrequently in poetry, some of these verbs are joined with ἐκ or ἀπὸ—ἐλευθεροῦν, λύειν, σώζειν—εἴργειν, ἀπείργειν, ἐξείργειν, ἐρητύειν: Thuc. II. 71 Παυσανίας ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων: Plat. Rep. p. 571 C ἀπὸ πάσης λελυμένον τε καὶ ἀπηλλαγμένον αἰσχύνης: Id. Gorg. p. 511 C D ἐκ κινδύνων σώζειν. Even παύειν, παύομαι, as Soph. El. 231, 987. Eur. Hec. 917. Med. 333. El. 1108.

Obs. 4. Ἀμύνω is more commonly found with the dat. commodi, (ἀμύνω τόνδε σοι) than with the genitive; the notion attached to the verb being rather that of benefit resulting to the person defended than of the driving away of the person attacking.

Obs. 5. So attributive genitives, as Eur. Med. 1285 δωμάτων ἄλη: Hdt. IX. 85 ἀπεστοὶ τῆς μαχῆς.

2. Recipient verbs take a genitive of the person or thing whence any thing is received; as, δέχομαι *et simil.* Eur. Hipp. 89 δέξαιό τι μου: Id. Sup. 848 τρῶμα λόγχης πολεμίων ἐδέξατο: Id. Phœn. 521 πῶς τέρψιν παλαιᾶν λάβω χαρμονᾶν.

Temporal Separation.

§. 532. From this genitive of local separation is derived a genitive of temporal separation—the point whence a space of time begins, but this is rare; and the most usual construction is with ἐκ or ἀπό: see Hdt. III. 155, VI. 40 τρίτῳ γὰρ μὲν ἔτεϊ τούτων, *in the third year from this—reckoning from this point;* whether it is *before* or *after* the context will determine: Xen. Hell. I. 1, 2 μετ' ὀλίγον δὲ τούτων, *after this;* ἀπὸ is more frequently used: Hdt. VI. 69 νυκτὶ τρίτῃ ἀπὸ τῆς πρώτης: Ibid. 86 κατὰ τρίτην γενεὴν τὴν ἀπ' ἐμέο: ἐκ, Thuc. I. 2 ἐκ τοῦ (χρόνου sc.) ἐπὶ πλεῖστον: Ibid. εὐθὺς ἀπὸ παλαιοῦ. So also the suffix θεν is used of time: Xen. Anab. IV. 4, 8 ἕωθεν, *immediately from day-break.* So *de tertiâ vigiliâ,* &c.

Partitive Genitive.

§. 533. The notion of the whole being antecedently necessary to the very notion of part, those words which have or imply a partitive sense, take the word expressing the whole in the genitive:

1. The verbs εἶναι and γίγνεσθαι:

Hdt. III. 141 ἀπέστελλε—στρατηγὸν Ὀτάνεα, ἀνδρῶν τῶν ἑπτὰ γενόμενον: Thuc. I. 65 καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι: Xen. Anab. I. 2, 3 ἦν δὲ καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων: Id. Cir. I. 2, 15 οἱ δ' ἂν αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγένωνται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων γίνονται: Demosth. p. 122 ἡ γὰρ Ζέλειά ἐστι τῆς Ἀσίας: Plat. Euthyd. p. 277 C τῶν λαμβανόντων ἄρ' εἰσὶν οἱ μανθάνοντες: Id. Phæd. p. 68 D τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. So with an ellipse of εἶναι: Thuc. IV. 18 σωφρόνων δ' ἀνδρῶν (εἰσί) οἵ τινες κ. τ. λ., *they are of the number &c.* So with singular words which imply a plurality of parts: Hdt. VII. 101 ὧν πόλεος: Id. VI. 35 ἐὼν οἰκίης τεθριπποφόρου.

Obs. To distinguish more accurately the part from the whole, ἐκ is sometimes used. This partitive relation is also more distinctly expressed by τίς or εἷς, though there is no ellipse of either of these where the genitive stands alone.

2. The verbs τιθέναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι, *to place &c. among:*

Plato Gorg. 500 B ἐτίθην τῶν περὶ τὰς ἡδονὰς τὴν μαγειρικήν: Id. Rep. p. 376 E μουσικῆς δ', εἶπον, τίθης λόγους: *ad musicam refersne sermones*[a]?

[a] Stallb. ad loc.

Id. Phileb. p. 60 D φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τιθέμενος: Ibid. p. 66 D ἃ τῆς ψυχῆς ἔθεμεν αὐτῆς, ἐπιστήμας τε καὶ τέχνας κ. τ. λ.: Id. Rep. p. 424 C καὶ ἐμὲ τοίνυν—θὲς τῶν πεπεισμένων: Ibid. p. 567 E ποιεῖσθαί τινα τῶν δορυφόρων. So ἀριθμεῖσθαι: Eur. Bacch. 1316 τῶν φιλτάτων ἀριθμήσει τέκνων: Theocr. XIII. 72 οὕτω μὲν κάλλιστος Ὕλας μακάρων ἀριθμεῖται.

Obs. Some of these genitives may also be referred to §. 518.

3. Any verb[b] whose operation extends only to part of the objects signified by the objective substantive may be followed by a partitive genitive:

Il. ξ, 121 Ἀδρήστοιο δ' ἔγημε θυγατρῶν, *one of the daughters of Adrastus:* Od. ξ, 211 ἠγαγόμην δὲ γυναῖκα πολυκλήρων ἀνθρώπων: Hdt. I. 67 ἐξ οὗ δὴ Δίχης τῶν ἀγαθοεργῶν καλεομένων Σπαρτιητέων ἀνεῦρε: Id. III. 157 ὁ δὲ ἐπιλεξάμενος τῶν Βαβυλωνίων ἐξήγαγε: Id. VII. 6 κατέλεγε τῶν χρησμῶν, *some of the oracles:* Aristoph. Ach. 181 ξυνελέγοντο τῶν λίθων: Thuc. IV. 90 ταύτην τε εἰργάζοντο καὶ τὴν τετάρτην καὶ τῆς πεμπτῆς (part of the fifth) μέχρι ἀρίστου.

§. 534. The attributive genitive—*a.* joined with a substantive; as,

στάγονες ὕδατος—σώματος μέρος: Hdt. III. 136 ἀπίκοντο τῆς Ἰταλίας εἰς Τάραντα: Id. VI. 95 ἀπίκοντο τῆς Κιλικίας ἐς τὸ Ἀλήϊον πεδίον.

b. With adjectives used as substantives, pronouns and numerals used as substantives; as, οἱ χρηστοὶ τῶν ἀνθρώπων. (See §. 442. *a.*) This construction is less frequent with adj. than with participles and the article, (the article giving the distinctive and partitive force,) and more in prose than poetry: thus, οἱ εὖ φρονοῦντες τῶν ἀνθρώπων.

Xen. Cyr. I. 3, 2 Περσῶν μὲν πολὺ κάλλιστος ὁ ἐμὸς πατήρ, Μήδων μέντοι—πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος: Eur. Med. 1228 θνητῶν γὰρ οὐδεὶς ἐστιν εὐδαίμων ἀνήρ: Æsch. Ag. 809 τόν τε δικαίως καὶ τὸν ἀκαίρως πόλιν οἰκουροῦντα πολιτῶν: Eur. Heracl. 594 οἱ θανούμενοι βροτῶν: Hipp. 1282 μόνα τῶνδε: Med. 476 Ἑλλήνων ὅσοι: Plat. Gorg. 525 C τοὺς ἀκριβῶς τῶν νόμων ἀναγεγραμμένους. So especially superlatives: ἡ πλείστη γῆς, πλεῖστοι τῶν Ἑλλήνων: Hdt. III. 60 μέγιστα τῶν ἁπάντων Ἑλλήνων ἐξεργασμένα: so ἀριδείκετος in Homer used as a substantive, Il. δ, 248 Κόων ἀριδείκετος ἀνδρῶν.—*c.* πολλοί, ὀλίγοι, τινὲς τῶν ἀνθρώπων,—εἷς, ἕκαστος, πᾶς,—οἱ μὲν—οἱ δέ, ἄλλαι, ἕτεροι &c., with genitive; often οἱ τοιοῦτοι with genitive: Xen. M. S. II. 8, 3 τοῖς τοιούτοις τῶν ἔργων. So with Relative: Hdt. VI. 8 Αἰολέων οἳ Λέσβον νέμονται: Eur. Hec. 864 οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος. See also §. 442. *c.*—*d.* When an individual is spoken of as belonging to a class, or family, or nation, Thuc. VI. 3 Ἀρχίας τῶν Ἡρακλειδῶν, *one of the Heraclidæ:* Xen. Hell. I. 6, 16 τῶν δέκα στρατηγῶν Λέων καὶ Ἐρασινίδης: Id. Anab. I. 8, 1 Παταγύας—τῶν Κύρῳ πίστων.

Obs. 1. Of course the adjective signifies only a part of the whole, not the whole itself: thus οἱ θνητοὶ ἄνθρωποι—πολλοί, or ὀλίγοι ἄνθρωποι, signifies a whole, composed of many or few individuals: πολλοί, ὀλίγοι ἀνθρώπων, a large or small part of the whole.

[b] Stallb. Soph. 232 B. 247 B.

Obs. 2. Here belong also the Homeric phrases, wherein the adjective has a partly superlative force; *δῖα, πρέσβα, πότνα θεάων*: Od. ξ, 443 *δαιμόνιε ξείνων.—ὦ φίλα γυναικῶν, ὦ τάλαινα παρθένων* Eurip.: Theog. 1307 *ὄβριμε παίδων*. The tragedians strengthen an adjectival notion by adding a partitive genitive of the same adjective: *δειλαία δειλαίων, ἄρρητ' ἀρρήτων, ἐχθροὶ ἐχθρῶν—ἔσχατ' ἐσχάτων κακά* Soph. Phil. 65.

§. 535. Verbs of *participation, share, communication, community*, since all these notions imply part of something, especially those compounded with *σύν* or *μετά*; as, *μετέχειν, ἔνεστι, μέτεστί μοι, διδόναι, μεταδιδόναι, προσδιδόναι* (sometimes *προδιδόναι*, Eur. Suppl. 350.), *διαδιδόναι, κοινωνεῖν, κοινοῦσθαι, ἐπαρκεῖν, to communicate: μεταλαμβάνειν—συλλαμβάνειν*—sometimes *συλλαμβάνεσθαι—συναίρεσθαι* &c. (the preposition giving to most of these verbs their partitive force: as,

Soph. Œ. C. 567 *τῆς ἐς αὔριον οὐδέν—μοι—μέτεστιν ἡμέρας*: Eur. Med. 303 *τῆσδε κοινωνῶ τύχης*: Id. Or. 430 sq. *μετάδος φίλοισι σοῖσι τῆς εὐπραξίας*: Xen. Cyr. I. 2, 15 *καὶ ἀρχῶν καὶ τιμῶν μετέχειν*: Id. Rep. Lac. I. 9 *τῆς δυνάμεως κοινωνεῖν*: Id. Cyr. VII. 5, 78 sq. *θάλπους μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι—πολεμικῆς δ' ἐπιστήμης καὶ μελέτης—οὐ μεταδοτέον*: Id. M. S. I. 2, 60 *πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ*: Id. Cyr. I. 3, 7 *τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς*. So Homer: *χαριζομένη παρεόντων, giving of what there was:* Soph. Philoct. 282 *νόσου συλλάβοιτο, take share in, relieve by bearing part of:* Med. 946 *ξυλλήψομαι δὲ τοῦδέ σοι κἀγὼ πόνου*: Id. Iph. A. 160 *σύλλαβε μόχθων*: Thuc. IV. 10 *ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου*: Æsch. Pers. 724 *γνώμης δέ που τις δαιμόνων ξυνήψατο*. Here belong also: Med. 284 *ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος, conferre aliquid.* So Lysias 184, 31 *τοῦ μὲν γὰρ καὶ φυγεῖν ὑμᾶς μέρος τι καὶ οὗτος συνεβάλετο*: Thuc. III. 36 *προσξυνεβάλετο τῆς ὁρμῆς*: Hdt. VIII. 90 *προσεβάλετο πάθος* (*vulgata e conj. προσελάβετο*).

Obs. 1. Sometimes the partitive notion is expressed by *μέρος*, or *μοῖρα* in the accusative, the verb being no longer partitive with respect to its object *μέρος*, which is itself partitive in relation to the substantive which follows it in the genitive: a person who shares any thing with another, takes the whole of the part (*μέρος* in accusative), part of the whole (substantive in genitive): Æsch. Ag. 507 *μετέχειν φιλτάτου τάφου μέρος*: Eur. Iph. T. 1299 *μέτεστιν ὑμῖν τῶν πεπραγμένων μέρος*: Arist. Vesp. 972 *τούτων μεταιτεῖ τὸ μέρος*: Hdt. IV. 145 *μοῖραν τιμέων μετέχοντες*: Eur. Suppl. 1078 *μετέλαχες τύχας Οἰδιπόδα, γέρον, μέρος*. So also *ἴσος*, which implies *μέρος* in it: Thuc. VI. 40 *ἴσον μετασχεῖν*: Arist. Plut. 1145 *μετεῖχες τὰς ἴσας πλήγας*. So also *τι*—something, or some part of, Hdt. 16, 3 *ἀλλά τι τοῦ θεοῦ μετέχον*: *κοινοῦσθαί τι—μεταδιδόναι τι* Xen. Anab. IV. 5, 5. So another construction—the part is in the nominative; *μέτεστί τι μοι*: Hdt. VII. 157 *μοῖρά τοι τῆς Ἑλλάδος οὐκ ἐλαχίστη μέτα*.

Obs. 2. So also the phrases *τί μοι τινός*; Il. φ, 360 *τί μοι ἔριδος καὶ ἀρωγῆς*; Eur. Hipp. 221 *τί κυνηγεσίων καὶ σοὶ μελέτης*;

§. 536. Verbs of actual or imaginary contact, *to take hold of, to be in dependence or connection with*, as it is a part and not the

whole which is touched; as, θιγγάνειν, ψαύειν, ἅπτεσθαι, ἐφάπτεσθαι, θράττεσθαι—λαμβάνειν rather poet., λαμβάνεσθαι (λάζυσθαι poet.): ἐπιλαμβάνεσθαι, ἀντιλαμβάνεσθαι—ἔχεσθαι, ἀντέχεσθαι, περιέχεσθαι (ἰσχανᾶν poet.), γλίχεσθαι) (properly, *to stick to*)—very rarely ἕπεσθαι, συνέπεσθαι, ἐρείδεσθαι:

Il. δ, 463 τὸν δὲ πεσόντα ποδῶν ἔλαβεν: Il. θ, 371 ἔλλαβε χειρὶ γενείου: Il. π, 486 κύνιος δεδραγμένος αἱματοέσσης: Il. ω, 357 γούνων ἁψάμενοι: Il. ι, 102 σέο δ' ἕξεται: Od. θ, 288 ἰσχανόων φιλότητος: cf. Il. ψ, 300. Hdt. VI. 13 προφάσιος ἐπιλαβέσθαι: Ibid. 91 ἐπιλαμβάνεσθαι τῶν ἐπισπαστήρων: Ibid. 31 ἀνὴρ ἀνδρὸς ἁψάμενος τῆς χειρός: Id. I. 93 λίμνη δ' ἔχεται τοῦ σήματος μεγάλη: cf. VI. 8. Id. III. 72 ἔργου ἐχώμεθα, *opus aggrediamur*. Id. VII. 5 τοιούτου λόγου εἴχετο, *amplexari*.—Περιέχεσθαί τινος often in Hdt., *cupide aliquid amplecti*: cf. Id. III. 53. Ibid. 72 τοῦ γὰρ αὐτοῦ γλιχόμεθα: Thuc. I. 140 τῆς γνώμης τῆς αὐτῆς ἔχομαι: Xen. VI. 3, 17 κοινῇ τῆς σωτηρίας ἔχεσθαι: Hdt. III. 25 πάντα τὰ σιτίων ἐχόμενα: Plat. Rep. p. 329 A ἀλλ' ἄττα, ἃ τοιούτων ἔχεται (*quæ cum his conjuncta, his similia sunt*)[a]: Ibid. p. 362 A ἀληθείας ἐχόμενον, *cum veritate conjunctum*: Id. Symp. p. 217 D ἀνεπαύετο οὖν ἐν τῇ ἐχομένῃ ἐμοῦ κλίνῃ, *lecto mihi proximo*: Eur. Med. 55 φρενῶν ἀνθάπτεται, *mentem tangit*[b]: Id. Or. 502 τοῦ νόμου ἔχεσθαι, *to stick to the law*: Ibid. 452 ἀντιλάζου καὶ πόνων ἐν τῷ μέρει: Ibid. 792 δυσχερὲς ψαύειν νοσοῦντος ἀνδρός: Demosth. p. 15, 20 ἀντιλάβεσθε τῶν πραγμάτων. So Hom. Il. η, 59 μέσσου δουρὸς ἑλών, *taking the spear by the middle*; where μέσσου is not attributive but predicative—δουρός signifying a part of the spear, and μέσσου defining it.

Obs. 1. Ἀντιποιεῖσθαι takes a genitive, seemingly after the analogy of γλίχεσθαι.

Obs. 2. In the phrases λαβεῖν τινὰ γούνων—ἅπτεσθαί τινα γενείου, &c. if the partitive force is to be looked for, we must not conceive that the genitive signifies the part of the person touched. The partitive genitive does not signify a part taken as the whole, but the whole considered in one of its parts, so that γούνων would not be the knee, which is part of a man, but some part of the knee, viz. that from whence the touching object as it were hangs or depends; though probably this construction of these verbs arose from their general analogy to the partitive verbs, and hence we must not press their distinct partitive force too closely.

Obs. 3. Many of these verbs have an accusative: the notion of *touching* or *taking hold of the part*, being exchanged for that of *seizing* or *occupying the whole*; as, Il. δ, 357 λάζυσθαι μῦθον.—ἐφάπτεσθαι Plat. Legg. p. 664 E. Demosth. p. 16, 24 συνάρασθαι τὰ πράγματα.—γλίχεσθαι Plat. Hipp. p. 226 E—θιγγάνειν and ἅπτεσθαι are joined in Pindar with the local dative: Pyth. IV. 296 ἀσυχίᾳ θιγέμεν: Id. VIII. 24; IX. 43. Isthm. III. 30. Ol. I. 86 ἐφάψατ' ὧν ἕπεσι.—(See §. 590.)

Obs. 4. The preposition ἐκ sometimes defines this relation of dependence more accurately: ἀνάπτεσθαι ἔκ τινος. So ἐπὶ with verbs of holding by, leaning on: ἐπὶ μελίης ἐρεισθείς Il. χ, 225: ἔχεσθαι ἐπί τινος Hdt. VI. 11. Soph. Ant. 1142. Hence ἐφ' ἑαυτοῦ, ἑαυτῶν, *leaning on oneself—independent*. So γλίχεσθαι περί τινος.

[a] Stallb. ad loc. [b] Pflugk ad loc.

Obs. 5. After this analogy verbs of praying or vowing are joined wit a genitive of the person or thing by whom or which any one implores c vows; such as, λίσσεσθαι—ἱκετεύειν—ἱκνεῖσθαι: the person praying bein conceived as touching the knee or the image of the divinity: Od. β, 6 Λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος. So λίσσεσθαι πατρός, τοκήω So Hdt. VI. 86 ἐγὼ ὦν σε μετέρχομαι τῶν θεῶν (*per te deos obsecro*)[a]. Th following passages support this explanation: Il. κ, 454 f. ὁ μέν μιν ἔμελλ γενείου χειρὶ παχείῃ ἁψάμενος λίσσεσθαι: Il. χ, 345 μή με, κύον, γούνων γο νάζεο, μηδὲ τοκήων: Il. ι, 451 ἡ δ' αἰὲν ἐμὲ λισσέσκετο γούνων: Il. ψ, 58 ἵππων ἁψάμενος γαιήοχον Ἐννοσίγαιον ὄμνυθι: Hdt. VI. 68 ὦ μῆτερ, θεῶν τῶν τε ἄλλων καταπτόμενος ἱκετεύω καὶ τοῦ Ἑρκείου Διὸς τοῦδε: Id. VIII. 6 Δημαρήτου τε καὶ ἄλλων μαρτύρων καταπτόμενος: Eur. Hec. 752 ἱκετεύω τῶνδε γουνάτων καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος. When ἀντί is added the genitive it expresses the notion of the person being before the imag of the god.

Obs. 6. It may perhaps be better to consider this genitive as arisin from viewing the person or thing by which any one prays as the cau and origin of the prayer (see §. 481.), whence πρός or ὑπέρ is used wit the genitive (§. 638. 2. *d.*): Od. λ, 67 νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, παρεόντων, πρός τ' ἀλόχου καὶ πατρός: Il. ο, 665 τῶν ὕπερ ἐνθάδ' ἐγὼ γουνάζ μαι οὐ παρεόντων.

§. 537. Verbs of *eating, drinking,* have a partitive genitive; a ἐσθίειν, φάγειν, πίνειν, γεύεσθαι, γεύειν, βοφεῖν:

ἐσθίειν κρεῶν: Od. ι, 102 μήπω τις λωτοῖο φαγὼν νοστοῖο λαθῆται: Hdt. 188 τοῦ μούνου πίνει βασιλεύς: Xen. Cyr. I. 3, 4 (ἀνάγκη σοι) ἀπογεύεσθ τούτων τῶν παντοδαπῶν βρωμάτων: Ibid. 10 καὶ τί δή, ὦ Κῦρε, τἆλλα μιμο μενος τὸν Σάκαν, οὐκ ἀπερρόφησας τοῦ οἴνου: Id. M. S. IV. 3, 11 γεύεσθ τιμῆς—γεύειν τινὰ τιμῆς: Plat. Phædr. p. 227 B ἦ δῆλον ὅτι τῶν λόγων ὑμ Λυσίας εἱστία; for the usual instrumental dative; Id. Rep. 352 B εὐωχ τοῦ λόγου *fruere sermone* (like Theophr. c. 8 δοκῶ μοί σε εὐωχήσειν καιν λόγων for the usual καινοῖς λόγοις). Here perhaps is to be referred, Hd VII. 138 ἀρυσάμενος τοῦ ἡλίου, *drawing in unto himself of the sun,* as it we *drinking it in.*

Obs. The verbs of eating and drinking not unfrequently take an accus tive; the partitive notion arising from the particular action of eating a drinking being lost sight of, and the more vague notion of eating in g neral being substituted, as is clearly the case in the two first example Il. μ, 319 ἔδουσί τε (ἡμέτεροι βασιλῆες) πίονα μῆλα, οἶνόν τ' ἔξαιτον μελιηδέ Od. κ, 101 οἵτινες ἀνέρες εἶεν—σῖτον ἔδοντες: Od. ι, 347 Κύκλωψ, τῇ, π οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα: Xen. Cyr. I. 3, 9 οὐκ ἐκπίομαι αὐτὸς τ οἶνον: Ibid. 6 κρέα γε εὐωχοῦ. So ἐσθίειν κρέα and κρεῶ, πίνειν οἶνον a οἴνου. As in English, *he eats meat—he eats some meat, he drinks wine—, drank some wine;* so in the old proverb: ὕδωρ δὲ πίνων οὐδὲν ἂν τέκοις καλ (ὕδωρ πίνων = ὑδροπότης).

[a] Valck ad loc.

Material Genitive.

§. 538. The notion of any thing being made implies the antecedent existence of some material out of which it is made, which, if expressed, is accordingly in the genitive, as being the cause, source, origin of the thing produced.

Verbs of *making, forming, being made, formed,* &c.:

Il. η, 222 σκυτοτόμων ὄχ' ἄριστος—ἐποίησεν σάκος αἰόλον, ἐπταβόειον, ταύρων ἰατροφόων: Il. κ, 262 ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν, ῥινοῦ ποιητήν: Hdt. V. 82 χαλκοῦ ποιέονται τὰ ἀγάλματα: Id. II. 138 ἐστρωμένη ἐστὶ ὁδὸς λίθου: Eur. Hel. 1360 κισσοῦ τε στεφθεῖσα χλόα.

Obs. 1. This construction is often expanded by the prepositions ἐκ, ἀπό, and διά; and the instrumental dative is also used. The view in which the speaker looks at it determines the case.

Obs. 2. The attributive genitive of the material belongs here (see §. 435. c.); as, ἔκπωμα ξύλου—τράπεζα ἀργυρίου—στέφανος δακίνθων: Theocr. I. 58 ἕδωκα—τυροέντα μέγαν λευκοῖο γάλακτος: Id. II. 73 βόσσοιο καλὸν σύροισα χιτῶνα.

§. 539. 1. Verbs of *being full,* or transitive verbs of *filling,* &c.; as πλήθω, πληρόω, πίμπλημι, μεστόω rather Poetic: γέμειν, βρίθειν, βρύειν, —νάσσειν, ἐπινάσσειν,—σάττειν, εὐπορεῖν: as,

Il. α, 103 μένεος δὲ μέγα φρένες ἀμφιμέλαιναι πίμπλαντ': Il. ι, 224 πλησάμενος δ' οἴνοιο δέπας: Od. ι, 219 f. ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ ἀρνῶν ἠδ' ἐρίφων: Il. α, 148 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο: Od. σ, 22 στῆθος καὶ χείλεα φύρσω αἵματος: Hesiod. Sc. 290 βριθόμενα σταχύων: Æsch. Ag. 659 ὁρῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς ἀνδρῶν Ἀχαιῶν ναυτικῶν τ' ἐρειπίων (both dative and genitive), like *florere frugum* Lucret. I. 256. Soph. Œd. C. 16 χῶρος—βρύων δάφνης: Xen. Symp. IV. 64 σεσγμένος—πλούτου τὴν ψυχὴν ἔσομαι: Plat. Apol. p. 26 D τὰ Ἀναξαγόρου βιβλία—γέμει τούτων τῶν λόγων: Demosth. p. 33, 29 τῶν ἀπόντων εὐπορῆσαι. So words which imply such notions: Arist. Vesp. 1386 εὐωχημένον κακχρύων: Soph. Electr. 851 πανσύρτῳ παμμήνῳ δεινῶν στυγνῶν τ' ἀχέων αἰῶνι: Plat. Symp. 203 τοῦ νέκταρος μεθυσθείς.

Obs. 1. So also the attributive genitive; as, πίθος μέλιτος, δέπας οἴνου: Od. ι, 196 αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο.

2. So also adjectives expressing *fulness;* as, πλέος, ἔμπλεος, πλήρης, μεστός, πλούσιος, δασύς—and the Poetic ἀφνειός, ἐπιστεφής, πολυστεφής, περιστεφής, ἄτος Epic: ἄπληστος Trag.:

Od. α, 165 ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε: Od. β, 431 ἐπιστεφὴς οἴνου: Soph. Œ. R. 83 πολυστεφὴς δάφνης: Id. El. 895 περιστεφὴς ἀνθέων: Xen. Cyr. III. 1, 3 διαθεόντων καὶ ἐλαυνόντων τὸ πεδίον μεστόν: Id. Anab. II. 4, 14 δασὺς δένδρων. So ὄπουλος Soph. Œ. R. 1396. So Horace: *generosæ fertile testæ.*

Obs. 2. The instrumental dative is sometimes found with these words, as especially βρύειν and δασύς.

§. 540. Verbs of *being satisfied*, or *satisfying*; as, ἄσαι, ἄσασθαι, κορέσασθαι:

Il. ε, 289 αἵματος ἄσαι Ἄρηα: Il. ι, 489 ὄψου τ' ἄσαιμι: Il. λ, 562 ἐκορέσσατο φορβῆς. So Il. ι, 705 τεταρπόμενοι φίλον ἦτορ σίτου καὶ οἴνοιο: Hesiod. Sc. 255 ἀρέσαντο φρένας αἵματος: Plat. Symp. 203 B μεθυσθεὶς τοῦ νέκταρος: Od. ν, 295 ἅτε δόλων. So the adverbs ἄδην, ἅλις. (So Virg. Æn. II. 586 *animumque explesse juvabit Ultricis flammæ.*)

Obs. The poets use a material genitive with many other verbs; the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the latter language; as while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed or the cause as actively working, the later Greeks regarded it rather as a mere lifeless work: Od. γ, 408 ἀποστίλβοντες ἀλείφατος: Plat. Phæd. p. 113 A λίμνην ποιεῖ—ζέουσαν ὕδατος καὶ πηλοῦ. Verbs of *burning*: Il. ι, 242 αὐτὰς δ' ἐμπρήσειν μαλεροῦ πυρός: Il. π, 81 μὴ δὴ πυρὸς αἰθομένοιο νῆας ἐνιπρήσωσι: Od. ρ, 23 ἐπεί κε πυρὸς θερέω: Il. ζ, 331 ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται: cf. Il. λ, 667. Il. η, 410 (νέκυας) πυρὸς μειλισσέμεν. Verbs of *bathing*, *wetting*, *washing*: Il. ε, 6 λελουμένος Ὠκεανοῖο: Il. ζ, 508 λούεσθαι ἐϋῤῥεῖος ποταμοῖο: Od. β, 261 χεῖρας νιψάμενος πολιῆς ἁλός: though here the genitive may be local. Also Il. ι, 214 πάσσε δ' ἁλός.—καταπάσσειν Arist. Eq. 99: Plat. Lys. p. 210 A τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας: Il. ι, 491 κατέδευσας οἴνου: Eur. Phœn. 674 αἵματος ἔδευσε γαῖαν: Soph. Trach. 661 παγχρίστῳ πειθοῦς: Plat. Phædr. 230 B ἡ πήγη ῥεῖ ὕδατος.

Genitive absolute.

§. 541. 1. The so called genitive absolute is also to be referred, either to the *causal genitive*—the action expressed by the substantive and participle in the genitive being considered as the antecedent cause, or condition, of the action of the verb or the sentence with which it is joined. So Thuc. IV. 11 ὁρῶν τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηράρχους—ἀποκνοῦντας, here τοῦ χωρίου χαλεποῦ ὄντος expresses the cause of the hesitation of the Trierarchs: Hdt. I. 208 ἐξαναχωρεῖν ὡς αὐτοῦ διαβησομένου: here the genitive expresses the cause of the ἐξαναχωρεῖν.

2. Or the *genitive of time*: Κύρου βασιλεύοντος, *while Cyrus was reigning*: ὄρθρου γενομένου, though this notion is frequently more accurately defined by ἐπί: ἐπὶ Κύρου βασιλεύοντος &c.

Genitive with Substantives and Adjectives.

§. 542. 1. When two substantives are so joined together, that the on seems to depend upon and derive its force and meaning from the othe in any one of the relations given above, that substantive on which the on depends is in the genitive, as being in some respect antecedent to th proper conception of its state or nature, and hence arises the rule, tha when two substantives are joined together, the one that explains and mor accurately defines the other is in the genitive, as it is the expression o some notion whence the notion of the other substantive sprang, (se §. 521. *Obs.*) And when verbal notions, which take an accusative o dative, take the form of a substantive, they may have their object in th genitive.

2. The same holds good of adjectives; even many whose verb takes th accusative are joined with the genitive: Æsch. Ag. 1156 ἰὼ γάμοι Πάριδο ὀλέθριοι φίλων (*which have ruined his friends*): Arist. Pax 678 ἀποβολι μαῖος τῶν ὅπλων: Eur. Hec. 235 καρδίας δηκτήρια: Ibid. 1135 ὕποπτος ἁ δὴ Τρωϊκῆς ἁλώσεως [a].

3. A genitive is sometimes found with active participles, and seems t depend on an adjective or substantive implied in that participle; as, Soph Œd. C. 437 ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν: and perhaps Ibid. 1084 ἀγῶνα θεωρήσασα, *spectator of the contest:* Hom. Il. π, 811 διδασκόμενος πολέμοι Acts iii. 12 πεποιηκόσι τοῦ περιπατεῖν αὐτόν, but see §. 442.

4. Adjectival genitive:—Frequently where a compound notio might have been expressed by an adjective and substantive, the adjec tival notion stands in the form of an attributive genitive; it generall expresses the most important part of the compound notion, (see §. 435. c. So in G. T. as James i. 25 ἀκροατὴς ἐπιλησμονῆς.

5. *Table of Attributive Genitives.*

i. Genitive of causation:

α. Of the *cause:* as, Il. β, 397 κύματα παντοίων ἀνέμων: Plat. νόσων πολέμων φθορά—θράσει ἰσχυος, *confidence proceeding from strengt* So G. T., as κίνδυνοι ποταμῶν.

β. Of the *author* or *agent;* as, τέχνημα ἀνδρός—Ὁμήρου ποιήματα—Ἥρας ἀλατεία, *of which Juno was the author:* ἐμῆς βόσκημα χειρ —ἔργον Πραξιτέλους—αἱ τῶν νέων τιμαί, *shewn by the young men* πότμος δαιμόνων—δαιμόνων τύχας. So G. T., as δικαιοσύνη Θεοῦ.

γ. Of the *origin, birth,* &c.; as, ἄνδρα γενναίου πατρός. Θουκυδίδης Ὀλόρου. G. T. Ἰούδας Ἰακώβου.

δ. Of the *occasion* or *source,* whence the principal notion arises; a τρόπαιον τῆς ναυμαχίας—νίκη μάχης—μόχθος τέκνων—πόνων λατρε ματα—ἀναψυχαὶ κακῶν—ἀνάπνευσις πολέμοιο—κόρος γόοιο—μομφ ξυνοῦ δορός—κράτος ἀριστείας—θρόνων κράτη—ἰσχύος χάριν—τρι πόσια τάλαντα φόρου—δασμὸς φόρου—ὁδοῦ στάδια—ὀνομάτων μορφ μία. G. T., as κρίσις μεγάλης ἡμέρας.

[a] Pflugk ad loc.

ii. Genitive of relation:

a. Necessary relation, where one term implies the other; as, *father* and *son*, πατὴρ υἱοῦ: *superior* and *inferior*, as δεσπότης δούλου—δοῦλος δεσποτοῦ. So ἡγεμονία τῆς Ἑλλάδος—τὴν τῶν κρειττόνων δούλειαν—πόσις γυναικός—γῆς κράτη—ἀρσένων κράτος—γαίας κοίρανος. So G. T. as Matt. xi. 1 ἐξουσίαν πνευμάτων.

Obs. 1. The genitive in υἱὸς πατρός may be considered as causal. See 5. i. γ.

Obs. 2. In δοῦλος δεσπότου the genitive may be considered as possessive.

β. Genitive of definition: defining, explaining, or limiting the application of the principal substantive.

a. Genitive of *reference:* defining the particulars in which the principal notion is spoken of, and to which it applies; as, τῶν κακούργων νόμος, *the law of* (applying to) *evil doers*; λέχους ἐπιστολάς (Eur. Hipp 859): τὸ Μεγαρέων ψήφισμα—ὁ τῆς βλάβης νόμος—δίκη ἀποβολῆς—τοῦ πράγματος λόγος—ἀκόη πατρός—δόρπου μνῆστις—ψόφον τῆς μελλονύμφου. G. T., as παραβολὴ τοῦ σπείροντος; μαρτύριον τοῦ Χριστοῦ.

b. Genitive of the *object* or *sphere*, in or on which the principal notion of the agent or state operates, or takes effect, or manifests itself; as, διδάσκαλος λόγων—ἀοιδὸς μελέων—ἀμιξία ἀλλήλων—τὰς τῶν κακῶν συνουσίας—οὐ λόγων τοὺς ἀγῶνας ἀλλ' ἔργων—λήθη κακῶν. So G. T., as συνείδησις τοῦ εἰδώλου.

Obs. Sometimes this genitive expresses not only the sphere in which the principal substantive operates, but also some further relations thereof, which require to be distinguished.

c. Genitive of the *object* towards which the principal notion is directed:

1. Object of *feelings:* ἔρως τῆς γυναικός—ἐπιμέλεια τῶν πραγμάτων—πόθος τῶν συντρόφων—θάρρος τῶν πολεμίων, φίλων δὲ φόβος—τὸ Παυσανίου μῖσος—Δημοσθένους φιλία καὶ Ἀθηναίων εὐνοία. So G. T., as φόβος Ἰουδαίων.

2. Of a *motion:* τῇ τῶν Πλαταιῶν ἐπιστρατείᾳ—πρόσοδοι μακάρων—νόστου γαίης Φαιήκων—φόρβης νόστον. G. T., as μετοικεσία Βαβυλῶνος—εἴσοδος ἀγίων.

3. Of an *action:* ἐπιχείρησιν τῶν Ἐπιπολῶν—ἐπιτείχισμα τῆς βασιλέως ἀρχῆς—τέκνων πλαγάν.

4. Of a *thing:* τρόπαιον τῶν πολεμίων—ἔρυμα τῆς πολεμίας χειρός—πρόβλημα χειμώνων. G. T., as πρόβατα σφαγῆς.

d. Genitive of *procession;* that from which something proceeds; separation from an object: ἀπόστασις τῶν Ἀθηναίων—ἔκβασις ἁλὸς—δωμάτων ἄλη—ἀπεστοὶ τῆς μάχης—λύσις κακῶν.

e. Privative genitive of the object, the absence or want of which is denoted by the principal substantive: ἔνδεια χρημάτων—χρείω ἐμοῦ—ἡσυχία τῆς πολιορκίης—ἀπορία ἐφοδίων—ἐρημία ἐπικουρησόντων—so G. T. as χρείαν ἰατροῦ.

iii. Genitive of quality—*adjectival genitive,* see 4., which constitutes or characterises the principal substantive:

ὁ τῆς ἡσυχίας βίοτος—ἄστρων εὐφρόνη—ἀλατεῖαι πόνων—κηλῖδα ξυμφορᾶς—σῶμα σπόδου—ἔρκος ὀδόντων. G. T., as Rom. xv. 3 *ὁ θεὸς τῆς ὑπομονῆς.*

Obs. We find sometimes a double adjectival genitive: Eur. Med. 645 *τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰῶν' οἰκτροτάτων ἀχέων.*

iv. Genitive of quantity:

ὁ λιμὴ εἶχε τὸ στόμα ὀκτὼ σταδίων (Thuc.).

v. Genitive of value, or equivalent, or measure:

Xen. *δυοῖν μηνοῖν μισθόν*: Thuc. *σιτία τριῶν ἡμερῶν* (see §. 521.): Thuc. II. 34 *λάρνακας φυλῆς ἑκάστης μίαν—χιλίων δραχμῶν δίκην—ποινὴν ἑτάρων—τίσις Ἀτρείδαο.* G. T., as Matt. xxvii. 6 *τιμὴ αἵματος.*

vi. Partitive genitive:

a. Personal: *ἀνδρὶ τοῦ δήμου—ἄνδρα τῶν ἐλευθέρων—τῶν ἱππέων νεανίσκοι—ἄνδρας σφῶν αὐτῶν.* (See §. 533. 1.) Thuc. *Ἀρχίας τῶν Ἡρακλειδῶν.* G. T., as *εἷς τῶν δώδεκα.*

b. Local: Xen. *ὡρμίσαντο τῆς Χερσονήσου ἐν Ἐλαιοῦντι—τοῦ Πειραιῶς ἐν λιθοτομίαις.* G. T., as *Κανὰ τῆς Γαλιλαίας.*

c. Things: *μικρὸν τῆς τύχης.* G. T., as *ἅγια ἁγίων.* So the genitive after neuter adjectives or pronouns: *εἰς τοῦτο ἡλικίας—εἰς τοῦτο θράσους—ἐν παντὶ ἀθυμίας.*

vii. Material genitive: expressing that of which the principal notion is composed or constituted.

a. Actual material: Plat. *τρία τάλαντα χρυσίου—τάπης ἐρίοιο—ὄμβρος χαλάζης.* G. T., as *βαπτισμὸς αἵματος.*

b. Component parts: *οἱ θεμέλιοι παντοίων λίθων ὑποκεῖνται—ἅρμα ἵππων ὀκτὼ—γένος ἀνθρώπων—αἰγείρων ἄλσος.* G. T., as *ἀγέλη χοίρων.*

c. Contents: *δύο χοίνικας ἀλφίτων, καὶ δύο κοτύλας οἴνου—πολλὰ πλοῖα σίτου—ναῦς εἴκοσι καὶ ἑκατὸν ἀνδρῶν.* G. T., as *ἀλάβαστρον μύρου.*

viii. Genitive of possession:

a. The person or thing to which any thing belongs; as, *ἡ τῶν σοφιστῶν τέχνη—Κορινθίων ἐπ' Ἀμπρακίαν ἐλήλυθε καὶ Λευκάδα*: Thuc. *ἐς Πύδναν τὴν Ἀλεξάνδρου—ὁ τοῦ βασιλέως κῆπος—τῶν ἐχθρῶν κακά.* G. T., as *πόλεως τῶν Ἰουδαίων.*

Obs. Here belongs the periphrastic gen. *Διὸς κράτος.*

b. Characteristic or constituting gen. When a notion is characterised or particularised by being identified with, or constituted by, some other notion, or by being distinguished by something which gives it a peculiar nature, property, character, &c. it is viewed as belonging or appertaining thereto, and is followed by the possessive genitive: *ἄστυ Ἀθηνῶν,* see §. 435. *d.—τέμενος*

[illegible] (identity), — [illegible] φωνή. The φωνή is characterized by [illegible] — [illegible] δεξιά. The leading genitive is wisdom: — [illegible] — [illegible] χίφεσι [illegible] *funeral gifts*, or *gifts* [illegible] *the dead*. So when the nature of an event is defined by time, as [illegible] So the neuter article: [illegible] See §. 318. 2.) G. T., as τὸ τῆς [illegible]

Obs. This differs from the genitive of reference (ii. 3.), because this latter only gives the sphere in which the principal action operates: σοφίας διδαχή, *instruction in wisdom*, as distinguished from *instruction proper to wisdom*, would be referred to this head.

c. Genitive of *dependence*: as, [illegible] So G. T., as οἱ Χλόης.

Obs. 1. Sometimes a substantive is followed by two genitives falling under different heads: as. Soph. Aj. 908 [illegible] (reference ii. β.)— [illegible] (cause, i. 3).

Obs. 2. Of adjectives followed by a genitive some are to be viewed as representing a verbal notion, and referred to the verbal construction; some are used elliptically for substantives, and to be referred to some one of the classes given above.

Obs. 3. Frequently where a compound notion might have been expressed by an adjective and substantive, the adjectival notion stands in the form of an attributive genitive; it generally expresses the most important part of the compound notion—see §. 435. c. So in G. T. [illegible]

Obs. 4. It will be seen that some of the instances given under the several heads might be looked at in a different point of view, and thus classed under the simple genitive of reference: but all attributive genitives will fall under one or other of these heads.

Double Genitive.

§. 553. 1. We sometimes find a substantive followed by two genitives, see §. 465. In this construction the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends; as, Hdt. VI. 2 Ἰστιαῖος ἐπέδωκε τῶν Ἰώνων-τὴν-ἡγεμονίαν τοῦ πρὸς Δαρεῖον πολέμου: Ibid. 67 κατὰ μὲν δὴ τὴν Δημαράτου κατέπαυσαν-τῆς-βασιληΐης: Plat. Phæd. 85 A διὰ τὸ αὐτῶν θεοῦς-τοῦ-θανάτου: Arist. Eq. 521 χόρων τῶν ἀττικιστάλων νίκης-τρόπαια. So in G. T. Acts v. 32 ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες-τῶν-ῥημάτων τούτων: 2 Cor. v. 1 ἐπίγειος ἡμῶν οἰκία-τοῦ-σκήνους.

2. So also adjectives, derived from verbs which take or might take a double accusative[a], are followed by a genitive of each of these objects: Soph. Antig. 1185 Παλλάδος θεᾶς ὅπως ἱκοίμην εὐγμάτων προσήγορος.

[a] Herm. Ant. 1170.

ACCUSATIVE.

§. 544. 1. Every verbal expression of a state or action implies one or more notions as parts of the whole, necessary to and existing coincidently with itself as parts of the principal notion: thus the notion of beating contains in itself the notions of a person striking (agent), of a blow (act), and of a person struck (patient); and these two last notions are coincident with and implied in the notion of striking expressed by the verb, and are in the accusative. They make up and complete the verbal notion which cannot be, strictly speaking, conceived of as complete without them.

2. This principle varies in its application according to the sense of the verb. All verbs active, passive or middle, imply coincidently their cognate notion—the feeling or state, or the act or thing done, or the effect or thing produced: but in those verbs which express this feeling or act or production as taking effect on, or in some other person or thing, as the patient thereof, there is a further coincident notion of this patient: (Arist. Phys. III. 3, 4 *τὸ γὰρ ποιεῖν καὶ πάσχειν ἐστὶ τὸ αὐτό*): so that in these verbs there are two coincident notions, as will be seen below.

Obs. 1. A neuter verb sometimes has a transitive force when its effect on some thing or person is considered; and a transitive verb is sometimes neuter when it is not considered in its effect on its patient.

Obs. 2. When one of these coincident notions is for some special reason to be taken out of its coexistence with the verbal action, and represented in some other light, then it is placed in the case proper (gen. or dative) for thus representing it. With some verbs this takes place always, with others occasionally. Thus in *ἐπιθυμέω* the thing desired (object) might be and sometimes, though but very rarely, is viewed as coincident with the *ἐπιθυμία* and placed in the accusative: but as the Greek mind generally viewed the thing desired as the cause of the *ἐπιθυμία*, it almost always stands in the genitive.

Obs. 3. Another way of stating this principle might be that where the state of the agent or patient is brought forward more prominently than the act of the verb proceeding from it, or producing it, then the genitive or dative is used. So in *θυμοῦσθαί τινος*, the state in which the agent is and the cause thereof is considered: so in *δακρύω τοῖσδε*, the instrument, whereby the state is produced: so in *βλάπτειν τινί*, the injury received by the patient rather than the injury done by the agent. With regard to the genitive this is probably the ground of the unphilosophical explanation of that case by saying that, when it has a genitive it is equivalent to a substantive: *ἐπιθυμέω τούτων*=*ἐπιθυμητής εἰμι τούτων*.

Obs. 4. Here, as elsewhere, we must remember that when once the analogies of language were formed, they were followed by verbs, in which the principle whereon the construction is founded is less apparent.

3. As the cognate notion, being already implied in the verb, is readily supplied by the mind, it is not expressed in the sentence except for the sake of emphasis, as *βουλὰς βουλεύειν*, or, more generally, when the nature, character, or manner of the verbal operation is to be more exactly defined, as *ἀρίστην βουλὴν βουλεύειν*, or where a question is asked, as *τίνα βουλὴν βουλεύεις*; or where a relative represents the cognate substantive in a dependent sentence, as *βουλὴν ἣν ἐβούλευον*: hence verbs of state and feeling, and neuter action, do not, except in such cases, take an accusative.

4. So in transitive verbs also the objective sentence is sufficiently perfect without the accus. of the cognate notion, because this is readily supplied; as, *τύπτω σε*: but where it is wished to define the nature or manner of the verbal operation on the patient, the verb takes a double accusative. This happens with different verbs more or less frequently, according to the requirements of language or the usages of speech; with some verbs it is found once, with others oftener, with others generally, with some never; but where the verb is so general and vague, that without further definition it conveys no accurate notion of the way in which the patient is affected, as *ἐργάζομαί σε*—*διδάσκω σε*, the cognate accusative is used (except where the action is purposely left indefinite); as, *ἐργάζομαι κακόν σε, διδάσκω δικαιοσύνην σε*. And on the other hand, where the verbal notion is in itself sufficiently express and definite, so that it stands in need of no further definition, as *νικάω σε*, the verb is frequently or always found with a single accusative of the patient.

5. So also when no person is stated as the patient of the action (the action of the verb being alone considered) a transitive verb is joined with an accus. of the cognate notion only; as, *αἰτέω τόδε*, *I make this request*. And some transitive verbs, though they are not joined with a double accus. in any one passage of the writers who remain to us, yet have an accus. of the cognate action in one passage (the patient being omitted), as *ἀρκεῖν τοῦτο*; and of the patient in another (the cognate notion not being expressly stated), as *ἀρκεῖν ἄνδρα*, and these separate uses of the two accus., together with the double accus. being used with analogous verbs, shew that such verbs are capable of being followed by the double accus., though language, as far as we know from the small portion of Greek authors which we possess, has not so used them.

§. 545. 1. Transitive verbs.—The notion of *beating* implies as its parts—

Agent and his operation. Act. Patient.

The verbal form expresses the agent (by the ellipse of the pronoun) and his operation, while the other two notions, coincident with it, and together with it completing the whole notion, are in the accusative; as,

Agent and operation,	Act or thing done,	Patient,
τύπτω.	τύμμα (πληγάς).	τυπτόμενον (σέ).

From which it is clear that every verb, which implies a patient as well as the act, *may* have a double accusative case.

Obs. 1. The notion of the act or thing done is not always, nor even generally, expressed by the noun cognate to the verb, as τύμμα, but more frequently by a word expressing the same or an equivalent notion; as, πληγή=τύμμα; and very frequently it is represented by an adjective in the neuter singular or plural, agreeing with the notion of the verbal act in the neuter, and expressing the mode or character thereof, or sometimes in the masculine or feminine, if a masculine or feminine substantive suggests itself most readily to the mind of the speaker; as, Soph. Electr. τὸν ἀεὶ πατρὸς (sc. στόνον) στενάχουσα: Eur. Phœn. 325 δακρυόεσσαν λεῖσα: Soph. Œ. R. 810 οὐ μὴν ἴσην ἔτισεν.

2. In neuter verbs and those which have no patient, there is only one coincident notion, viz. of the state, or act, or thing done, &c.

The state of *joy* implies—

Subject and his operation,	State,
χαίρω.	χαράν.

The intransitive action of *labour* implies—

Subject and his operation,	Act or thing done,
πονῶ.	πόνους (or μοχθούς, or ταῦτα).

So production implies—

Agent and his operation,	Production or thing produced,
ποιῶ.	ταῦτα sc. ποιήματα.

3. In passive and middle verbs the agent and patient being one and the same, there remains only one coincident notion, viz. of the act—

Agent (Patient) and his operation,	Act,
τύπτομαι	πολλάς (sc. πληγάς).

So Eur. Rhes. 537 τίς ἐκηρύχθη πρώτην φυλακήν: κηρύσσω φυλακήν (=κήρυγμα): Plato Phædr. 240 E φυλαττομένῳ φυλακάς. So Thuc.

Obs. 2. The instrumental dative is sometimes found with these words, as especially *βρύειν* and *δασύς*.

§. 540. Verbs of *being satisfied,* or *satisfying;* as, **ἄσαι, ἄσασθαι, κορέσασθαι**:

Il. *ε*, 289 *αἵματος ἄσαι Ἄρηα*: Il. *ι*, 489 *ὄψου τ' ἄσαιμι*: Il. λ, 562 **ἐκορέσσατο** *φορβῆς*. So Il. *ι*, 705 **τεταρπόμενοι** *φίλον ἦτορ σίτου καὶ οἴνοιο*: Hesiod. Sc. 255 **ἀρέσαντο** *φρένας αἵματος*: Plat. Symp. 203 B **μεθυσθεὶς** *τοῦ νέκταρος*: Od. *ν*, 295 **ἄτε δόλων**. So the adverbs **ἄδην, ἅλις**. (So Virg. Æn. II. 586 *animumque explesse juvabit Ultricis flammæ.*)

Obs. The poets use a material genitive with many other verbs; the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the latter language; as while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed or the cause as actively working, the later Greeks regarded it rather as a mere lifeless work: Od. *γ*, 408 **ἀποστίλβοντες ἀλείφατος**: Plat. Phæd. p. 113 A *λίμνην ποιεῖ—ζέουσαν* **ὕδατος** *καὶ πηλοῦ*. Verbs of *burning:* Il. *ι*, 242 *αὐτὰς δ' ἐμπρήσειν μαλεροῦ πυρός*: Il. *π*, 81 *μὴ δὴ πυρὸς αἰθομένοιο νῆας ἐνιπρήσωσι*: Od. *ρ*, 23 *ἐπεί κε πυρὸς θερέω*: Il. ζ, 331 *ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται*: cf. Il. λ, 667. Il. *η*, 410 (*νέκυας*) *πυρὸς μειλισσέμεν*. Verbs of *bathing, wetting, washing:* Il. *ε*, 6 **λελουμένος** *Ὠκεανοῖο*: Il. ζ, 508 **λούεσθαι** *ἐϋρρεῖος ποταμοῖο*: Od. *β*, 261 *χεῖρας νιψάμενος πολιῆς ἁλός*: though here the genitive may be local. Also Il. *ι*, 214 **πάσσε δ' ἁλός**.—**καταπάσσειν** Arist. Eq. 99: Plat. Lys. p. 210 A *τοὺς ὀφθαλμοὺς* **ἐμπάσαι** *τῆς τέφρας*: Il. *ι*, 491 **κατέδευσας οἴνου**: Eur. Phœn. 674 **αἵματος ἔδευσε γαῖαν**: Soph. Trach. 661 **παγχρίστῳ πειθοῦς**: Plat. Phædr. 230 B *ἡ πήγη ῥεῖ* **ὕδατος**.

Genitive absolute.

§. 541. 1. The so called **genitive absolute** is also to be referred, either to the *causal genitive*—the action expressed by the substantive and participle in the genitive being considered as the antecedent cause, or condition, of the action of the verb or the sentence with which it is joined. So Thuc. IV. 11 *ὁρῶν τοῦ* **χωρίου χαλεποῦ ὄντος** *τοὺς τριηράρχους—ἀποκνοῦντας,* here *τοῦ χωρίου χαλεποῦ ὄντος* expresses the cause of the hesitation of the Trierarchs: Hdt. I. 208 *ἐξαναχωρεῖν* **ὡς αὐτοῦ διαβησομένου**: here the genitive expresses the cause of the *ἐξαναχωρεῖν*.

2. Or the *genitive of time: Κύρου βασιλεύοντος, while Cyrus was reigning: ὄρθρου γενομένου,* though this notion is frequently more accurately defined by *ἐπί*: *ἐπὶ Κύρου βασιλεύοντος* &c.

Genitive with Substantives and Adjectives.

§. 542. 1. When two substantives are so joined together, that the one seems to depend upon and derive its force and meaning from the other in any one of the relations given above, that substantive on which the one depends is in the genitive, as being in some respect antecedent to the proper conception of its state or nature, and hence arises the rule, that when two substantives are joined together, the one that explains and more accurately defines the other is in the genitive, as it is the expression of some notion whence the notion of the other substantive sprang, (see §. 521. *Obs.*) And when verbal notions, which take an accusative or dative, take the form of a substantive, they may have their object in the genitive.

2. The same holds good of adjectives; even many whose verb takes the accusative are joined with the genitive: Æsch. Ag. 1156 *ἰὼ γάμοι* Πάριδος ὀλέθριοι φίλων (*which have ruined his friends*): Arist. Pax 678 ἀποβολιμαῖος τῶν ὅπλων: Eur. Hec. 235 καρδίας δηκτήρια: Ibid. 1135 ὑποπτος ὢν δὴ Τρωϊκῆς ἁλώσεως [a].

3. A genitive is sometimes found with active participles, and seems to depend on an adjective or substantive implied in that participle; as, Soph. Œd. C. 437 ἔρωτος *τοῦδ' ἐφαίνετ'* ὠφελῶν: and perhaps Ibid. 1084 ἀγώνων θεωρήσασα, *spectator of the contest:* Hom. Il. π, 811 διδασκόμενος πολέμοιο. Acts iii. 12 πεποιηκόσι *τοῦ περιπατεῖν αὐτόν*, but see §. 442.

4. Adjectival genitive:—Frequently where a compound notion might have been expressed by an adjective and substantive, the adjectival notion stands in the form of an attributive genitive; it generally expresses the most important part of the compound notion, (see §. 435. c.) So in G. T. as James i. 25 *ἀκροατὴς ἐπιλησμονῆς*.

5. *Table of Attributive Genitives.*

i. Genitive of causation:

α. Of the *cause:* as, Il. β, 397 *κύματα παντοίων ἀνέμων*: Plat. *νόσων ἡ πολέμων φθορά—θράσει ἴσχυος, confidence proceeding from strength.* So G. T., as *κίνδυνοι ποταμῶν*.

β. Of the *author* or *agent;* as, *τέχνημα* ἀνδρός—Ὁμήρου *ποιήματα*—Ἥρας ἀλατεία, *of which Juno was the author: ἐμῆς βόσκημα* χειρός—*ἔργον* Πραξιτέλους—*αἱ τῶν νέων τιμαί, shewn by the young men; πότμος* δαιμόνων—δαιμόνων *τύχας*. So G. T., as *δικαιοσύνη* Θεοῦ.

γ. Of the *origin, birth,* &c.; as, *ἄνδρα γενναίου* πατρός. *Θουκυδίδης ὁ* Ὀλόρου. G. T. Ἰούδας Ἰακώβου.

δ. Of the *occasion* or *source,* whence the principal notion arises; as, *τρόπαιον τῆς ναυμαχίας—νίκη μάχης—μόχθος τέκνων—πόνων λατρεύματα—ἀναψυχαὶ κακῶν—ἀνάπνευσις πολέμοιο—κόρος γόοιο—μομφὴν ξυνοῦ δορός—κράτος ἀριστείας—θρόνων κράτη—ἰσχύος χάριν—τριακόσια τάλαντα φόρου—δασμὸς φόρου—ὁδοῦ στάδια—ὀνομάτων μορφὴ μία.* G. T., as *κρίσις μεγάλης ἡμέρας*.

[a] Pflugk ad loc.

ii. Genitive of relation:

a. Necessary relation, where one term implies the other; as, *father* and *son*, πατὴρ υἱοῦ: *superior* and *inferior*, as δεσπότης δούλου—δοῦλος δεσποτοῦ. So ἡγεμονία τῆς Ἑλλάδος—τὴν τῶν κρειττόνων δούλειαν—πόσις γυναικός—γῆς κράτη—ἀρσένων κράτος—γαίας κοίρανος. So G. T. as Matt. xi. 1 ἐξουσίαν πνευμάτων.

Obs. 1. The genitive in υἱὸς πατρός may be considered as causal. See 5. i. γ.

Obs. 2. In δοῦλος δεσπότου the genitive may be considered as possessive.

β. Genitive of definition: defining, explaining, or limiting the application of the principal substantive.

a. Genitive of *reference:* defining the particulars in which the principal notion is spoken of, and to which it applies; as, τῶν κακούργων νόμος, *the law of* (applying to) *evil doers*; λέχους ἐπιστολάς (Eur. Hipp. 859): τὸ Μεγαρέων ψήφισμα—ὁ τῆς βλάβης νόμος—δίκη ἀποβολῆς—τοῦ πράγματος λόγος—ἀκόη πατρός—δόρπου μνῆστις—ψόφον τῆς μελλονύμφου. G. T., as παραβολὴ τοῦ σπείροντος; μαρτύριον τοῦ Χριστοῦ.

b. Genitive of the *object* or *sphere*, in or on which the principal notion of the agent or state operates, or takes effect, or manifests itself; as, διδάσκαλος λόγων—ἀοιδὸς μελέων—ἀμιξία ἀλλήλων—τὰς τῶν κακῶν συνουσίας—οὐ λόγων τοὺς ἀγῶνας ἀλλ' ἔργων—λήθη κακῶν. So G. T., as συνείδησις τοῦ εἰδώλου.

Obs. Sometimes this genitive expresses not only the sphere in which the principal substantive operates, but also some further relations thereof, which require to be distinguished.

c. Genitive of the *object* towards which the principal notion is directed:

1. Object of *feelings:* ἔρως τῆς γυναικός—ἐπιμέλεια τῶν πραγμάτων—πόθος τῶν συντρόφων—θάρρος τῶν πολεμίων, φίλων δὲ φόβος—τὸ Παυσανίου μῖσος—Δημοσθένους φιλία καὶ Ἀθηναίων εὐνοία. So G. T., as φόβος Ἰουδαίων.

2. Of a *motion:* τῇ τῶν Πλαταιῶν ἐπιστρατείᾳ—πρόσοδοι μακάρων—νόστου γαίης Φαιήκων—φόρβης κόστον. G. T., as μετοικεσία Βαβυλῶνος—εἴσοδος ἁγίων.

3. Of an *action:* ἐπιχείρησιν τῶν Ἐπιπολῶν—ἐπιτείχισμα τῆς βασιλέως ἀρχῆς—τέκνων πλαγάν.

4. Of a *thing:* τρόπαιον τῶν πολεμίων—ἔρυμα τῆς πολεμίας χειρός—πρόβλημα χειμώνων. G. T., as πρόβατα σφαγῆς.

d. Genitive of *procession;* that from which something proceeds; separation from an object: ἀπόστασις τῶν Ἀθηναίων—ἔκβασις ἁλὸς—δωμάτων ἄλη—ἀπεστοὶ τῆς μάχης—λύσις κακῶν.

e. Privative genitive of the object, the absence or want of which is denoted by the principal substantive: ἔνδεια χρημάτων—χρείω ἐμοῦ—ἡσυχία τῆς πολιορκίης—ἀπορία ἐφοδίων—ἐρημία ἐπικουρησόντων—so G. T. as χρείαν ἰατροῦ.

iii. Genitive of quality — *adjectival genitive,* see 4., which constitutes or characterises the principal substantive:

ὁ τῆς ἡσυχίας βίοτος—ἄστρων εὐφρόνη—ἀλατεῖαι πόνων—κηλῖδα ξυμφορᾶς—σῶμα σπόδου—ἕρκος ὀδόντων. G. T., as Rom. xv. 3 *ὁ θεὸς τῆς ὑπομονῆς.*

Obs. We find sometimes a double adjectival genitive: Eur. Med. 645 *τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰῶν' οἰκτροτάτων ἀχέων.*

iv. Genitive of quantity:

ὁ λιμὴ εἶχε τὸ στόμα ὀκτὼ σταδίων (Thuc.).

v. Genitive of value, or equivalent, or measure:

Xen. *δυοῖν μηνοῖν μισθόν*: Thuc. *σιτία τριῶν ἡμερῶν* (see §. 521.): Thuc. II. 34 *λάρνακας φυλῆς ἑκάστης μίαν—χιλίων δραχμῶν δίκην—ποινὴν ἑτάρων—τίσις Ἀτρείδαο.* G. T., as Matt. xxvii. 6 *τιμὴ αἵματος.*

vi. Partitive genitive:

a. Personal: *ἀνδρὶ τοῦ δήμου—ἄνδρα τῶν ἐλευθέρων—τῶν ἱππέων νεανίσκοι—ἄνδρας σφῶν αὐτῶν.* (See §. 533. 1.) Thuc. *Ἀρχίας τῶν Ἡρακλειδῶν.* G. T., as *εἷς τῶν δώδεκα.*

b. Local: Xen. *ὡρμίσαντο τῆς Χερσονήσου ἐν Ἐλαιοῦντι—τοῦ Πειραιῶς ἐν λιθοτομίαις.* G. T., as *Κανὰ τῆς Γαλιλαίας.*

c. Things: *μικρὸν τῆς τύχης.* G. T., as *ἅγια ἁγίων.* So the genitive after neuter adjectives or pronouns: *εἰς τοῦτο ἡλικίας—εἰς τοῦτο θράσους—ἐν παντὶ ἀθυμίας.*

vii. Material genitive: expressing that of which the principal notion is composed or constituted.

a. Actual material: Plat. *τρία τάλαντα χρυσίου—τάπης ἐρίοιο—ὄμβρος χαλάζης.* G. T., as *βαπτισμὸς αἵματος.*

b. Component parts: *οἱ θεμέλιοι παντοίων λίθων ὑποκεῖνται—ἅρμα ἵππων ὀκτὼ—γένος ἀνθρώπων—αἰγείρων ἄλσος.* G. T., as *ἀγέλη χοίρων.*

c. Contents: *δύο χοίνικας ἀλφίτων, καὶ δύο κοτύλας οἴνου—πολλὰ πλοῖα σίτου—ναῦς εἴκοσι καὶ ἑκατὸν ἀνδρῶν.* G. T., as *ἀλάβαστρον μύρου.*

viii. Genitive of possession:

a. The person or thing to which any thing belongs; as, *ἡ τῶν σοφιστῶν τέχνη—Κορινθίων ἐπ' Ἀμπρακίαν ἐλήλυθε καὶ Λευκάδα*: Thuc. *ἐς Πύδναν τὴν Ἀλεξάνδρου—ὁ τοῦ βασιλέως κῆπος—τῶν ἐχθρῶν κακά.* G. T., as *πόλεως τῶν Ἰουδαίων.*

Obs. Here belongs the periphrastic gen. *Διὸς κράτος.*

b. Characteristic or constituting gen. When a notion is characterised or particularised by being identified with, or constituted by, some other notion, or by being distinguished by something which gives it a peculiar nature, property, character, &c. it is viewed as belonging or appertaining thereto, and is followed by the possessive genitive: *ἄστυ Ἀθηνῶν*, see §. 435. *d.*—*τέμενος*

οἰνοπέδοιο, *consisting in a vine plot;*—ἅρμα Νισαίων ἵππων (identity), —ἀνδρὸς φύσις, the φύσις is characterised by ἀνδρός—σοφίας διδαχή, *the teaching proper to wisdom;*—πόσις τοῦ ἀνδρείου τρόπου—Εὐρώταν χόρτων εὐδένδρων, *famous for:* νερτέρων δωρήματα, *funeral gifts,* or *proper to the dead.* So when the nature of an event is defined by time, as κρίσις ἡμέρας μεγάλης. So the neuter article: τὸ τῆς ἀνάγκης—τὸ τῆς φύσεως. (See §. 518. 2.) G. T., as τὸ τῆς συκῆς.

Obs. This differs from the genitive of reference (ii. β.), because this latter only gives the sphere in which the principal notion operates: *σοφίας διδαχή, instruction in wisdom,* as distinguished from *instruction proper to wisdom,* would be referred to this head.

c. Genitive of *dependence*; as, Κλέαρχος καὶ οἱ ἐκείνου. So G. T., as οἱ Χλόης.

Obs. 1. Sometimes a substantive is followed by two genitives falling under different heads; as, Soph. Aj. 998 ὀξεῖα γάρ σου (reference ii. β.)—βάξις ὡς θεοῦ τινός (cause, i. β.).

Obs. 2. Of adjectives followed by a genitive some are to be viewed as representing a verbal notion, and referred to the verbal construction; some are used elliptically for substantives, and to be referred to some one of the classes given above.

Obs. 3. Frequently where a compound notion might have been expressed by an adjective and substantive, the adjectival notion stands in the form of an attributive genitive; it generally expresses the most important part of the compound notion—see §. 435. *c.* So in G. T. ἀκροαταὶ ἐπιλησμονῆς.

Obs. 4. It will be seen that some of the instances given under the several heads might be looked at in a different point of view, and thus classed under the simple genitive of reference: but all attributive genitives will fall under one or other of these heads.

Double Genitive.

§. 553. 1. We sometimes find a substantive followed by two genitives, see §. 465. In this construction the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends; as, Hdt. VI. 2 Ἱστιαῖος ὑπέδυνε τῶν Ἰώνων-τὴν-ἡγεμονίαν τοῦ πρὸς Δαρεῖον πολέμου: Ibid. 67 κατὰ μὲν δὴ τὴν Δημαράτου κατάπαυσιν-τῆς-βασιληΐης: Plat. Phæd. 85 A διὰ τὸ αὐτῶν δεδς-τοῦ-θανάτου: Arist. Eq. 521 χόρων τῶν ἀντιπάλων νίκης-τρόπαια. So in G. T. Acts v. 32 ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες-τῶν-ῥημάτων τούτων: 2 Cor. v. 1 ἐπίγειος ἡμῶν οἰκία-τοῦ-σκήνους.

2. So also adjectives, derived from verbs which take or might take a double accusative[a], are followed by a genitive of each of these objects: Soph. Antig. 1185 Παλλάδος θεᾶς ὅπως ἱκοίμην εὐγμάτων προσήγορος.

[a] Herm. Ant. 1170.

ACCUSATIVE.

§. 544. 1. Every verbal expression of a state or action implies one or more notions as parts of the whole, necessary to and existing coincidently with itself as parts of the principal notion: thus the notion of beating contains in itself the notions of a person striking (agent), of a blow (act), and of a person struck (patient); and these two last notions are coincident with and implied in the notion of striking expressed by the verb, and are in the accusative. They make up and complete the verbal notion which cannot be, strictly speaking, conceived of as complete without them.

2. This principle varies in its application according to the sense of the verb. All verbs active, passive or middle, imply coincidently their cognate notion—the feeling or state, or the act or thing done, or the effect or thing produced: but in those verbs which express this feeling or act or production as taking effect on, or in some other person or thing, as the patient thereof, there is a further coincident notion of this patient: (Arist. Phys. III. 3, 4 τὸ γὰρ ποιεῖν καὶ πάσχειν ἐστὶ τὸ αὐτό): so that in these verbs there are two coincident notions, as will be seen below.

Obs. 1. A neuter verb sometimes has a transitive force when its effect on some thing or person is considered; and a transitive verb is sometimes neuter when it is not considered in its effect on its patient.

Obs. 2. When one of these coincident notions is for some special reason to be taken out of its coexistence with the verbal action, and represented in some other light, then it is placed in the case proper (gen. or dative) for thus representing it. With some verbs this takes place always, with others occasionally. Thus in ἐπιθυμέω the thing desired (object) might be and sometimes, though but very rarely, is viewed as coincident with the ἐπιθυμία and placed in the accusative: but as the Greek mind generally viewed the thing desired as the cause of the ἐπιθυμία, it almost always stands in the genitive.

Obs. 3. Another way of stating this principle might be that where the state of the agent or patient is brought forward more prominently than the act of the verb proceeding from it, or producing it, then the genitive or dative is used. So in θυμοῦσθαί τινος, the state in which the agent is and the cause thereof is considered: so in δακρύω τοῖσδε, the instrument, whereby the state is produced: so in βλάπτειν τινί, the injury received by the patient rather than the injury done by the agent. With regard to the genitive this is probably the ground of the unphilosophical explanation of that case by saying that, when it has a genitive it is equivalent to a substantive: ἐπιθυμέω τούτων = ἐπιθυμητής εἰμι τούτων.

Obs. 4. Here, as elsewhere, we must remember that when once the analogies of language were formed, they were followed by verbs, in which the principle whereon the construction is founded is less apparent.

3. As the cognate notion, being already implied in the verb, is readily supplied by the mind, it is not expressed in the sentence except for the sake of emphasis, as *βουλὰς βουλεύειν*, or, more generally, when the nature, character, or manner of the verbal operation is to be more exactly defined, as *ἀρίστην βουλὴν βουλεύειν*, or where a question is asked, as *τίνα βουλὴν βουλεύεις*; or where a relative represents the cognate substantive in a dependent sentence, as *βουλὴν ἣν ἐβούλευον*: hence verbs of state and feeling, and neuter action, do not, except in such cases, take an accusative.

4. So in transitive verbs also the objective sentence is sufficiently perfect without the accus. of the cognate notion, because this is readily supplied; as, *τύπτω σε*: but where it is wished to define the nature or manner of the verbal operation on the patient, the verb takes a double accusative. This happens with different verbs more or less frequently, according to the requirements of language or the usages of speech; with some verbs it is found once, with others oftener, with others generally, with some never; but where the verb is so general and vague, that without further definition it conveys no accurate notion of the way in which the patient is affected, as *ἐργάζομαί σε*—*διδάσκω σε*, the cognate accusative is used (except where the action is purposely left indefinite); as, *ἐργάζομαι κακόν σε*, *διδάσκω δικαιοσύνην σε*. And on the other hand, where the verbal notion is in itself sufficiently express and definite, so that it stands in need of no further definition, as *νικάω σε*, the verb is frequently or always found with a single accusative of the patient.

5. So also when no person is stated as the patient of the action (the action of the verb being alone considered) a transitive verb is joined with an accus. of the cognate notion only; as, *αἰτέω τόδε*, *I make this request*. And some transitive verbs, though they are not joined with a double accus. in any one passage of the writers who remain to us, yet have an accus. of the cognate action in one passage (the patient being omitted), as *ἀρκεῖν τοῦτο*; and of the patient in another (the cognate notion not being expressly stated), as *ἀρκεῖν ἄνδρα*, and these separate uses of the two accus., together with the double accus. being used with analogous verbs, shew that such verbs are capable of being followed by the double accus., though language, as far as we know from the small portion of Greek authors which we possess, has not so used them.

§. 545. 1. Transitive verbs.—The notion of *beating* implies as its parts—

Agent and his operation. Act. Patient.

The verbal form expresses the agent (by the ellipse of the pronoun) and his operation, while the other two notions, coincident with it, and together with it completing the whole notion, are in the accusative; as,

Agent and operation,	Act or thing done,	Patient,
τύπτω.	τύμμα (πληγάς).	τυπτόμενον (σέ).

From which it is clear that every verb, which implies a patient as well as the act, *may* have a double accusative case.

Obs. 1. The notion of the act or thing done is not always, nor even generally, expressed by the noun cognate to the verb, as τύμμα, but more frequently by a word expressing the same or an equivalent notion; as, πληγή=τύμμα; and very frequently it is represented by an adjective in the neuter singular or plural, agreeing with the notion of the verbal act in the neuter, and expressing the mode or character thereof, or sometimes in the masculine or feminine, if a masculine or feminine substantive suggests itself most readily to the mind of the speaker; as, Soph. Electr. τὸν ἀεὶ πατρὸς (sc. στόνον) στενάχουσα: Eur. Phœn. 325 δακρυόεσσαν ἱεῖσα: Soph. Œ. R. 810 οὐ μὴν ἴσην ἔτισεν.

2. In neuter verbs and those which have no patient, there is only one coincident notion, viz. of the state, or act, or thing done, &c.

The state of *joy* implies—

Subject and his operation,	State,
χαίρω.	χαράν.

The intransitive action of *labour* implies—

Subject and his operation,	Act or thing done,
πονῶ.	πόνους (or μοχθούς, or ταῦτα).

So production implies—

Agent and his operation,	Production or thing produced,
ποιῶ.	ταῦτα sc. ποιήματα.

3. In passive and middle verbs the agent and patient being one and the same, there remains only one coincident notion, viz. of the act—

Agent (Patient) and his operation,	Act,
τύπτομαι	πολλάς (sc. πληγάς).

So Eur. Rhes. 537 τίς ἐκηρύχθη πρώτην φυλακήν: κηρύσσω φυλακήν (=κήρυγμα): Plato Phædr. 240 E φυλαττομένῳ φυλακάς. So Thuc.

I. 126 ἐπιτετραμμένοι τὴν φυλακήν = ἐπιτροπήν: Id. V. 37 ταῦτα ἐπεσταλμένοι: Arist. Ach. 1 ὅσα δὴ δέδηγμαι: Id. Pax. 644 πληγὰς ἃς ἐτύπτοντο: Id. Ran. 636 τύπτει τὰς ἴσας πληγάς: Æsch. Ag. 1343 πέπληγμαι πληγήν: Arist. Ran. 357 βακχεῖον ἐτελέσθη: Thuc. VIII. 5 ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους (πράσσω τὸν φόρον): so περιτίθεσθαι κυνῆν, ἐσθῆτα, &c. These instances are sufficient to illustrate the principle of a construction which is so frequently met with, that it is needless to accumulate passages.

Obs. 2. We must distinguish between those neuter verbs which imply a *result*, and therefore require to have their coincident notion stated to complete the verbal action, as ποιῶ ταῦτα (sc. ποιήματα), *I make this* (semi-transitive), and those which are complete without the cognate notion being stated, inasmuch as they imply no result; as, in ἅλλομαι or χαίρω—the coincident notion may be stated if required, but the verbal action or state is perfect without it. The former seemingly approach nearer to the character of transitive, but they are not really such, as they have no real patient; when a personal accusative is joined with these verbs it is really only an equivalent expression for the act of the verb, as in ἐποίησαν τυράννους, the accusative τυράννους=ποίημα, or thing produced. This may be further seen by the fact that in these verbs the participle passive is only another expression for the act or result, as ποιῶ τὸ ποιούμενον or ποίημα, while in the really transitive verbs the passive participle denotes a patient separate from the act or result, as in τύπτω τυπτόμενον, the accus. is not the blow, but the person struck.

Obs. 3. Neuter verbs have properly no accus. of the patient, as the agent and patient unite in the subject; but many neuter verbs both of state and feeling have an object wherein and whereon the state or feeling consists, operates, rests, and is completed; as, φοβέομαί σε; these semi-transitive verbs seldom have a double accusative, (only when it is specially required to mark some peculiar manner in which the verbal notion operates on the object) as in reality the object is substituted for the state or feeling which is the cognate notion of the verb; this substitution may be clearly seen in such instances as Soph. Phil. 1250, ΟΔ. στράτον δ' Ἀχαιῶν οὐ φοβεῖ πράσσων τάδε; where στράτον is the object on which the φόβος rests, which Philoctetes in his answer substitutes for it, ΦΙ. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον: and in most languages the substantives, which primarily signify the feeling, are used equally for the object whereon the feeling for the time rests; as, αἰδώς, ἔλπις, φόβος, χαρά &c.

4. In verbs in which the notion of the object is, or is viewed as being rather antecedent or consequent, as δέχομαί σου, there is only an accusative of the cognate notion of the thing received, &c.: δέχομαί σου τόδε=τὸ δεχθὲν δῶρον.

5. So in transmissive verbs, where something is spoken of as transmitted from one person to another, the notion of the person affected by the operation of the verb is not coincident with but consequent on that operation, as receiving is consequent on giving; and the grammatical patient of the verb, i. e. the passive participle,

the thing given, is the same as the act of the verb or gift, so that there is only one accus., viz. of the gift or thing given.

Thus the notion of *giving* implies—

Agent and his operation,	Gift or thing given,
δίδωμι.	δῶρον or διδόμενον.

Obs. 4. It may be asked why verbs of transmission have not an accusative, why it is δίδωμί σοι and not σε? The answer is, that the object of the verb is not implied in the act—the verbal notion of giving is complete even though the gift is not accepted, and the notion of the patient or, more properly speaking, the personal object of the act, follows in the mind: it is *consequent* and not *coincident*.

6. When the operation of the verb is more exactly defined by stating the exact part or parts where it operated, this is also in the accusative as being merely another way of expressing by a sort of apposition the operation of the verb; as, τύπτω σε κεφαλήν, σε not being a sufficiently accurate expression for the patient (τυπτόμενον) κεφαλήν is added, as being the part really struck. So in neuter verbs; as, τρέμουσα κῶλα=τρόμον κώλων, μογοῦντα πλεῦρα, the accusative is of the equivalent notion, the part wherein the feeling, &c. consists, and is substituted for the feeling, &c. itself: Od. α, 208 ὄμματα ἔοικας αὐτῷ *the resemblance consisted in the eyes;* τὰ ὄμματα καλλιστεύει, *the eyes were the* κάλλος. So πόδας ὠκὺς Ἀχιλλεύς.

§. 546. Hence the following rules may be laid down:—

1. The accusative case represents the coincident notions of the verb.

2. All verbs which imply the two coincident notions of the act or effect (or its equivalent), and of the patient, *may* have a double accus.; either of these notions may be omitted at the will of the speaker, and therefore these transitive verbs are frequently found with a single accus. of the patient, or, more rarely, of the act or effect.

3. All verbs which do not imply a patient have one coincident notion—the state, or act, or effect,—and therefore have or may have one accus. case.

4. All passive verbs may have an accus. of the state, or act, or effect of the verb.

5. All verbs whose object is either antecedent (as receptive), or consequent (as transmissive verbs), imply but one coincident notion,

of the thing received or transmitted, and therefore have only one accus. case.

6. All verbs may have an accus. of the part to define more accurately the operation of the verb.

Obs. The cognate subst. is sometimes placed in a different part of the sentence from its verb; as, Plat. Rep. 567 C *πολεμίῳ εἶναι καὶ ἐπιβουλεύειν ἕως ἂν καθήρῃ τὴν πόλιν*—Καλόν γε, ἔφη, καθαρμόν.

§. 547. For the better examination of the functions of the accus. case the following division of verbs according to their notions will be useful:—

A. *Verbs with one Accusative case:—of Cognate notion.*

1. Neuter verbs of state or feeling, implying a cognate notion of that feeling or state; *ἡδονὰς ἥδεσθαι, νόσον νοσεῖν.*

2. Verbs of neuter motion, implying a cognate notion of the road; as, *βαίνειν ὁδόν*, or of the place arrived at, *βαίνειν πόλιν.*

3. Verbs of action, implying a cognate notion of the act or thing done; as, *πράττω πρᾶγμα, πονέω πόνους.*

4. Verbs of production, implying a cognate notion of the production or thing produced; as, *ποιέω ποίημα, δέμω δόμον.*

5. Verbs of transmission, implying a cognate notion of the thing transmitted; as, *δωρέω δῶρον.*

6. Verbs of reception, implying a cognate notion of the receipt; as, *λαμβάνω λῆψιν.*

7. Verbs of perception, implying a cognate notion of the perception or thing perceived; as, *αἰσθάνομαι αἴσθησιν.*

8. Verbs of possession, implying a cognate notion of the possession or thing possessed; as, *κτήματα κέκτημαι.*

B. *With two Accusative cases:—of Cognate notion, and patient.*

Verbs of action or active motion, implying an accus. of the patient and a cognate acc. of the act; as, *διδάσκω σε τέχνην*= *διδάγματα.*

Verbs with one Accusative.

§. 548. 1. This accus. is used to define the operation of the verb, and in many of these constructions the Latin and modern languages would use an ablative or dative case, or an adverb. This is done either by the cognate substantive and an adjective, as *ἀρίστην βουλὴν βουλεύειν*, or by a neuter adjective agreeing with the

verbal notion, as ἄριστα βουλεύειν, or by an equivalent substantive, which is to be resolved into a cognate substantive and an adjective, as τιτρώσκειν φόνον=φόνιον τραῦμα, or into a cognate substantive and genitive; as, ῥέειν ὕδωρ=ῥόον ὕδατος. For the use of this accusative, see §. 544. 3.

Obs. 1. A good many verbs exchange their neuter for an equivalent sense, and thus take a corresponding accusative; as, ἀσεβεῖν εἰς θεούς, and ἀσεβεῖν (*to dishonour*) τοὺς θεούς; so that, when they have an accus., they must be explained by the corresponding expression. So ἐξιέναι τὴν γῆν: Æsch. P. V. 713 ἐκπερᾶν χθόνα; so ἀποδιδράσκειν τὸν δεσπότην. So Eur. Phœn. 873 θεοὺς ὑπεκδραμούμενοι: Thuc. VIII. 102 ἐκπλεῦσαι ναῦς; Soph. Electr. 1378 προῦστην σε: Il. ο, 227 νεμεσσηθεὶς ὑπόειξεν χεῖρας ἐμάς: ὑποχωρεῖν τὸν ὅχλον (cf. Thuc. II. 88.), ἀποχωρεῖν Xen. Cyneg. V. 18, ἐξαναχωρεῖν τὰ εἰρημένα Thuc. IV. 28: Soph. Trach. 505 ἐξῆλθον (=*sought*) ἀέλθα: ἐκστῆναι κίνδυνον, *reformidare*, ὑπεκστῆναι Plat.: ἀποστρέφεσθαι Xen. Eur.: ὑπεκτρέπεσθαι—ἐκτρέπεσθαι Demosth.: ἀφίστασθαι Xen. Cyneg. III. 3: ἐγκλίνειν τινά Id. Cyr. III. 3, 65. So Eur. Hec. 812 ποῖ μ' ὑπεξάγεις πόδα: so ὑπέρχεσθαί τινα, and οἴχεσθαί τινα: Arist. Av. 86 ὁ κολοιός μ' οἴχεται ὑπὸ τοῦ δέους: Theocr. XV. 8 τὺ δ' ἑκαστοτέρω ἔμ' ἀποικεῖς: St. Matt. xxi. 31 προάγουσιν ὑμᾶς, *go before you*; ἄγειν being neuter, see §. 359: (Virg. Æn. XI. 750 *vim viribus exit.*) So especially verbs of sound signify the action which that sound implies; as, κτυπεῖν τὴν γῆν, *to sound the ground*, to beat it with a noise: Hom. Il. λ, 160 κροτάλιζον ὄχεα, *they rattled them along*: Eur. Ion 1151 ὄχημ' ἔπαλλεν, *rattled the chariot along*. So Theocr. II. 36 τὸ χαλκίον ἄχει, *sound the gong*.

Obs. 2. So also passive verbs: Soph. Electr. 1645 ἐκπλαγεῖσά σε: so G. T. Acts xxi. 3 ἀναφανέντες τὴν Κύπρον.

Obs. 3. Analogously to this usage the verbal notion implied in a periphrasis (see §. 360. *Obs.* 3.) takes its proper accusative: Soph. Electr. 556 ἐξῆρχες—λόγοις ἐμέ. So Hdt. IV. 88 ζῶα—γραψάμενος (=ζωγραψάμενος) τὴν ζεῦξιν: cf. Id. 87 ἐντάμνων—γράμματα ἔθνεα: Soph. Trach. 208 ἴτω κλαγγὰ (=κλάζετε) τὸν—Ἀπολλῶνα.

Obs. 4. Some verbs have a double sense arising from two different relations implied in the original notion (see §. 352. 5. *b.*), each of which may have its proper accusative; as, ἀμείβεσθαι, ἀλλάσσειν, *to exchange*; hence *to give and receive*; τίσασθαι, *to avenge* and *to punish*; ἐρείδειν, *to put one thing against another, to keep it up*, or *push it down*. So σπένδεσθαι εἰρήνην, *to make a peace*; σπένδεσθαι νεῖκος, *to end a quarrel*.

Obs. 5. It is evident that the sense of the equivalent notion often reflects back a meaning to the verb, by defining in different ways its generic meaning; thus τίνω, Æsch. Choeph. 650 τίνει μύσος Ἐρινύς, *pays back the accursed deed*, i. e. *punishes it*: τίνειν δίκην, *to pay the penalty, to suffer punishment*: τίνειν χάριν, *to be grateful*.

2. So that this accusative is either[a],

a. Accusative of cognate substantive; as, βουλὴν βουλεύω, χαίρω χαράν:

Obs. 1. Many verbs, which are not in good writers followed by their cognate substantives, are in later writers found with them[b].

[a] Lobeck Paral. 509. [b] Lobeck l. c.

Obs. 2. Adjectives also sometimes take this cognate accus.; as, Plat. Rep. 490 D κακοὺς πᾶσαν κακίαν: Ibid. 579 D δοῦλος μεγίστας θωπείας καὶ δουλείας: Id. Apol. 22 E σοφὸς τὴν ἐκείνων σοφίαν, μήτε ἀμαθὴς τὴν ἀμαθίαν.

b. Accusative of cognate notion, the proper cognate substantive being generally wanting or obsolete; as, κειμένη θέσιν, κοιμήσατο ὕπνον:

c. Accusative of equivalent notion, the accus. not being the cognate subst., nor expressing the actual cognate notion of the verb, but a notion substituted for it, as being that wherein the action, or state, or effect of the verb for the time consists, and being in a sort of apposition to it; as, ἀντικατθανεῖν δίκην=θάνατον, which is the δίκην. As stated above, this equivalent substantive would follow the real cognate subst., if expressed, in the genitive; as, ἀνταυγεῖ φόνον=αὐγὴν φόνου, or *vice versa,* as ἀντικατθανεῖν δίκην =δίκην θανάτου; or it would assume an adjectival form. And sometimes the cognate notion is joined in an adjectival form to the equivalent acc., as, προρέειν καλλίρροον ὕδωρ=ῥόον ὕδατος. This equivalent accus. is very common with verbs of saying, &c.; the words spoken being substituted for the λόγος, (see verbs of saying) and is most generally used with verbs of production, reception, perception, transmission, possession, &c. where the act or effect implied in the verb requires to be especially defined:

d. Accusative cognate to a notion implied in the verb; as, σιγᾷ (=οὐ λέγει) λόγους: Soph. Œd. Col. 84 ἔκαμψα (=κάμπτων γόνυ, ἑζόμην) ἕδρας.

Obs. 3. This accusative may either be the cognate substantive to the notion so implied, as σιγᾷ λόγους; or the equivalent notion to it, as σιγᾷ τύχας; or the elliptic accus., as σιγᾷ ταῦτα.

e. Elliptic accus., where an adjective in the neuter gender, (sometimes masculine or feminine,) is joined to a verb, agreeing with the coincident state, or act, or effect implied therein (see §. 891. 893.); as, πράττειν τὰ ἐπεσταλμένα, sc. πράγματα; μέγα (sc. χάρμα) χαίρειν: here belong all relatives; as, ὃ (sc. πρᾶγμα) πράττουσι.

f. Derived from this is the *adverbial accus.,* which is joined to almost all verbs in a purely adverbial sense.

Obs. 4. We sometimes find two adverbial accusatives, as Eur. Ion 255 τί χρῆμα δ' ἀνερεύνητα δυσθύμει.

g. Accusative of duration in space or time—the sphere of an action in space or time may be considered to be (as it really is) coincidently implied in the action.

Obs. 5. One or more forms of these may be required at the same time, so that more than one such accusative may be joined to a verb. Further, these spheres of space or time may be considered expressly as the necessary condition or cause of the action, and be in the genitive, or as the instrument thereof, and be in the dative.

Obs. 6. In verbs of action which have no patient, the cognate act or effect may be expressed by the passive voice as well as by a substantive; as, λέγω λόγον, or λεγόμενον; while in transitive verbs the passive voice is the proper expression of the patient; as, τύπτω σε τυπτόμενον, not τύμμα τυπτόμενον: but see §. 364. *b.*

Obs. 7. On the use of the cognate substantive we may remark, that if the verb conveys a sufficiently definite notion, as χαίρω, πολεμέω, νοσέω, the cognate notion is added only when some further definition is required; and this is done in three ways; 1. by affixing the adjective or adjectival pronoun containing the required notion to the cognate substantive, as δεινὴν νόσον νοσεῖν; or 2. the adjective alone agreeing with the neuter notion of the verb, as, δεινὰ νοσεῖν; or 3. by substituting for the cognate notion a substantive equivalent to it, but containing, besides, the notion whereby the verb is to be defined; as, νοσεῖν ἄλγος = ἀλγώδη νόσον.

Obs. 8. Instead of the cognate or equivalent accus. the instrumental dat. is sometimes used, expressing that whereby the feeling or action or state of the verb is produced, or the modal dat. to give the circumstances in which it operates, (see §. 603.,) rather than the operation of the verb; as, Soph. Œ. R. 65 ὕπνῳ γ' εὕδοντα: Id. Trach. 168 ζῆν ἀλυπήτῳ βίῳ: Hdt. III. 130 ἐδωρέετο—δαψιλέϊ δωρεῇ[a]: Plat. Phil. p. 21 B μεγίσταις ἡδοναῖς χαίροις ἄν. So Hdt. I. 87 ὗσαι ὕδατι; and this dative gives neuter verbs a passive sense (see §. 359. 3.).

Obs. 9. Adjectives expressing a verbal notion are often followed by the same accusative as the verb would have; so ἄπορα πόριμος (see §. 581. 2. *Obs.*).

Verbs expressing the feelings, states, or motions of the body or mind.

Obs. These verbs do not require an accusative to complete the notion.

§. 549. Verbs of being *pleased, sorry, despondent,* of *pity, love, madness, content, discontent, displeasure, anger, envy, grudging, may* have an accus. of the feeling, or that wherein the feeling consists: ἥδομαι, χαίρω, γηθέω, ἐράω, ἄχθομαι, οἰκτείρω, οἰκτίζω, γελάω, μαίνομαι, &c.

a. Accus. of cognate subst.:

Plat. Phil. p. 63 A ἡδονὰς ἥδεσθαι. (So Plaut. *mea gavisurum gaudia*): Eur. Hipp. 32 ἐρῶσ' ἔρωτα: Æsch. Eum. 490 οἶκτον οἰκτίσασθαι: Eur. Med. 1041 τί προσγελᾶτε τὸν πανύστατον γέλων: Arist. Thesm. 793 μανίας μαίνεσθαι: Eur. Bacch. 1261 ἀλγήσετ' ἄλγος: Hipp. 337 ἠράσθης ἔρον: so G. T. as Matt. ii. 10 ἐχάρησαν χαρὰν μεγάλην.

b. Accus. of cognate notion:

Arist. Rhet. I. 2, 9 χαίρειν ἡδονήν: Eur. Orest. 1043 τέρπου ὄνησιν: Æsch. P. V. 979 μεμηνότ' οὐ σμικρὰν νόσον: Soph. Trach. 982 βάρος ἄπλετον ἐμμέμονεν φρήν: Xen. Eph. II. 1, 31 ἐρᾶν ἐπιθυμίαν.

[a] Lobeck Paral. p. 523. Bernh. Gr. Syn. 107.

c. Accus. of equivalent notion:

ἄχθομαι ἕλκος=ἄχθος ἕλκεος: Il. ν, 352 ἤχθετο Τρῶας δαμναμένους, *the grief was the defeat of the Trojans*: Eur. Hel. 831 τί χρῆμ' ἀθυμεῖς: Theocr. XIV. 26 κατατήκετο τῆνον ἔρωτα=τῆξιν ἔρωτος: that in which the grief, joy, consisted being substituted for the grief, joy, itself, as we say, "*this is a great grief, joy,*" &c.: Eur. Hipp. 1340 χαίρω θνήσκοντας=χαρὰν θνησκόντων. The particular χαρά was their θάνατος: Med. 888 νύμφην τε κηδεύουσαν (=κῆδος νύμφης) ἥδεσθαι σέθεν: Il. θ, 379 γηθήσει προφανείσα: cf. Thuc. IV. 47: Soph. Phil. 1314 ἥσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε: Id. Œ. R. 936 τὸ δ' ἔπος τάχ' ἂν ἡδοῖο: Id. Aj. 136 σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω: Eur. Ion 541 τοῦτο τερφθείς, so χαίρω τοῦτο: Soph. Aj. 790 ἀλγεῖν πρᾶξιν: Ibid. Phil. 906 ταῦτ' ἀνιῶμαι. So Plat. Menex. p. 89 D δυσχεραίνειν αὐτό: Id. Legg. p. 908 B δυσχεραίνειν θεούς: Id. Soph. 229 E τὰ μὲν χαλεπαίνοντες: Demosth. p. 68, 24 τὸ λυσιτελοῦν ἀγαπήσοντας. So Xen. Cyr. I. 3, 5 μυσαττόμενον ταῦτα τὰ βρώματα: Soph. Œ. T. 310 φθονήσας φάτιν: Plat. Euth. p. 4 D ἀγανακτῶ ταῦτα: Id. Phæd. p. 62 D ἀγανακτεῖν τοὺς φρονιμωτάτους ἀπιόντας: Thuc. II. 51 ἐξέκαμνον τὰς ὀλοφύρσεις=καμάτους.

Obs. 1. Properly speaking, it is not the person which constitutes and is equivalent to the cognate feeling of joy, dislike, &c., but some thing or act; wherefore we do not find χαίρω, δυσχεραίνω, &c. with an accus. of a person, except with a participle, or an explanatory sentence introduced by ὅτι, &c. whereby his act is denoted, or unless the same is implied in the context, as δυσχεραίνειν θεούς, *the notion of the gods:* τὸ ἔπος (=ὅτι λέγω ταῦτα) τάχ' ἂν ἥδοιο. Indeed it would seem that this construction arose from the substitution of the participle for the infinitive, as in σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω the verb might be, and probably originally was, followed by σὲ εὖ πράσσειν, so that the acc. really belongs to the infinitive, and remains when the infinitive is altered.

Obs. 2. In the notions of *hating, loving, pitying,* as distinguished from *feeling dislike, desire,* &c. &c. the object is prominently brought forward as distinct from the feeling, though implied in it, and hence these have an accus. of the patient, and some a double accus. case, while verbs of *anger, envy,* take the patient in the Dativus Incommodi.

Obs. 3. Some verbs signifying the states of *resignation, contentment, acquiescence,* which most naturally would have an instrumental or transmissive dative (see §. 587.), have an accus. derived from their primary sense; as, στέργειν, *to love:* Æsch. P. V. 10 τυραννίδα στέργειν: Id. Ag. 1551 στέργειν τάδε δύστληνα. So Demosth. 68, 24 τὸ λυσιτελοῦν ἀγαπήσοντας: Plat. Rep. p. 399 C ἀγαπῶντα τὰ ἀποβαίνοντα; so αἰνέω, *I praise:* Eur. Alc. 2 θῆσσαν τράπεζαν αἰνέσαι, *to deign to;* cf. Id. Phœn. 481.

d. Adverbial accus.:

Arist. Nub. 817 τί δὲ τοῦτ' ἐγελάσας: Il. ζ, 484 δακρυόεν γελάσασα: Od. β, 270 ἡδὺ γελᾶν: Il. ι, 77 τίς ἂν τάδε γηθήσειεν; so Arist. Ach. 7 ταῦθ' ὡς ἐγανώθην: Il. ε, 181 τάδε μαίνεται: Eur. Ion 255 ἀνερεύνητα δυσθυμεῖ: Æsch. Theb. 373 τοιαῦτ' ἀλύων: Arist. Ach. 10 ὠδυνήθην ἕτερον αὖ τραγῳδικόν.

§. 550. Verbs expressing *fear, hope, confidence, wonder, shame,* &c. take an accus. of the feeling or that wherein it consists: φοβέομαι, δείδω, δειμαίνω, θαρρῶ, θαυμάζω, &c.

a. Accus. of cognate subst.:

Plat. Prot. 361 B φόβους φοβοῦνται, cf. Eur. Suppl. 548: Plat. Symp. 198 A δέος δεδιέναι: Eur. Andr. 869 δεῖμ' ὃ δειμαίνεις: Plat. Prot. 361 B θάρρη θαρροῦσιν: Demosth. 426, 20 οὔτε ᾐσχύνοντο αἰσχύνην, *they were not ashamed of the shame:* Arist. Rhet. I. 9, 20 τὰ αἰσχρὰ αἰσχύνονται.

b. Accus. of equivalent notion:

Soph. Phil. 1250 στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ. (The στρατός was the φόβος:) then φοβεῖσθαί τι or τινα, considered as, and substituted for, the φόβος: Il. ρ, 175 ἔρριγα μάχην. So Soph. Œ. C. 604 πάθος δείσαντες: Plat. Rep. 382 D δεδιὼς τοὺς ἐχθρούς. (Cf. Demosth. 10, 2 τοῦτό ἐστι μάλιστα δέος; hence δεδιέναι τοῦτο=δέος, cf. Lys. 105, 9:) Eur. Hec. 54 φάντασμα δειμαίνουσα: Id. Med. 39 δειμαίνω νιν. (Cf. Eur. Herc. F. 700 πέρσας δείματα θηρῶν=δεινοὺς θῆρας.) Eur. Ion 1280 οὐ βωμὸν ἔπτηξεν θεοῦ: Æsch. Eum. 38 οὐδὲν δείσασα: Eur. Andr. 362 ἐν δέδοικα: Id. Suppl. 179 τὰ οἰκτρὰ δεδοικέναι: Æsch. 42, 7 δεδιέναι τὰ δεινά: Plat. Phæd. 88 B θαρροῦντι θάνατον=θάρρος θανάτου. (Cf. Plat. Prot. 361 B οὐκοῦν αἰσχρὰ θάρρη θαρροῦσιν;—θαρροῦσι δὲ τὰ αἰσχρὰ καὶ κακά.) Hence θαρρεῖν τι or τινά. So Eur. And. 994 θάρσει γέροντος χεῖρα: Od. θ, 197 θάρσει τόνδε γ' ἄεθλον: Xen. Cyr. V. 42 ἵνα σε θαρρήσωσι: Eur. Hec. 875 τὰ δ' ἄλλα θάρσει: Demosth. 30, 7 οὔτε Φίλιππος ἐθάρρει τούτους οὔθ' οὗτοι Φιλιππον: Soph. Trach. 110 ἐλπίζοντες αἶσαν: Il. ο, 539 ἥλπετο νίκαν: Thuc. VI. 78 βούλησιν ἐλπίζει: Soph. Trach. 367 προσδόκα τόδε: Eur. Hipp. 244 αἰδούμεθα τὰ λελεγμένα=αἰδῶ: Plat. Symp. 216 B αἰσχύνομαι τὰ ὁμολογούμενα. So frequently Infin. with article: Plat. Rep. 414 E ᾐσχύνου τὸ ψεῦδος λέγειν: Soph. Œ. R. 1079 δυσγένειαν αἰσχύνεται: Demosth. 174 θαυμάζωμεν αὐτά: Plat. Gorg. 458 E ἃ (sc. θαύματα) θαυμάζω: Ibid. 428 D θαυμάζω σοφίαν: Æsch. Ag. 853 θαυμάσῃς τόδε: so Eur. Orest. 890 ἐκπαγλούμενος πατέρα, the person being the θαῦμα: so ἐκπλήττεσθαι, &c.

§. 551. 1. Verbs of *thinking, willing, caring, considering, calculating, deliberating, dreaming, hesitating, shuffling, pretending,* &c. take an accus. of the thought, &c. or that wherein it consists: σοφίζομαι, δοκέω, δοξάζω, νοέω, φρονέω, λογίζομαι, βουλεύω, μήδομαι, μητίομαι, μερμηρίζω, μεριμνάω, ὁρμαίνω, μενοινάω, &c.

a. Accus. of cognate subst.:

Eur. Hel. 120 δοκεῖτε δόκησιν: Plat. Rep. 493 A δόγματα ἃ δοξάζουσιν: Demosth 1364, 17 λογισμὸν ἀνθρώπινον λογιζόμενος: Il. ι, 74 ἀρίστην βουλὴν βουλεύειν: Il. ι, 104 νόον νοήσει: Plat. Parm. 132 C νόημα νοεῖ: Id. Prot. 325 C ἐπιμελοῦνται ἐπιμέλειαν: Id. Rep. 405 C πάσας στροφὰς στρέφεσθαι.

b. Accus. of cognate notion:

Il. υ, 153 βουλὰς μητιόωντες: Æsch. Choeph. 549 μήσατο πρόνοιαν.

c. Accus. of equivalent notion, &c., the thought, notion, &c. being expanded into that wherein it consists:

Plat. Rep. 413 A τὰ ὄντα δοξάζειν: Id. Theæt. 209 B σὲ (=δόξαν σοῦ) δοξάσω: Xen. Hell. VI. 1, 5 λογισάμενοι τὰς ἔξω μοίρας (which formed the λογισμός): Plat. Phil. 18 C τοῦτον τὸν δεσμὸν λογισάμενος: Eur. Phœn. 181

προσβάσεις τεκμαίρεται, the calculation being the **πρυσβάσεις**: Hdt. VIII. 4 **ἐβούλευον δρησμόν** (=**βουλὴν δρησμοῦ**): Æsch. Choeph. 985 **τοῦτ' ἐμήσατο στύγος**: Od. ζ, 14 **νόστον μητιόωντες**: Soph. Trach. 289 **φρόνει νιν ὡς ἥξοντα**, (his arrival was the **φρόνημα**): Thuc. VI. 34 **καταφρονεῖν τοὺς ἐπιόντας**: Od. τ, 2 **φόνον μερμηρίζων**: Od. ω, 127 **δόλον μερμήριζε**: Soph. Œ. R. 1124 **ἔργον μεριμνῶν**: Od. δ, 732 **ὁδὸν ὁρμαίνειν**, so **πόλεμον, πλοῦν, φόνον**: Od. β, 275 **ὁδὸν ἥν συ μενοινᾷς**: Il. α, 549 **μῦθον νοῆσαι**: so **σκήψασθαι νόσον** &c. (the disease &c. being the pretence): Thuc. V. 54 **προὐφασίσαντο τὸν μῆνα**, (the month was the **πρόφασις**.)

d. Accus. of notion contained in verb: Thuc. V. 105 **πιστεύει** (=**πιστῶς δοκεῖ**) **δόξαν**: Soph. Ant. 159 **μῆτιν ἐρέσσων**=**σφόδρα μηδόμενος**.

e. Elliptic accus.:

Plat. Phædr. 228 C **ἀληθῆ δοκῶ**: Id. Rep. 380 D **τοιαῦτα δοκεῖν**: Id. Menex. 243 **ἀληθῆ** (**δόξαν** preceding) **ἔδοξε**: Xen. Apol. I. 1, 3 **ταῦτα δοξάζειν**: Plat. Symp. 194 **ἄγροικον** (sc. **δόγμα**) **δοξάσω**: Od. ρ, 570 **τοῦτ' ἐνόησε**: Plat. Prot. 347 E **ἕτερα νοεῖ**: Il. ξ, 221 **ταῦτα μενοινᾷς**: Od. δ, 533 **ἀεικέα μερμηρίζει**: Il. ξ, 20 **διχθάδια** (sc. **ὁρμήματα**) **ὥρμαινε**: Xen. Ap. 15 **ταῦτα πιστεύσητε**: Plat. Tim. 90 C **τὰ θεῖα φρονοῦντες**: Soph. Phil. 77 **αὐτὸ τοῦτο σοφισθῆναι**: Xen. Hell. VII. 5, 5 **τὰ ἡμέτερα φρονοῦσαι**: and Thuc. So **ταῦτα πάντα γιγνώσκειν**: Hdt. V. 102 **τὸ σκηπτόμενοι**: Plat. Rep. 533 A **τόδε ἀμφισβητεῖ**: Id. Lach. 196 B **τοιαῦτα στρέφεσθαι**: so **θέλω, βούλομαι ταῦτα**.

f. Adverbial accus.:

Plat. Phæd. 65 C **λογίζεται κάλλιστα**: Xen. Apol. III. 5, 23 **πολλὰ μεριμνῶν**: Il. ο, 703 **ἀταλὰ φρονέοντες**: Eur. Med. 1129 **φρονεῖς ὀρθά**: Soph. Phil. 1006 **ἐλεύθερον φρονεῖν**: Æsch. Ag. 221 **τὸ παντότολμον φρονεῖν**: Hdt. VIII. 10 **καταφρονήσαντες ταῦτα**, *thinking thus meanly of them.*

Obs. So after words which imply the notions of *thinking*, &c. we find an accusative with a participle; as, Thuc. VI. 24 **τοῖς μὲν γὰρ πρεσβυτέροις ὡς ἢ καταστρεψομένοις ἐφ' ἃ ἔπλεον, ἢ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν**: **δύναμιν** depends on **νομίσασιν** implied in **ὡς**, see §. 703. 4. So Plat. Rep. 345 E **ὡς οὐχὶ αὐτοῖσιν ὠφέλειαν ἐσομένην**. **ὡς**=**νομίσαντες**[a]. It will be observed that this seemingly anomalous construction arises partly from the notion arising from **ὡς**, and partly from the substitution (see §. 549. *Obs.* 1.) of the participle for the infinitive. Plat. Phæd. 109 D **ὡς διὰ τούτου οὐρανοῦ τὰ ἄστρα χωροῦντα**: Hdt. IX. 42 **ὡς περιεσομένους ἡμέας Ἑλλήνων**: Soph. Œ. T. 101 **ὡς** (**νομίζοντας**) **τόδ' αἷμα χείμαζον πόλιν**: Eur. Ion 963 **σοὶ δ' ἐς τί δόξης ἦλθεν ἐκβαλεῖν τέκνον**; **ὡς** (**δοκῶν**) **τὸν θεὸν σώσοντα τόν γ' οὐτοῦ γόνον**: cf. Thuc. IV. 5. It must be remembered that it ought not to be said that **νομίζειν**, or **δοκεῖν**, is understood, but rather that it is represented by **ὡς**.

2. Verbs of *conceiving, knowing, believing, knowing from memory, holding, concluding, or the contraries,* take an accus. of the knowledge, &c. or thing known, &c.: **ἐπίσταμαι, γιγνώσκω, οἶδα, νομίζω, ἡγοῦμαι, ἀπορῶ, ἀμηχανῶ** &c.

Accus. of equivalent notion, of that wherein the knowledge, &c. consists:

[a] Stallb. ad Phæd. 109 D. Elms. Heracl. 693.

Plat. Crat. p. 409 C τὸ πῦρ ἀπορῶ: Æsch. Ag. 1177 τέρμ' ἀμηχανῶ: Plat. Men. p. 93 A ἀρετὴν ἐπίσταντο: Id. Gorg. p. 484 B ᾖσμα οὐκ ἐπίσταμαι (*recollect*): Id. Leg. p. 908 C νομίζων θεούς: cf. Eur. Suppl. 732. So Id. Hec. 800 ἡγεῖσθαι θεούς: cf. Arist. Eq. 32. Plat. Parm. p. 134 E γιγνώσκουσι τὰ ἀνθρώπινα πράγματα: Id. Prot. p. 337 D εἰδέναι τὴν φύσιν τῶν πραγμάτων: Æsch. Pers. 242 εἶσει λόγον: Id. Choeph. 101 ἔχθος νομίζομεν: Soph. Œ. R. 1525 αἰνίγματα ᾔδη: Demosth. p. 69, 3 ἀμνημονεῖ τοὺς λόγους: Plat. Crat. p. 409 D ἃ ἀπορῶ: Id. Euth. p. 301 B τοῦτο ἀπορῆσαι: Eur. Ion 548 ταῦτ' ἀμηχανῶ: Plat. Hipp. p. 285 C ἃ ἐπίστασαι: Id. Rep. p. 285 A ὁμοῖα νομίσαντες: Id. Apol. p. 24 E τοῦτο αὐτὸ οἶδε: Id. Euth. p. 2 B οὐκ ἐκεῖνο καταγνώσομαι, *I will not believe this.*

Obs. 1. In the usual construction of νομίζω, γιγνώσκω &c. the accus. of the knowledge, or opinion, &c. is resolved either into a substantival sentence with ὅτι, &c. (see *Substantival Sentences*); as, νομίζω ὅτι οἱ θεοὶ εἰσί =νομίζω θεούς: or the accus. and infin.; as, νομίζω εἶναι θεούς.

Obs. 2. Νομίζω in Hdt. is used with a dat.—(See §. 591. *Obs.*)

Obs. 3. We find an accusative after some of these verbs which may be classed with the constructions mentioned in §. 549. *Obs.* 1.; as, Eur. Hipp. 1251 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός=παῖδα εἶναι κακόν, or παῖδα κακὸν ὄντα.

§. 552. Verbs of *living, faring well or ill, suffering, being ill, being liable to, in danger, dying, perishing,* &c. take an accus. of the state or that wherein it consists.

a. Accus. of cognate subst.:

Hdt. IV. 112 ζόην ἔζωον: Plat. Prot. 355 A καταβιῶναι βίον: Id. Phæd. 114 A βιῶσιν βίον: Id. Rep. p. 444 C ζώειν ζωήν: Æsch. 22, 35 διατριβὰς διέτριβον: Hdt. III. 147 πάθος μέγα ἔρσας πεπονθότας: Il. ε, 386 πήματ' ἔπασχον: cf. Æsch. P. V. 470. Soph. Œ. C. 361 παθήμαθ' ἃ ἔπαθον: Plat. Rep. p. 451 A κινδύνευμα κινδυνεύειν: Demosth. p. 139, 9 κινδυνεύσαντες τοὺς ἐσχάτους κινδύνους: Plat. Alc. p. 139 E νόσον νοσεῖν: cf. Eur. Andr. 220. Andoc. p. 114, 31. Arist. Aves 31. Od. ι, 303 ἀπωλόμεθ' αἰπὺν ὄλεθρον: Plut. Crats. XXV. ὀξὺν θάνατον ἀποθνήσκειν: Plat. Prot. p. 324 D ἀπορία ἣν ἀπορεῖς.

b. Accus. of cognate notion:

Eur. Med. 248 ἀκίνδυνον βιὸν ζῶμεν: cf. Soph. El. 599. Plat. Rep. p. 465 D. Arist. Aves 161 ζῆτε βίον: Isæus p. 36, 31 ἀσθενῶν νόσον: Plat. Rep. p. 408 E νόσους κάμνειν: Od. γ, 220 ἄλγεα πάσχομεν: Æsch. Choeph. 433 ἄλγεα πάθομεν: Soph. Œ. C. 564 ἤθλησα κινδυνεύματα: Eur. Med. 581 ζημίαν ὀφλίσκάνει: Æsch. Ag. 534 δίκην ὀφλών: Plat. Apol. p. 39 B θανάτου δίκην ὀφλών: Od. α, 166 ἀπόλωλε κακὸν μόρον: Il. γ, 417 κακὸν οἶτον ὀλέσθαι: Il. ν, 384 φθίσεσθαι.

c. Accus of equivalent notion:

Isocr. 315 C βεβίωκα τὸν παρελθόντα χρόνον=χρόνον βίου: Arist. Aves 609 πέντε γενεὰς ἀνδρῶν ζώει: Demosth. p. 520 πράγματα αἴσχιστα (=πάθη) ἐπάθομεν: Plat. Gorg. p. 495 E νοσεῖ ὀφθάλμους=νόσον ὀφθάλμων: Soph. Phil. 1320 νοσεῖς ἄλγος=ἀλγώδη νόσον: Arist. Aves 1481 ἀσπίδας φυλλόρροει: Eur. Ion 620 ἀπαίδειαν (ἀπαιδείᾳ Dind.) νοσεῖν: Id. Phœn. 763 ὀφλισκάνεις ἀμαθίαν=ὄφλημα ἀμαθίας: Id. Med. 404 γέλωτα ὀφλεῖν: Andoc.

p. 18, 7 βλαβὴν ὀφλεῖν: Isæus p. 117, 7 ὤφλουν τὴν δίαιταν = δίκην τῆς διαίτης: Plat. Apol. p. 36 A ὤφλε χιλίας δραχμάς = ζημίαν: Demosth. p. 835, 15 κινδυνεύειν τὴν ἐπωβελίαν = κίνδυνον: Ibid. p. 1033, 1 ψευδομαρτυρίαν: Eur. Hel. 76 ἀπόλαυσιν εἰκοῦς ἔθανες ἂν Διὸς κόρης, ἀπόλαυσιν is in apposition to θάνατον, implied in ἔθανες; so G. T. Matt. v. 6 πεινῶντες τὴν δικαιοσύνην.

d. Accus. cognate to the notion implied in the verb:

Eur. Orest. 207 βίοτον ἕλκω = βίωμι ἕλκων, *protract.* So Id. Phœn. 1534: Eur. Hipp. 898 ἀντλήσει βίον: Thuc. II. 44 εὐτυχεῖτε βίον: Æsch. Choeph. 1003 νομίζων (*habitually living*) βίον: Eur. Phœn. 1535 ἕλκεις μακρόπνουν ζοάν: Plat. Rep. p. 534 C ὀνειροπολοῦντα (= ἐν ὀνείρῳ βιοῦντα) βίον, so ἄγειν βίον, ἡμέρας &c.

Obs. Ἄγειν in its neuter sense signifies *to do any thing continuously*: thus Soph. Aj. 382 ἄγεις γέλωτα: νομίζειν, *to do any thing habitually.*

e. Elliptic accus.:

Demosth. p. 760, 14 ζῶμεν τὰ καθ' ἡμᾶς αὐτούς: Eur. Troad. 615 νοσεῖς ἕτερα: Soph. Œ. C. 595 πέπονθα δεινά: Plat. Rep. p. 318 A θεῖον πεπόνθατε. cf. Phædr. p. 238 C: so ταὐτὰ πάσχειν, *to be similarly affected:* Eur. Med. 953 ἐν εὐδαιμονήσω, so πάντα εὐδαιμονεῖν: Eur. Hec. 429 πάντα δυστυχῶ: Demosth. p. 1460, 23 ἐν τοῦτο εὐτυχῆσαι: Eur. Hel. 1213 τάδ' εὐτυχεῖν: Thuc. I. 6 ὁμοιότροπα διαιτώμενων.

f. Adverbial accus.:

Eur. Ion 632 μέτρια ζῆν: Soph. Frag. 326 ζῆν ἄνοσον: Plat. Rep. p. 495 C οὐδ' ἀληθῆ ζῶσι: Od. χ, 472 οἴκτιστα θάνοιεν: Eur. Med. 349 πολλὰ διέφθορα.

§. 553. Verbs which express a man's *position*, or *condition in the world, serving public offices, slavery, age*, &c. take an accus. of the condition, &c. or that wherein it consists: ἄρχω, χορηγέω, τριηραρχέω, λειτουργέω, πρεσβεύω, δουλεύω, βασιλεύομαι &c.

a. Accus. of cognate subst.:

Arist. Av. 308 ἄρχειν ἀρχήν: Demosth. p. 836 χορηγεῖ καὶ τριηραρχεῖ καὶ τὰς ἄλλας λειτουργίας λειτουργεῖ: Ibid. p. 92, 11 πρεσβείας πρεσβεύειν: Xen. Apol. 3, 12 δουλεύειν δουλείαν: Plaut. *servio servitutem:* Plat. Legg. p. 676 B πολιτείας πεπολιτευμέναι: Ibid. p. 680 E βασιλείαν βασιλευόμενοι: Æschin. 3, 30 ἱερᾶσθαι ἱερωσύνην: Eur. Iph. A. 1364 αἱρεθεὶς αἵρεσιν. So Plat. Rep. p. 404 A μεταβολὰς μεταβάλλοντες. So Thuc. III. 13 ἀποστήσεσθαι διπλῆν ἀπόστασιν.

b. Accus. of cognate notion: Soph. Aj. 435 ἀριστεύσας καλλιστεῖα.

c. Accus. of equivalent notion:

Soph. Œ. C. 869 βίον (= γῆρας βίου) γηρᾶναι: Eur. Herc. F. 436 ἥβων σθένος = σθεναρὰν ἥβην: Eur. Electr. 131 τίνα οἶκον, τίνα πόλιν (= τίνος οἴκου λατρείαν) λατρεύεις.

d. Elliptic accus.:

Demosth. p. 62, 25 τὰ προσταττόμενα (λειτουργήματα) λειτουργῶν: Eur. Hel. 283 πολιὰ παρθενεύεται: Soph. Electr. 950 ἄλεκτρα γηράσκουσαν: Demosth. p. 440, 16 τοιαῦτα πεπρεσβευκότος: Ibid. p. 535, 12 χορηγεῖν Διονύσια.

e. Adverbial accus.: Antiph. p. 117 ἄριστα χορηγήσω: Eur. Rhes. 405 ὑπηρετεῖν ταῦτα.

Obs. Λατρεύω also has a transitive sense of *waiting on*, like θεραπεύω.

§. 554. Verbs of *eyeing, looking, having the aspect of*, &c. take an accus. of the look, &c. or that wherein it consists.

a. Accus. of cognate notion:

Æsch. Pers. 79 κυανοῦν λεύσσων δέργμα: Id. P. V. 903 ἔρως ἄφυκτον ὄμμα προσδράκοι με. So probably Soph. Œ. C. 1084 τῶνδ' ἀγώνων ἐωρήσασα (read θεωρήσασα) τοὐμὸν ὄμμα, *seeing with my own eye.* See §. 542. 3.

b. Accus. of equivalent notion:

Od. τ, 446 πῦρ ὀφθάλμοισι δεδορκώς=πυρὸς δέργμα. So the Homeric phrases: βλέπειν, δέρκεσθαι Ἄρην, ὁρᾶν ἀλκήν=ὅραμα ἀλκῆς: Æsch. Sept. c. Theb. 500 βλέπων φόβον=βλέμμα φόβου: Eur. Phœn.; Id. Ion 1263 ἀναβλέπων φλόγα=βλέμμα φλογός. So in the comedians; βλέπειν κᾶπυ, ὑπότριμμα, ὄμφακας (*sour grapes*), αἰκίαν, ἀπιστίαν, συρμαίαν. Sometimes with the infin. used as a subst.: Arist. Vesp. 847 τιμᾶν βλέπω.

c. Accus. cognate to notion implied in the verb: Eur. Med. 92 ταυροουμένην (=ταυρικὸν βλέπουσαν) ὄμμα: Ibid. 187 ἀποταυροῦται δέργμα.

d. Adverbial accus.:

φθονερὰ βλέπειν: Theocr. XX. 13 λοξὰ βλέποισα: Hom., &c. δερκόμενος δεινόν, σμερδαλέον, τακερά, so ἱλεεινὸν ὁρᾶν: Il. β, 269 ἀχρεῖον ἰδών: Eur. Alc. 773 τί σεμνὸν οὕτω καὶ πεφρουτικὸς βλέπεις. So Arist. Vesp. 900 κλέπτον βλέπει.

§. 555. Verbs which express the notion of *flowing, springing forth, flourishing in, shining, burning, breathing*, &c. take an accus. of the stream, &c. or that wherein it consists.

a. Accus. of cognate subst.: Plat. Alcib.: φύσημα φυσώντων. So Il. δ, 27 ἰδρῶσ' ἰδρῶτα.

b. Accus. of cognate notion:

Eur. Phœn. 225 λάμπουσα σέλας=λαμπάδα: Hom. Hymn. Apol. προρέειν καλλίρροον ὕδωρ: Eur. Hipp. 1210 καχλάζων ἄφρον: Theocr. II. 134 αἴθων σέλας.

c. Accus. of equivalent notion:

Soph. Aj. 413 φυσῶσι μένος: Id. El. 1385 φυσῶν αἷμα: Eur. Orest. 1512 ἀνταυγεῖ φόνου=αὐγὴν φόνου: Hom. πνείοντες μένεα=πνεύματα μένεος, so Ἄρεα πνεῖν: Eur. Hipp. 1246 πνέων σμικρὸν βίοτον: Pind. Pyth. IV. 225 πνεῖν φλόγα=πνεῦμα φλογός. So Id. πῦρ πνεῖν: Soph. Ant. 1146 πῦρ πνεόντων ἄστρων: Id. Trach. 845 τέγγει ἄχναν: Anacr. XXXVII. 2 βρύειν ῥόδα: Æsch. Pers. 622 θαλλούσης βίον=θάλλος βίου: Pind. Ol. III. 23 δένδρε' ἔθαλλεν γῆ: Theocr. XXV. 16 ποίην θαλέθουσι λειμῶνες. (So elliptic: Eur. Frag. Dan. 10 γῆ τ' ἠρινὸν θάλλουσα.) Theocr. V. 124 ῥείτω γάλα: Ibid. 126 ῥείτω μέλι. So Æsch. P. V. 370 ἐξαναζέσει χόλον. So Eur. Bacch. 620 στάζων ἰδρῶτα: Id. Hipp. 122 πέτρα ὕδωρ στάζουσα.

d. Adverbial accus.: ὅλον ἡδύ &c.: Eur. Iph. Aul. 561 ἀκμὴν φυσᾷ.

§. 556. Verbs expressing *bodily condition, position or motion, sleeping, sitting, standing, rising, falling, leaping, dancing,* &c. take an accus. of the position, &c. or that wherein it consists: κεῖμαι, εὕδω, ὑπνόω, κοιμάομαι, ἰαύω, ἀωτέω, ἵζω, καθίζω, ἕζομαι, ἥσσομαι, ἐπίζω, θάσσω, ἅλλομαι, πίπτω, κείμαι, ἵσταμαι, χορεύω, ὀρχέομαι, ἐρμόω &c.

a. Accus. of cognate subst.:

Eur. Bacch. 925 στάσιν ἑστάναι: Soph. Phil. 275 ἐπόστασιν στῆναι: Æsch. Ag. 1494 κεῖσαι κοίταν: Soph. Ant. 1045 πέπτωκε πτώματα. Cf. Eur. Electr. 686. Æsch. P. V. 910 πεσεῖν πτώματα: Arist. Aves 1395 τὸν ἀλίθημονα ἁλάμενος: Id. Eq. 77 διαβεβηκὼς βῆμα. Plat. Lach. p. 181 B. Eur. Andr. 653 πεσήματα πέπτωκε: Id. Ion 535 τίνα συνάντησιν συνοῦσαντα: Plat. Laegg. p. 942 E χορείαις χορεύειν: Plat. Rep. 404 B μεταβολὰς μεταβάλλειν.

b. Accus. of cognate notion:

Eur. Here. Fur. 1061 εὕδει ὕπνον: Ibid. 1034. Il. λ, 241 κοιμήσατο χίλκεον ὕπνον: Theocr. III. 40 ἄκρατον ὕπνον ἰαύων: Il. κ, 159 ὕπνον ἀωτεῦς: Æsch. Ag. 983 ἵζει θρόνων = ἕδραν: Eur. Orest. 954 καθίζων τρίποδα: Æsch. Ag. 190 σέλμα ἡμένων: Eur. Rhes. 547 ἡμένα κοίτας: Æsch. P. V. 389 δικοῦντι ἕδραις = δίκαις: Soph. Œ. R. 2 ἕδρας θοάζετε: Arist. Thesm. 889 θάσσειν ἕδρας: Æsch. Pers. 303 κῴδημα (=ἅλμα) ἀφήλατο: Thuc. I. 37 κοιμᾶν δίκαν: Æsch. Ag. 32 φρουρίαν (πρῶτον χάμαι) χορεύσομαι: Hdt. VI. 129 ὀρχήσατο σχημάτων = ὄρχησιν.

c. Accus. of equivalent notion:

Soph. Ajax 249 ἑζόμενον ζυγὸν: Arist. Aves 1481 ἀστεῖδας φυλλορροεῖ: Eur. Orest. 871 θάσσουσ' ἕδραν: Id. Iph. A. 141 ἵζου κρήνας: Soph. Aj. 1021 ἀνωγεῖν τέρψιν (=ὕπνον) ἰαύειν: Eur. Rhes. 740 κοίτον (=ὕπνον ἐν κοίτῳ) ἰαύειν: Eur. Suppl. 987 ἔστηκε πέτραν, the πέτρα was the στάσις: metaphorically, Ibid. 1018 τελευτὰν ἣν ἔστακα: Id. Orest. 1256 στῆθ' αἱ μὲν ἀμαξᾶν τρίβον: Id. Phœn. 310 περιχορεύουσα ἀδωνὶν = ἡδὺν χόρον: Id. Iph. A. 1058 γάμους (=γαμικὸν χόρον) ἐχόρευσαν: Eur. Troad. 750 ποσὶν πήδημα = πόημα: Id. Hipp. 819 ἀρμήσασα πήδημα: Eur. Ion 1268 πετραῖον ἅλμα διοσκοθήσεται.

d. Accus. cognate to the notion implied in the verb:

Æsch. Ag. 2 φρουρᾶς ἣν κοιμώμενος = ἐν κοίτῃ φρουρῶν: so Hdt. IX. 93 κοιμηθέντες φυλακὴν: Arist. Nub. 540 κύκλῳ' (χόρον). εἱλίσσων = ἑλίσσων ἐχόρευον, danced *slowly*: Thuc. IV. 32 λαθόντες (=ἐπιλαθόμενοι λόφον) τὴν ἀνάβασιν: Eur. Suppl. 1247 αἰώρημα κουφίζω = ἀνίσχω αἰωρούμενα: Arist. Aves 330 ἐγκατακρούων ποδὶ (=χορείαν) χορεύων: Soph. Œ. Col. 85 ἔκαμψα (=ἔζωμα) ἕδρας.

e. Adverbial accus.:

Il. ε, 68 ἀσφαλὲς θρόνωσον: Il. φ, 266 στῆσαι ἀκοντίδων: Eur. Hipp. 1079 ἀκοντίσω στάσιν: Soph. Frag. 724. 2 φαιδρὰ χορεύσω. Id. Œ. R. 1300 μείνω πηδήσας[a]. Cf. Trach 1001. Id. Ant. 1325 λεχρὰ σώματα.

[a] Cf. Herm. ad loc.

Obs. Χορεύω has a transitive sense of "*to celebrate by dancing:*" ἐχόρευσαν τὸν θεόν (=θεοῦ χόρον): Soph. Antig. 1152 αἵ σε . . . . . χορεύουσι, τὸν ταμίαν Ἴακχον.

Verbs of Motion.

§. 557. 1. Neuter verbs of motion have a twofold sense—1. Motion along, *to go;* 2. Motion to, *to arrive at;* wherefore the accusative after these verbs must be considered in its relation to each of these senses.

a. Motion along.—The notion of *going* implies, as coincident with it, the notion of a space along which the motion takes place; as, βαίνειν ὁδόν. *to go along a road.*

b. Motion towards.—The notion of *going to, arriving at,* implies the notion of the place arrived at, as coincident with its completion, just as the notion of "beating" implies the notion of a patient beaten.

2. The use of the accusative however, with verbs of motion in this latter sense, is confined to poetry, as the more accurate usage of prose defined the direction more clearly by a preposition.

Obs. The notion of *arriving at* is not communicated to the verbs of motion by the accus. case, but is an independent and distinct sense of the verb itself, called out by the context with which it is joined: in which sense the verb is used, whether *motion along*, or *motion towards*, is determined by the context, as in the two following instances: Od. α, 330 κλίμακα δ' ὑψηλὴν κατεβήσατο. Here the context shews that καταβαίνω means "*to move along,*" or "*down along;*" but in Od. β, 337 θάλαμον κατεβήσατο, we see the verb signifies "*to move towards,*" though the case used in both is the same, and therefore cannot determine the sense.

§. 558. 1. Verbs of *moving along.*—So βαίνειν, ἔρχεσθαι, περᾶν, ἕρπειν, πορεύεσθαι &c. ὁδόν:

Il. α, 151 ὁδὸν ἐλθεμέναι: Il. μ, 225 ἐλεύσομεθ' αὐτὰ κέλευθα: Il. ξ, 390 ἀπέσσυτο δώματος Ἕκτωρ τὴν αὐτὴν ὁδὸν αὖτις: Od. ι, 261 αὐτὰ κέλευθα ἤλθομεν: Æsch. Ag. 81 τρίποδας ὁδοὺς στείχει (so *itque reditque viam*): Arist. Aves 42 βάδον βαδίζομεν: Il. α, 151 ὁδὸν ἔλθωμεν: Arist. Aves 4 ὁδὸν προφορουμένω: Thuc. III. 24 ἐχώρουν ὁδόν: Plat. Rep. p. 405 διεξόδους διεξελθεῖν: Thuc. V. 10 ἔθει ὁδόν: Od. γ, 71 πόθεν πλεῖθ' ὑγρὰ κέλευθα: Il. ζ, 292 τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν: Od. α, 330 κλίμακα δ' ὑψηλὴν κατεβήσατο: Od. ψ, 85 κατέβαιν' ὑπερώϊα: Od. ξ, 350 ξεστὸν ἐφόλκαιον καταβῆναι, *to creep down the rudder:* Od. ι, 261 οἴκαδε ἱέμενοι ἄλλην ὁδόν, ἄλλα κέλευθα ἤλθομέν: Eur. Rhes. 428 περᾶν νόστον=νόστιμον ὁδόν: Æsch. S. Th. 467 κλίμακος προσαμβάσεις στείχει πρὸς ἐχθρῶν πύργον: Id. Pers. 733 μολεῖν γέφυραν: Eur. Bacch. 986 μολεῖν δρόμον: Æsch. Cho. 727 πατεῖν πύλας: Soph. Aj. 845 διφρηλατεῖν τὸν οὐρανόν. So metaphor, ἀμαξεύω τὸν βίοτον: Soph. Œ. C. 1686 πόντιον κλύδων' ἁλώμεναι: Theocr. ἁλώμενος ὥρεα: Eur. Med. 1067 ἀλλ' εἶμι γὰρ δὴ τλημονεστάτην ὁδόν: Il. δ, 385 ἀγγελίην στεῖλαν: Soph. Œ. C. 20 προὐστάλης ὁδόν: Soph. Trach. 563

ἐσπόμην στόλον: Æsch. Pers. 448 νῆσον ἣν Πὰν ἐμβατεύει.- Arist. Thesm. 1067 διφρεύουσα νῶτα αἰθέρος: so metaphorically, Hdt. VI. 119 τρέπεται τριφασίας ὁδούς: cf. Thuc. V. 10. Xen. Cyr. I. 6, 43 ἄγειν (στρατιὰν) ἢ στενὰς ἢ πλατείας ὁδούς: Demosth. p. 49, 34 ἄγων καὶ φέρων τοὺς πλέοντας τὴν θάλατταν. So Soph. Phil. 1027 πλεῖν στόλον=πλοῦν: cf. Id. Œ. R. 422. So Eur. Iph. T. 410 ἔπλευσαν ναῦιον ὄχημα (=στόλον or πλοῦν): Il. λ, 140 ἀγγελίην (=ὁδὸν ἀγγελίης) ἐλθόντα: Il. ω, 235 ἐξεσίην ἐλθόντι: Demosth. p. 392 ἀπήραμεν πρεσβείαν=πλοῦν πρεσβείας: Soph. Phil. 163 στίβον ὀγμεύει: Æsch. Ag. 286 πόντον (=νῶτα πόντου) νωτίσαι: Soph. Œ. R. 193 παλίσσυτον δράμημα νωτίσαι (*to fly along*): Id. Œ. C. 1400 οἶον τέλος ὁδοῦ ἀφορμήθημεν=ὁδὸν οἵαν τελοῦσαν: Eur. Alc. 752 ἀμείψασθαι πύλας, *to pass through*: Xen. Hipp. VIII. 10 ὁ μὲν φεύγῃ παντοῖα χώρια: Soph. Œ. R. 1134 τὸν Κιθαιρῶνος τόπον ἐπλησίαζον (=πλησίως ἤλθομεν): Arist. Ach. 234 γῆν πρὸ γῆς διώκειν, *to pass quickly over*: Æsch. P. V. 685 γῆν πρὸ γῆς ἐλαύνομαι, so ἐλαύνειν (*to run*) δρόμον: Demosth. p. 393 ὁδὸν ἐπειγόμενοι: Thuc. IV. 5 ἐπείγοντο τὸν πλοῦν; so φανῆναι (sc. ἐλθόντα) ὁδόν: Soph. Trach. 58 θρώσκει (*passes quickly through*) δόμους: so Od. α, 409 τόδ' ἱκάνει, *he is taking this journey*: Eur. Hipp. 1134 κατέχων ποδὶ γυμνάδας ἵππους =(γυμνάζων) τρόχον; so ἄντην (ὁδὸν) ἔρχεσθαι, ἀντίβιον ἐλθεῖν, and many other adverbial expressions of daily occurrence; as, τὴν ταχίστην (ὁδὸν), *celerrime* (Xen. II. 1, 18.)—τὴν πρώτην, *primum* (Hdt. III. 134). Demosth. p. 28, 2.[a] Ibid. p. 34, 21 τὴν ἄλλως—λέγειν, *frustra dicere*: Ibid. p. 73, 32 οὐδ' ἵνα τὴν ἄλλως ἀδολέσχω: Ibid. p. 34, 21 τὴν ἄλλως προῄρημαι λέγειν, *non frustra statui dicere*—τὴν εὐθεῖαν, *rectâ*—μακράν, *a long way*, μακροτέραν Plat.—ἄλλην καὶ ἄλλην, *now one way, now another*—ἄντων, ἀντιβίην, ἀντίον, πλησίον, αὐτόδιον, properly *that same way, illico*: Od. θ, 449 αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἄνωγεν: Il. ψ, 116 πολλὰ δ' ἄναντα, κάταντα, πάραντά τε δόχμιά τ' ἦλθον. So active verbs of causing motion, Eur. Med. 1067 ἀλλ' εἶμι γὰρ δὴ τλημονεστάτην ὁδόν, καὶ τούσδε πέμψω τλημονεστέραν ἔτι.

2. Verbs of *stepping* take an accus. of the step or its equivalent; as, βαίνω ποδά=ποδὸς βάσιν (*on foot*):

Soph. Aj. 42 ἐπεμπίπτει (=ἐμπεσὼν βαίνει) βάσιν: Sept. c. Theb. 371 διώκων πομπίμους χνόας ποδῶν: Eur. Elect. 1173 βαίνουσιν ἐξ οἴκων πόδα: Id. Alc. 1153 νόστιμον ἔλθοις πόδα. So Id. Med. 1164 βαίνουσα: so ἀΐσσειν χέρα, βάσιν &c.: Id. Phœn. 1412 προβὰς κῶλον δεξιόν: Id. Orest. 1470 Μυκηνίδ' ἀρβύλαν προβάς: Id. Heracl. 802 ἐκβὰς πόδα: Id. Hec. 1071 πᾶ πόδ' ἐπᾴξας: Ibid. 53 περᾷ πόδα: Æsch. Choeph. 676 δεῦρ' ἀπεζύγην πόδας, *came on foot*.

§. 559. Verbs expressing or implying *motion to*:

Il. φ, 382 ἄψορρον δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα: Eur. Andr. 1120 χωρεῖ δὲ πρύμναν: Æsch. P. V. 708 στεῖχε γύας: Eur. Med. 668 ἐστάλης δμφαλόν: Ibid. 757 ἀφίξομαι πόλιν: Ibid. 1143 στέγας ἐσπόμην. So Il. θ, 195 κεκλήατο (sc. ἐλθεῖν) βουλήν. So Il. ζ, 87 ἡ δὲ ξυνάγουσα γεραιὰς νηὸν Ἀθηναίης: Soph. Œ. C. 1562 ἐξανύσαι νεκρῶν πλάκα (Dind. ἐκτανύσαι): Od. γ, 162 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας: Il. α, 317 κνίσσῃ δ' οὐρανὸν ἷκε: Od. α, 176 πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ: Od. β, 337 θάλαμον κατεβήσατο: Od. ι, 351 σχέτλιε, πῶς κέν τις σε καὶ ὕστερον ἄλλος ἵκοιτο—; Od. ζ, 296 ἱκώμεθα δώματα πατρός: Soph. Œ. T. 35 ἄστυ Καδμεῖον μολών: Id. El. 893 ἦλθον πατρὸς ἀρχαῖον τάφον: Eur. Med. 7 Μήδεια πύργους γῆς

[a] Bremi ad loc.

ἐπλευσ' Ἰωλκίας: Ibid. 12 φυγῇ—ἀφίκετο χθόνα: cf. 680. 682. 920. 1143. Id. Rhes. 289 δρυμὸν μολών. So perhaps we might explain ἱκνεῖσθαί τινα, *to belong to a person*; as, Hdt. IX. 26 ἡμέας ἱκνέεται; (but for a better way see §. 674.) So active verbs of *causing motion*; as, Eur. Alc. 457 πέμψαι σε φάος, *to send you to the light*; Il. ε, 291 βέλος δ' ἴθυνεν Ἀθήνη βῖνα; and these verbs have two accusatives, but these are not to be confounded with the double accusatives properly so called.

Obs. 1. All these verbs may be joined with an adverbial accusative, defining the character of the notion, and agreeing with the neuter notion of the verb; as, Eur. Med. 1164 ἁβρὸν βαίνουσα.

Obs. 2. The sense of direction, *to*, containing in these verbs is usually (prose always) more definitely marked by the prepos. εἰς, ἀνά, κατά, ὑπέρ, ἐπί, περί, ἀμφί, μετά, πρός, παρά, ὑπό, ὁς, (see these prepos.) and by the local suffix δέ, as ἄστυδε ἔλθωμεν.

Obs. 3. Those verbs of motion which imply some further notion, as *departure, approach, pursuit, flight*, &c. take naturally a cognate accusative of that notion; as, Plat. Rep. p. 496 E τὴν ἀπαλλαγὴν ἀπαλλάξεται: Arist. Av. 854 προσόδια προσιέναι: Eur. Herc. F. 896 κυναγετεῖ διωγμόν: Id. Hel. 21 δίωγμα φεύγων: Plat. Symp. p. 197 D ξυνιέναι ξυνόδους. And sometimes we find an adverbial acc. with the other accusatives, as πέμπω σε γῆν τόδε (*thus*).

Obs. 4. The distinction between the different cognate accusatives given in §. 548. 2., holds good with all verbs, though, for the sake of brevity, they will not in the following pages be classed under their separate heads as before; it being presumed that they are sufficiently illustrated in the foregoing pages, to enable the reader to determine for himself under which head they fall.

Verbs of Action.

§. 560. Any notion of *doing* implies—

The Agent and his operation,	*The Deed or thing done.*
πράττω.	πρᾶγμα or τοῦτο.

So that all verbs of *doing* may have an accusative of the coincident notion of the deed, or thing done.

Obs. In most verbs which express indefinite production or action, the cognate or equivalent accus. is added to give to the verb a definite sense; as, ποιῶ τεῖχος, or δόμον=ποίημα; πράττω τάφον, or εἰρήνην=πρᾶγμα.

1. Πράττω, ἐργάζομαι, ῥέζω, σπεύδω and σπουδάζω (*to do eagerly*) πραγματεύομαι &c.:

Plat. Lach. p. 179 D πράγματα ἔπραττον, then ταῦτα, ἄριστα, πολιτικά, κοινά &c. (sc. πράγματα) πράττειν: Eur. Alc. 97 πράττειν τάφον: Xen. πράττειν εἰρήνην: Hes. Op. 404 χρῆμα πρήξεις: Arist. Ran. 615 ποιήσω πρᾶγμα: Hdt. VI. 2 πρήσσειν πρήγματα: Eur. Hec. 1122 τοὔργον εἴργασαι: Il. ω, 733 ἔργα ἐργάζοιο: cf. Soph. Ant. 1228. Od. ρ, 321 ἐναίσιμα ἐργάζεσθαι: Od. ω, 457 ἔργον ἔρεζον: Eur. And. 838 τόλμαν ἂν (=τολμηρὸν ἔργον ὁ) ἔρεξα: Soph. Phil. 1206 παλάμαν ῥέξῃς: Il. λ, 502 μέρμερα ῥέζων: Od. σ, 138 πολλὰ ἀτάσθαλα ἔρεξα: Eur. Ion 448 σπεύδοντες ἡδονάς: Æsch. Ag. 151

σπουδαρόν θυσίαν: Eur. Supp. 161 εὐψυχίαν ἐστεφανωμένος: Id. Iph. T. 200 σπουδὴν ἐστεφάνωται: Id. Hel. 1629 μεγάλα σπουδῆς πεπί: Plat. Gorg. p. 481 B ταῦτα σπουδάζω: Id. Soph. p. 259 C οὐκ ἄξια ἐστεφανωμένος: Xen. Apol. VIII. 17 σπουδάζοντα τὰ ἑαυτοῦ ἔργα. So χράομαι as expressing an action has not unfrequently an adverbial accusative; as, Thuc. II. 15 ἄξια ἐχρῶντο, *treated properly:* cf. Hdt. I. 210; II. 95. 106: so G. T., as Luke ii. 8 φυλάσσοντες φυλακὰς [a].

2. Verbs of *accomplishing, confirming, bringing to an end, finishing, beginning* (*to do*), *endeavouring* (*to do*), *daring*, &c.: ἄνω, ἀνύω, ἀνύτω, περάω, πράσσω, περαίνω, τελέω, τελειόω, τολμάω, &c.

Arist. Aves 439 δεύτερον ἀνύσῃς: Æsch. Ag. 1471 κρατύνοις κράτος, *confirmest thy power:* Od. γ, 490 ἔργον ἀνύω: Eur. Herc. Fur. 576 αὐτοὺς (sc. πόνους) ἔρρωσα: Æsch. Pers. 748 πόλεσιν ἔρρωσα: Id. P. V. 700 χρείαν ἐρρώσασθε: Soph. Œ. R. 1530 τέρμα βίου περάσῃ: Eur. Iph. A. 19 ἐξεπέρασε βίον: Od. ν, 83 πράσσειν πόλεσιν: Od. ι, 491 πράσσειν ἔπα: Soph. Aj. 22 πράγος περάσας: Thuc. II. 114 πράξαντες λῆψιν τῆς πόλεως=πρᾶγμα: Soph. Trach. 79 τελευτῶν τοῦ βίου τελεῖν: Id. Ant. 1114 βίον τελεῖν: Id. El. 726 τελοῦντες ἄθλον ἀρόμενοι: Od. β, 280 τελευτήσει ἔργα, so ταῦτα τελευτῶν: Arist. Plut. 419 τόλμημα τολμᾶτον: Soph. Elect. 471 πεῖραν (=τόλμαν) τολμήσαν: Eur. Ion 976 τὰ δυνατὰ τόλμησον: Id. Hec. 1123 ἔτλης τόλμαν: Id. Herc. F. 1184 τλὰς εἶμι=εἰμι πρὸς ἔργον: Æsch. Ag. 1234 τοιαῦτα τολμᾷ. Plat. Tim. 36 E ἀρχὴν ἤρξατο. So Plat. Legg. p. 797 B πλουτεῖν τι πόνον. So Thuc. σπουδὴν σπούδασεν: Hdt. VII. 148 σπουδάσας εἰρήνην, so τέμενος (*to make by sacrifice*) ἵρωα ποιεῖ, συνθυσίας, φιλότητα, Homer. So Hdt. VI. 63 ἵρωσε ἐπίλοιπον.

3. Verbs of *serving, doing good* or *ill to others*, &c. take an accus. of the good or harm done: Eur. Med. 620 τάνδ' ἐπουργῶν σοι: Id. Alc. 845 Ἀδμήτῳ ἐπουργήσω χάριν.

4. Verbs of *sacrificing* take an accus. of the sacrifice or that wherein it consists, the offering, victim, &c.: θύω, ῥέζω &c.

Eur. Iph. A. 721 θύσας θύματα: Od. α, 291 κτέρεα κτερείξω: ξ, 94 ἱερεύσασ' ἱερεῖον: Hdt. VIII. 99 θυμιήματα θυμιήσας: Plat. Rep. p. 362 C θυσίας θύειν: Od. ξ, 446 θύσας ἄγγεα δεοῖς: Æsch. Eum. 108 δεῖπνα θύειν: Eur. Iph. T. 1332 θύσωσι φλόγα=θυσίαν φλογός: Æsch. Ag. 1417 θύσας παῖδα: Arist. Av. 922 τὴν δεσπίνην θύω=θυσίαν τῆς δεσπίνης σελήνης, so εὐαγγέλια, δεκατήρια (θύματα) θύειν: Od. γ, 5 ἱερὰ ῥέζων: Il. ψ, 206 ῥέζουσι ἑκατόμβας: Soph. Trach. 288 θύματα ῥέξῃ.

5. So verbs of *celebrating feasts*, &c.: Hdt. I. 147 ἄγουσι ὁρτήν.

§. 561. Verbs of *learning, concluding, studying, practising, being in the habit of*, &c.: μανθάνω, ἀκούω, μελετάω, ἐπιτηδεύω, νομίζω, *to have a custom*, &c.:

Soph. Trach. 450 μάθησον ἐκμανθάνεις, so μανθάνειν τι=μάθησιν: Plat. Lach. p. 184 E στάθμον ἀκούειν: Id. Legg. p. 795 B κιθαρίσεις ἐπιτηδεύειν:

[a] So if in Soph. Antigone we read δίκαια, it may be joined with χρηστοῖς as the accusative, "*treating him justly.*" So Il. τ, 262 οὔτ' εἰνῆς πρήσσων κεχρημένος, we must supply αὐτῇ, and take πρήσσων εἰνῆς to be an accusative in apposition after the analogy of χάριν, δικῆν, see §. 560.

Id. Gorg. 527 δικαιοσύνην καὶ ἄλλην ἀρετὴν (=ἄσκησιν ἀρετῆς) ἀσκοῦντας: Demosth. 799, 13 ἀσκοῦντες φθόνον: Æsch. P. V. 1066 κακότητ' ἀσκεῖν: Eur. Hel. 1149 ἔρωτας, ἀπάτας, δόλιά τ' ἐξευρήματα ἀσκοῦκα: Xen. Cyr. I. 5, 7 πολεμικὰ ἀσκεῖν: Hdt. II. 77 μνήμην ἐπασχεῖν: Plat. Gorg. 511 C μελετᾶν τέχνας=μελέτας: Demosth. 1129, 9 μελετᾶν τὴν ἀπολογίαν: Xen. Cyr. II. 3, 1 μελετᾶν τὰς τάξεις: Plat. Apol. 28 B ἐπιτήδευμα ἐπιτηδεύσας: Thuc. VI. 54 ἐπετήδευσαν ἀρετήν: Hdt. II. 51 ταῦτα Ἕλληνες νενομίκασι: cf. ch. 92: so ch. 42 φώνην νομίζουσι: ch. 64 ἑορτὴν νενομίκασι: Id. I. 142 γλῶσσαν τὴν αὐτὴν νενομίκασι.

§. 562. 1. Verbs of *eating, drinking,* &c. take an accusative of the cognate notion or its equivalent—*food* or *thing eaten*—*drink* or *thing drunk*: βόσκομαι, νέμομαι, δειπνέω, βιβρώσκω, ἔδω, ἐσθίω, πατέομαι, φάγω, σιτέομαι, τρώγω, πίνω, ῥοφέω, δαίνυμαι &c.:

Hom. Od. ι, 354 ποτὸν πίνων: Æschin. II. 13 δειπνῶν πολυτελῆ δεῖπνα: Xen. Cyr. I. 2, 11 ἄριστον δειπνήσαντες: Id. Symp. I. 11 τἀλλότρια δειπνεῖν: Il. χ, 94 βεβρωκὼς φάρμακα: Æsch. Theb. 1035 σάρκας πάσονται Od. ι, 84 εἶδαρ ἔδουσι: Il. ε, 341 σῖτον ἔδουσι: Id. δ, 345 κρέα ἔδμεναι: Il. ο, 636 βοῦν ἔδει: metaph. οἶκον, κτήματα, θυμὸν ἔδειν: Od. κ, 460 ἐσθίετε βρώμην: Od. ν, 19 ἑταίρους ἤσθιε: Il. α, 464 σπλάγχν' ἐπάσαντο: So Il. φ, 76 Δημήτερος ἀκτήν: Od. ι, 94 φάγοι καρπόν: Od. δ, 33 ξεινήϊα φαγόντε: Arist. Eq. 412 κυνὸς βορὰν σιτούμενος: Theocr. XXV. 8 βόσκεσθαι βόσιν: Hdt. I. 78 νομὰς νέμεσθαι: Arist. Ach. 801 τρώγοις ἂν ἐρεβίνθους: so οἶνον, αἷμα, πίνειν: Theocr. XVIII. 11 πολὺν ἔπινες (οἶνον): Eur. Cyc. 569 ὅστις ἂν πίνῃ πολύν: Arist. Vesp. 814 φακῆν ῥοφήσομαι: Id. Ach. 278 εἰρήνης ῥοφήσει τρυβλίον (=εἰρήνην ἐκ τρυβλίου): Il. ω, 802 δαίνυντο δαῖτα: So Il. ψ, 201 εἰλαπίνην δαίνυντο: Il. τ, 299 δαίσειν γάμον=γάμου δαῖτα: Il. ι, 531 θεοὶ δαίνυνθ' ἑκατόμβας: Eur. Iph. Aul. 123 δαίσομεν ὑμεναίους: Od. ι, 162 δαινύμενοι κρέα.

2. Verbs of *putting on,* &c. take an accusative of the *dress,* or that wherein it consists: Il. σ, 517 εἵματα ἔσθην.

§. 563. 1. Verbs of *labouring, undertaking, toiling, playing, contending in games, enduring labour,* &c. take an accus. of the *labour,* &c. or that wherein it consists: πονέω, μοχθέω, μογέω, τλῆμι, τολμάω, καρτερέω, ἀθλεύω, ἀγωνίζομαι, ἁμιλλάομαι, παλαίω, τρέχω, παίζω &c.;

Plat. Rep. 410 B πόνους πονήσει: cf. Æsch. Pers. 682. Eur. Hec. 779, Orest. 1613. Arist. Pax 150. Demosth. 1443, 23. Plat. Rep. 410 B γυμνάσια (=πόνους) πονήσει: Eur. Hipp. 1369 ἐπόνησα μόχθους: Id. Iph. A. 213 ἅμιλλαν ἐπόνει: Æsch. P. V. 44 τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην: Eur. Supp. 577 πονοῦσα πολλά: Id. Andr. 134 μόχθον μοχθεῖς: Xen. Œc. XVIII. 2 πόνον μοχθοῦσι: Id. Apol. II. 1, 7 τἄλλα πάντα μοχθήσουσι: Eur. Phœn. 1666 μάταια μοχθεῖς: Eur. Hec. 815 μοχθοῦμεν μαθήματα: Od. δ, 170 ἐμόγησεν ἀέθλους: Od. π, 19 ἄλγεα μογήσῃ: Il. α, 162 πόλλ' ἐμόγησα: Eur. Hel. 603 πόνους τλῆναι: Id. Phœn. 1514 ἄχεα ἔτλα: Ibid. 192 δουλοσύναν τλαίην: Id. Herc. F. 1250 πολλὰ τλᾶσα: Id. Iph. T. 115 τολμῶσι πόνους: Æsch. P. V. 143 ὀχήσω φρουράν. So Eur. Alc. 1071 καρτερεῖν (=καρτερῶς τλῆναι) θεοῦ δόσιν: Id. Supp. 317 ἀθλήσας πόνον: Id. Orest.

1124 ἀγωνιούμεθα ἀγῶνα: cf. Alc. 647. Suppl. 427. Arist. Ach. 481, &c. Hdt. V. 22 ἀγωνίζεσθαι στάδιον (= ἀγῶνα σταδίου): cf. Xen. Anab. IV. 8, 20. Arist. Eq. 617 πῶς τὸ πρᾶγμ' ἠγωνίσω: Demosth. 653, 25 γραφὴν ἀγωνίζεσθαι: Ibid. 194, 5 ἀγωνίζεσθαι κίνδυνον: Xen. Anab. IV. 8, 7 κάλλιστα ἀγωνιοῦνται, so ἁμιλλᾶσθαι στάδιον, δίαυλον, λόγον: Eur. Hipp. 971 ταῦτα ἁμιλλῶμαι: Id. Hec. 271 ἁμιλλῶμαι λόγον: Il. ψ, 733 τρίτον ἐπάλαιον: Plat. Men. 94 C ἐπάλαισαν κάλλιστα: Hdt. VIII. 102 ἀγῶνας δραμεῖν: Id. IX. 74 περὶ τοῦ παντὸς δρόμον θέοντες. So θεῖν τὸν περὶ ψυχῆς, so περὶ σωτηρίας &c. (sc. δρόμον), so τρέχω τὸν περί &c.: Soph. Ant. 987 ἠρόμην πόνον: Id. Trach. 80 ἅλθον ἄρας: Plat. Parm. 137 B παιδίαν παίζειν: Arist. Pac. 816 ξύμπαιζε τὴν ἑορτήν: Xen. Cyr. VI. 1, 4 τοιαῦτα ἔπαιζεν: Pind. Nem. III. 46 ἀθύρων μεγάλα ἔργα. So Arist. Ach. 90 ταῦτ' ἐφενάκιζες.

2. Verbs of *carrying*, &c. take an accusative of the *burden*, or that wherein it consists, as φέρω ἄχθος.

§. 564. Verbs of *fighting, contending, going to war, going on an expedition, being victorious*, &c. take an accus. of the *war* or *victory*, &c. or that wherein it consists: μάχομαι, πολεμέω, πολεμίζω, ἐρίζω, στρατεύω, στρατεύομαι, νικάω &c.; as,

Il. μ, 175 μάχην ἐμάχοντο: cf. ο, 673, σ, 533. Xen. Ages. V. 5. Plat. Theæt. 123 A τοιαῦτα μάχεται: Eur. Phœn. 1574 μαρναμένους κοινὸν ἐνυάλιον: Æsch. Theb. 545 καπηλεύσειν μάχην = καπήλου μάχην μαχεῖσθαι: Arist. Ran. 191 νεναυμάχηκε τὴν περὶ τῶν κρεῶν: Plat. Rep, 551 D πόλεμον πολεμεῖν: Il. γ, 433 πόλεμον πολεμίζειν: Theocr. V. 23 ἔριν ἤρισε: Hes. Theog. 534 ἐρίζετο βουλάς = ἔριν βουλῆς: Il. I. 389 κάλλος (= ἔριν κάλλους) ἐρίζοι: Demosth. 515, 15 στρατείας ἐστρατευμένος: cf. Æschin. 50, 39. Isæus. 76, 10. Thuc. I. 112 τὸν ἱερὸν πόλεμον ἐστράτευσαν: Xen. Ages. VI. 3 ὅσα ἐστρατεύσατο. So Demosth. 1353 ἐξελθὼν στρατείαν: Od. λ, 544 νίκης ἣν νίκησα. Cf. Eur. Suppl. 1060. Il. δ, 389 πάντα (sc. ἄεθλα) ἐνίκα: Eur. Troad. 650 ἃ νικᾶν: Id. Alc. 1030 τὰ μείζονα νικῶσι, so κρατέω: Hdt. I. 61 γνώμην κρατήσαντος (see *Double Accus.*): Thuc. I. 126 Ὀλύμπια νικᾶν, so στρεφανοῦσθαι Ὀλύμπια, so νικᾶν γνώμην: Id. VII. 67 νικᾶν ναυμαχίας: Plat. Legg. 964 C ἀρετὴν νικᾶν: Hdt. I. 175 νικᾶν ψήφισμα.

§. 565. Verbs of *being wrong, impious, pious*, &c. take an accus. of the *impiety, error*, or that wherein it consists: ἀσεβέω, εὐσεβέω, ἁμαρτάνω, ἀμπλακέω &c.; as,

Plat. Legg. 910 ἀσεβήσας ἀσέβημα: Soph. Phil. 1441 εὐσεβεῖν τὰ πρὸς θεούς: Eur. Hipp. 320 τίν' ἡμάρτηκεν ἁμαρτίαν: Æschin. 26, 22 γυναικεῖα ἁμαρτήματα ἁμαρτάνειν: cf. Lys. 189, 2. Plat. Legg. 730 A. Soph. Aj. 1096 ἁμαρτάνουσιν ἔπη: Arist. Pax 657 ἡμάρτομεν ταῦτα: Od. χ, 154 τόδε ἤμβροτον: Xen. Cyr. III. 1, 22 ἀνθρώπινα ἁμαρτάνειν: Æsch. Ag. 1212 τάδ' ἤμπλαχον. So Livy X. 10 *noxam nocuerunt.*

Obs. The object of these verbs is generally denoted by εἰς or περί. Instrum. dat. as cause of error, is also used: Plat. ῥήμασι ἁμάρτῃ. In Xen. Hell. I. 7, 10 ἁμαρτάνω is used with accus. of object. So Æsch. Eum. 260 ἀσεβεῖν in the transitive sense of *dishonouring*.

§. 566. 1. Verbs of *saying, telling, uttering, proclaiming*, &c. or

verbs which imply these notions, take an accus. of the *word, tale,* &c. or that wherein it consists: αἰνέω, ἀγγέλλω, κηρύσσω &c.;

Soph. Phil. 1380 αἶνον αἰνέσας: Arist. Ach. 1083 ἀγγελίαν ἤγγειλε: Æsch. Choeph. 882 ἄκραντα βάζω: Id. Pers. 593 ἐλεύθερα βάζειν: Hom. βάζειν πεπνυμένα, ἀνεμώλια, νήπια: Od. υ, 100 φάσθαι φήμην: Il. β, 100 φάσθαι ἔπος: Æsch. Choeph. 93 φάσκω τοὔπος: Il. σ, 17 φάτο ἀγγελίην: Il. α, 106 εἶπας ἔπος: cf. Soph. Aj. 128. Æsch. Ag. 1047 λέγουσα λόγον: Il. β, 788 ἀγορὰς ἀγορεύειν: Arist. Ach. 299 λέγε λόγον. Plat. Ion p. 538 B &c. Soph. Aj. 1153 εἶπε λόγον: Il. α, 552 εἶπας μῦθον: Demosth. p. 406, 11 ῥήματα εἰπεῖν: Od. θ, 555 εἰπὲ ὄνομα=ἔπος: Eur. Orest. 415 μὴ "θάνατον" εἴπῃς: Pind. Nem. IX. 34 ἔειπα ἄπιστον: Eur. Iph. Aul. 448 ἄνολβα εἰπεῖν: Demosth. p. 226, 18 δυσχερὲς εἰπεῖν: Æsch. Pers. 122 ἀπόων ἔπος: Eur. Suppl. 800 στεναγμὸν ἀΰσατε: Od. α, 273 φράζειν μῦθον: Od. γ, 140 μῦθον μυθείσθην: Od. ι, 16 ὄνομα μυθήσομαι: Il. υ, 202 κερτομίας μυθήσασθαι: Il. ζ, 382 ἀληθέα μυθήσασθαι: Æsch. Suppl. 277. Eur. Med. 321 λόγους λέγε: Plat. Rep. p. 463 E ἐλέγομεν ῥῆμα: Ibid. p. 393 B λέγῃ ῥῆσιν: Od. τ, 303 λέγων ἐτύμοισιν ὅμοια: Æsch. Ag. 625 οὐ ψευδῆ λέγω: Eur. Med. 316 λέγεις ἀκοῦσαι μαλθακά: Il. β, 182 θεᾶς ὄπα φωνήσασα: Soph. El. 329 φωνεῖς φάτιν: Id. Œ. C. 624 αὐδᾶν ἔπη: Demosth. p. 400, 17 ταῦτα τραγῳδεῖ: Plat. Rep. p. 600 D Ὅμηρον (=Ὁμήρου ἔπη) βαψῳδεῖν: Id. Ion p. 633 C ἃ βαψῳδεῖ. So Arist. Ach. 655 κωμῳδήσει τὰ δίκαια: Plat. Crat. 414 C τραγῳδεῖν τὰ ὀνόματα: Eur. Hipp. 585 γεγωνεῖν ὄπα: Demosth. p. 657, 3 δημηγορεῖν λόγον: Ibid. p. 441, 6 ἐκεῖνο δεδημηγορηκώς: Æschin. p. 83, 37 ῥῆμα φθεγξάμενοι: Æsch. P. V. 33 φθέγξει γόους=φθογγὴν γόων: φθέγγεσθαι ταπεινόν, ἀσθενές: Eur. Med. 1307 ἐφθέγξω λόγους: Id. Iph. T. 1385 βοὴν (βυὴ Dind.) ἐφθέγξατο: Arist. Ran. 247 χορείαν ἐφθεγξάμεσθα: Æschin. p. 387, 23 κηρύσσει κήρυγμα: Æsch. Agam. 1349 κηρύσσειν βοήν: Il. ρ, 701 κακὸν ἔπος ἀγγελέοντα: Demosth. p. 849 μαρτυρίαν ἐμαρτύρησεν: Hdt. III. 147 ἐντολὰς ἐνετείλατο: Æsch. Eum. 716 μαντεῖα μαντεύσει: cf. Æschin. p. 68, 41. Eur. Ion 346 ταῦτα καὶ μαντεύομαι: Ibid. 100 φήμας μαντεύεσθε: Il. τ, 420 θάνατον μαντεύεαι. So Hdt. χρᾷ τάδε: Plat. Pol. p. 493 A ἀληθέστατα μαντεύει: Soph. Aj. 770 ἐκόμπει μῦθον: Ibid. 1230 ὑψήλ' ἐκόμπεις: Æsch. P. V. 78 ὅμοια γηρύεται: Hdt. 55 αἰνίσσεσθαι (=ἠνιγμένως λέγειν) ἔπεα: Plat. Lys. p. 214 D τοῦτο (αἴνιγμα) αἰνίττονται: Xen. Anab. IV. 4, 10 ἀληθεύουσα τοιαῦτα. So Plat. Apol. p. 19 C φλυαρίαν φλυαροῦντα: Eur. Ion 800 ὀνομάζει ὄνομα.

So accus. cognate to the notion implied in the verb: Soph. Trach. 753 σιγᾷ (=οὐ λέγει) λόγον: Æsch. P. V. 106 σιγᾶν τύχας: Eur. Ion 868. Plat. Theæt. p. 161 C τὸ δ' ἐμὸν σιγῶ: Æschin. p. 15, 19 σιγᾶν τὴν ἑαυτοῦ συμφοράν: Eur. Frag. σιωπᾶν τὰ δίκαια: Æsch. Ag. 920 βοάμα προσχάνης=κεχηνὼς βοᾷς: Soph. Aj. 1227 χανεῖν (=κεχηνὼς λέγειν, *to speak open-mouthed*) ῥήματα; so ῥήγνυμι, *to speak with an effort:* Hdt. I. 85 ἔρρηξε (ἐξαπίνως ἐφώνησε) φωνήν[a].

2. Verbs of *praying, vowing, promising, imprecating, swearing, cursing, threatening, reproaching, ordering,* &c. take an accus. of

[a] So possibly in Soph. Ant. 858 οἶκον depends on the notion of λέγων implied in, or rather paraphrased by, ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας.

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314 ἐλεεινὰ τετριγῶτας: Eur. Alc. 760 ἄμουσ' ὀλακτῶν: Soph. Trach. 867 κωκυτὸν ἠχεῖ: Eur. Rhes. 308 ἐκτύπει φόβον: Il. ρ, 593 μεγάλ' ἔκτυπε: Od. δ, 454 ἀζηχὲς μεμακυῖαν: Æsch. Theb. 867 ὕμνον ἰαχεῖν: Soph. Trach. 642 ἀχῶν καναχάν: Il. ζ, 468 σμερδαλέα ἰάχων: Pind. Nem. IV. 26 κελάδησε ὕμνον: Eur. El. 716 φθόγγον κελάδει: Id. Hel. 370 βοάν: Pind. Ol. II. 3 κόσμον ἡδυμελῆ κελαδήσομεν: Æsch. Ag. 920 προσχάνῃς (=κεχηνὼς βοᾷς) βόαμα.

4. Verbs of *crying, mourning, groaning forth, lamentation,* &c. take an accus. of the *cry, groan,* &c. or that wherein it consists;

Il. ω, 722 ἀοιδὴν ἐθρήνεον: Soph. Aj. 317 ἐξώμωξεν οἰμωγάς: Arist. Av. 213 θρηνεῖν ὕμνους: Æsch. Theb. 78 θρέομαι ἄχη: Eur. Orest. 1385 στένω ἁρματεῖον μέλος: Æsch. Ag. 711 πολύθρηνον ὕμνον στένει: Id. P. V. 433 στένουσιν ἄλγος οἰκτρόν: Eur. Herc. F. 753 στενάζων φροίμιον φόνου: Id. Phœn. 334 στενάζων ἀράς: Eur. Med. 1184 δεινὸν στενάξασα: Soph. Trach. 51 γοωμένην ὀδύρματα: Æsch. Ag. 1074 ταῦτα ἀνωτότυξας: Arist. Vesp. 555 οἰκτροχοοῦντες φωνήν: Soph. Œ. R. πολλὰ δακρύσαντα: Eur. Andr. 1201 διάδοχα δακρύω: Od. ξ, 174 ἄλαστον ὀδύρομαι: Il. ω, 328 πόλλ' ὀλοφυράμενοι: Il. ψ, 12 ᾤμωξεν δ' ἐλεεινά: Il. σ, 37 κωκύσασα ὀξύ: Soph. Phil. 695 ἀποκλαίω στόνον. So cognate to notion in verb: Æsch. Theb. 855 ἐρέσσετε, *raise,* (*like the noise of oars,*) πίτυλον. So Id. Ag. 1146 ἰὼ, ἰὼ (=στένω) λιγείας μόρον ἀηδόνος.

Obs. Almost all these verbs have the transitive sense of *crying for, lamenting,* &c. and take an accus. of the patient or object; as, δακρύω σε: στενάζω σε &c. So also τύπτομαι, κόπτομαι, τίλλομαί (*to mourn for*) τινα.

§. 567. *Verbs of setting forth, confessing, agreeing, admitting, yielding, denying,* &c. take an accus. of the *confession,* &c, or that wherein it consists;

Eur. Orest. 1581 ἄρνει—λυπρὰν γε τὴν ἄρνησιν: Hdt. VI. 88 συντίθεται προδοσίην: Soph. Phil. 980 ὁμολογῶ τάδε: Plat. Crit. p. 52 A ὁμολογηκὼς ὁμολογίαν: Id. Conv. p. 195 B πολλὰ ἄλλα ὁμολογῶν: Id. Alc. p. 151 B δέχομαι καὶ τοῦτο: Id. Legg. p. 781 A τοῦτο εἴξαντος: Soph. Œ. C. 172 εἴκοντας ἃ δεῖ: Æsch. Ag. 1380 τάδ' οὐκ ἀρνήσομαι: Soph. Phil. 118 οὐκ ἂν ἀρνοίμην τὸ δρᾶν: Eur. Ion 1026 ἀρνήσῃ φόνους.

§. 568. Verbs of *deciding, prosecuting, defending, determining, decreeing, accusing, laying to the charge of, blaming,* &c. take an accus. of the *decision, suit, blame,* &c. or that wherein it consists:

Demosth. p. 1280, 23 δίκην δικάζονται: Hdt. V. 25 ἐδίκασαν δίκας. Cf. Arist. Vesp. 414. Plat. Legg. p. 877 D τὴν δίκην κρίνῃ: Æsch. Eum. 682 πρώτας δίκας κρίνοντες: Demosth. p. 632, 24 δικάζειν ψήφισμα. So Soph. Aj. 449 ἐψήφισαν δίκην: Demosth. p. 327, 22 κρίνασαν τὰ πράγματα: Id. p. 744 νομοθετεῖν τὰ αὐτοῖς συμφέροντα: Id. p. 1468 κρινάσης τὸν ἀγῶνα: Id. p. 575, 18 ἐψηφίσαντο τὴν βοήθειαν: Id. p. 988, 22 ἔγκλημα διώκουσιν: Id. p. 1270, 3 δίκην διώκειν: Antiph. p. 115, 24 γράφας διώκων: Id. p. 310 γράφην φεύγειν: Id. p. 1184 φεύγει δίκην. Isæus p. 37, 16 παρανομίαν κατηγοροῦσι: Demosth. p. 366, 21 κατηγορεῖν εὐθύνας: Thuc. III. 42 προσκατηγοροῦντες ἐπίδειξιν: Plat. Gorg. p. 491 ταῦτα κατηγορεῖς: Id. Legg. p. 636 C Κρητῶν τὸν περὶ τὸν Γανυμήδη μῦθον κατηγοροῦμεν: Arist. Vesp. 489 πρᾶγμα κατηγορῇ: Ibid. 106 τιμῶν τὴν μακράν: Id. Plut. 10 μέμψιν μέμφε-

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2. Verbs of *creating, begetting, putting forth, bringing forth, exhibiting, shewing,* &c.: γεννάω, τεκνόω, φιτύω, φύω, τίκτω, σπείρω, *to beget,* φαίνω, δείκνυμι &c.;

Æsch. Supp. 47 ἐγέννασε Ἔπαφον, so γεννᾶν τρίχας, ὀδόντας, *to put forth hair;* and Metaph. νοῦν, δόξας &c.: Eur. Phœn. 19 τεκνώσεις παῖδα: Id. Andr. 1235 τίκτειν τέκνα: Od. τ, 264. Æschin. 289 C τέκνα τίκτων: Theocr. XXVII. 31. Eur. Her. 994 πόλλ' ἔτικτον: Metaph. τίκτειν ὕβριν, φόβον &c.: Soph. Ant. 645 ἀνωφέλητα φιτύει τέκνα: Plat. Rep. p. 407 D ἔκγονα φυτεύειν: Soph. Trach. 31 ἐφύσαμεν παῖδας: Il. α, 235 φύλλα φύσει, *will put forth;* so πάγωνα, γλῶσσαν; and Metaph. φρένας &c.: Soph. Aj. 760 ἀνθρώπου φύσιν βλαστών: Æsch. Ag. 23 φάος πιφαύσκων: Soph. Elect. 24 σημεῖα φαίνεις: Id. Phil. 297 ἔφην' ἄφαντον φῶς: Plat. Pol. p. 514 B θαύματα δείκνυσαν = θαυμαστὰ δείγματα: Id. Legg. p. 764 B παράδειγμα δεικνύντα: Id. Symp. p. 179 D φάσματα δείξαντες: Soph. Aj. 1293 ὅς σ' ἔσπειρε.

Obs. Δείκνυμι has also an active sense analogously to γράφω, of *informing against.* See *Double Accusative.*

3. Verbs of *writing, painting, engraving, spinning, working,* &c.: γράφω, ἐντέμνω, ἐγκολάπτω, ἐγγλύφω, ὑφαίνω, πλάσσω, ποικίλλω, τεχνάω &c.:

Il. ζ, 169 σήματα γράψας: Thuc. V. 29 ἔγραψεν ἐπιστολήν: Plat. Phædr. p. 278 C συγγράμματα ἔγραφεν: Ibid. p. 258 C λόγους ἔγραφον: Id. Legg. p. 948 D ἄρνησιν γράψαντα: Hdt. III. 24 ἐξομοιεῦντες τὸ εἶδος: Id. IV. 88 ζῶα γραψάμενος: Ibid. 87 ἐντέμνων γράμματα: Id. I. 187 ἐνεκόλαψε γράμματα: Id. II. 4 ζῶα ἐγγλύψαι: Id. IV. 98 ἀπάψας ἄμματα: Eur. Ion 1417 ἔφην' ὕφασμα: Od. β, 96, &c. ἱστὸν (= ὕφασμα) ὑφαίνει: Plat. Charm. p. 161 E ἱματίον ὑφαίνειν: so Metaph. μῆτιν &c., ὑφαίνειν; Plat. Tim. p. 73 C σχήματα πλάσας ἐν χρύσῳ: Menand. Fr. πλάσματα πλάττειν: Metaph. λόγους &c. πλάσσειν: Il. σ, 590 χόρον ποίκιλλεν: Eur. Iph. T. 223 εἰκὼ Τιτάνων ποικίλλουσα: Od. η, 110 ἱστὸν τεχνῆσαι: Metaph. Soph. Phil. 80 τεχνᾶσθαι κακά: Il. γ, 212 ὕφαινον μύθους.

§. 570. Verbs of *pouring, scattering,* &c. take an accus. of the *stream,* &c. or that wherein it consists: χέω, σπένδω, ἐγκανάζω, ὕω, δεύω, *to pour;* ἀστράπτω, στάζω, ἀρύω &c.: as,

Arist. Nub. 1280 ὕειν ὕδωρ: Id. Ach. 1033 σταλαγμὸν ἐνστάλαξον: Hdt. VII. Od. κ, 518 χοὴν χεῖσθαι: cf. Soph. Œ. C. 477 ἔχεαν χοάς: Æsch. Pers. 220 χέασθαι χοάς: Il. ι, 15 χέει ὕδωρ: Il. π, 3 χέειν δάκρυα: Æsch. Supp. 1007 πῶμα χέουσιν: Soph. El. 84 χέοντες λοῦτρα: Metaph. χέειν ἀχλύν, φύλλα, κάλλος &c.: Eur. Electr. 511 σπονδὰς ἔσπεισα: Id. Or. 1322 σπείσασα χοάς: Arist. Eq. 105 ἐγκάναξον σπονδήν: Pind. Olymp. VII. 50 ὗσε χρυσόν: Soph. Aj. 376 ἐρεμνὸν αἷμ' ἔδευσα: Æsch. P. V. 356 ἤστραπτεν σέλας: Il. τ, 38 νέκταρ στάξε: Æsch. Choeph. 1057 στάζουσιν αἷμα: Eur. Iph. A. 1467 στάζειν δάκρυ: Id. Bacch. 620 στάζων ἱδρῶτα: Eur. Hipp. 526 στάζεις πόθον: Id. Alc. 1015 ἐλειψάμην σπονδάς: Hdt. IV. 17 σῖτον σπείρειν: Od. ν, 352 ἠέρα ἐσκέδασε, so αἷμα, ἀχλύν &c.

Obs. Σπείρω has a further transitive sense, as σπείρειν τὴν γῆν; and σκεδάννυμι also signifies *to divide, separate,* as σκεδάσαι τὸν λαόν.

§. 571. Verbs of *heaping up, digging,* &c. take an accus. of the *heap,* &c. or that wherein it consists: **χόω, χέω, ὀρύσσω, νηέω** &c.:

Hdt. I. 162 χώματα χοῦν: Thuc. II. 75 χώματα ἔχουν: Soph. Ant. 80 τάφον χώσουσα: Ibid. 1203 τύμβον χώσαντες: Od. ε, 487 χύσιν ἐπεχεύατο φύλλων: Od. β, 222 σῆμα χεύσω—τύμβον Od. δ, 584. Hdt. IV. 71 ὀρύσσετο ὄρυγμα: Id. I. 185 διώρυχας ὀρύξασα: Il. η, 440 τάφρον ὄρυξαν: Hdt. I. 186 ὤρυσσε ἕλυτρον: Od. τ, 64 νήησαν ξύλα πολλά.

§. 572. Verbs of *preparing meat, drink,* &c. take an accus. of the preparation, or *meat* or *drink* so prepared: **μάττω, κεράννυμι, ὁπλίζω, πέσσω** &c.

Hdt. I. 200 μάττειν μάξαν: Il. δ, 260 οἶνον κέρωνται: Od. γ, 393 κρητῆρα κεράσασθαι: so κεκραμένον τριὰ καὶ δύο: Il. λ, 640 ὥπλισσε κυκεῶνα: Hdt. I. 161 οὐδεὶς πέμματα ἐπέσσετο: Id. VIII. 137 ἔπεσσε σιτία. So Metaph. κεράσασθαι φιλίαν.

Verbs of Transmission.

§. 573. Verbs of transmission imply—

The agent and his operation, **δίδωμι.** *The thing transmitted* or *the gift,* **δῶρον.**

Verbs of *giving, contributing, granting, paying, selling, inflicting,* &c. have an accus. of the *gift, favour, payment,* &c.: **δίδωμι, τίνω, ἀποτίνω, τελέω, χαρίζομαι, νέμω** &c.:

Il. υ, 299, &c. δῶρα δίδωσι: Æsch. Eum. 7 δίδωσι δόσιν: Od. ι, 268 δώῃς δωτίνην: Hdt. VI. 89 δοῦναι δωτίνην: Od. ρ, 287 κακὰ δίδωσι: Od. α, 390 ἕδνα διδόντες. So person considered as a gift; Plat. Rep. p. 468 A τὸν ζῶντα δωρεὰν (in apposition) διδόναι: Hes. Op. 82 δῶρον ἐδώρησαν: Il. ι, 594 δῶρ' ἐτέλεσσαν: Plat. Protag. p. 311 D χρήματα τελεῖν: Id. Legg. p. 847 B τέλος τελεῖν: Id. Alc. 119 ἑκατὸν μνᾶς τελέσας: Hdt. I. 14 ἀνέθηκε ἀναθήματα: Demosth. p. 309, 20 χαρίζεσθαι χάριτας, then χαρίζεσθαί τι: Il. μ, 255 κῦδος ὄπαζε. So person considered as gift; Il. ν, 416 ὄπασα πομπόν: Il. γ, 289 τιμὴν τίνειν: Hdt. V. 56 ἀποτίσει τίσιν: Soph. Œ. R. 810 ἴσην ἔτισεν: Plat. Rep. p. 615 B ἐκτίνειν ἔκτισμα: Od. β, 193 θωὴν τίνειν, so τίνειν δίκην &c., τίνειν φόνον = δίκην φόνου: Il. σ, 407 ζωάγρια τίνειν: Arist. Av. 191 φόρον φέρειν: Lys. p. 150, 1 εἰσφορὰς εἰσενηνόχασιν: Demosth. p. 1249 χιλίας δραχμὰς εἰσφέρειν. So Soph. Phil. 465 πλοῦν ἡμῖν εἴκῃ: Eur. Alc. 427 κοινοῦσθαι πένθος, so ἀλλάσσειν τι, *to give in exchange:* Plat. Legg. p. 862 B καπηλείας μήτε πωλείτω μήτε ὠνείσθω: so Arist. Eq. 15 προστρίβεται πληγάς.

Obs. 1. Δωρέομαι also has a transitive sense *to present,* δωρέομαι τινά τινι.

Obs. 2. So many verbs which have the patient in the Dativus Commodi have the act or commodum defined by an elliptic accus.; as, βοηθῆσαι τὰ δίκαια, sc. βοηθήματα, so ἀρκέσαι ταῦτα. So Æsch. P. V. 635 τοῖσδ' ὑπουργῆσαι χάριν: Id. Ag. 1170 ἄκος ἐπήρκεσεν.

Verbs of Reception.

§. 574. The notion of receiving implies—

The agent and his operation, δέχομαι. *The receipt* or *thing received,* δῶρον.

Hence all verbs of receiving have an accus. of this coincident notion. So δέχομαι, λαμβάνω &c.:

Il. α, 20 κτήματα δεχέσθω: Il. η, 400 τοῦτο δέχομαι: Il. ω, 434 δῶρα δέχεσθαι. So of persons; Il. α, 446 ἐδέξατο παῖδα. So Plat. Rep. 416 E δέχεσθαι μισθόν: Ibid. 368 C λαμβάνουσι μισθόν: Ibid. 501 E τέλος λήψεται &c.; so ἀλλάσσειν τι, *to receive in exchange.*

Verbs of Perception.

§. 575. Verbs of *seeing, hearing, receiving information from,* &c. have an accus. of the *perception* or *thing perceived*—the *sight* or *thing seen*—the *hearing* or *thing heard;* εἶδω, αἰσθάνομαι, ἀκούω &c.:

Eur. Med. 1167 ἴδεῖν θέαμα: Il. δ, 275 νέφος εἶδε: Eur. Hel. 71 τίν' εἶδον ὄψιν: cf. Plat. Phæd. 250 B. Eur. Hipp. 809 ἴδω θέαν: Id. Hel. 117 εἶδες σὺ τὴν δύστηνον: Æsch. Pers. 48 ὄψιν προσιδέσθαι: Id. P. V. 69 ὁρᾶν θέαμα: Plat. Legg. 887 D ὁρῶντες ὄψεις. Applied to persons; as, Soph. Œ. C. 311 γυναῖχ' ὁρῶ: or things; as, Ibid. 1454 ὁρᾷ ταῦτα: Eur. Bacch. 1232 λεύσσω αὐτῆς ὄψιν: Plat. Theæt. 192 D αἴσθησιν αἰσθάνομαι: Id. Phæd. 75 τἆλλα αἰσθάνεσθαι: Soph. Œ. C. 301 τοῦνομ' αἴσθηται: Id. Aj. 1318 ᾐσθόμην βοήν: Hdt. I. 80 ὀδμὴν ὀσφραινόμενος: Soph. Œ. C. 518 ἄκουσμ' ἀκοῦσαι: Id. 240 ἀΐοντες αὐδάν: Il. κ, 532 κτύπον ἄϊε: Eur. Orest. 1325 κλύειν βοήν: Id. Suppl. 1161 κλύων ἔπος &c.; so ἀκούειν τι.—(See §. 487. I.

Obs. For the genitive after these verbs see §. 485.

Verbs of Possession.

§. 576. The notion of possessing implies—

The agent and his operation, κέκτημαι *The possession* or *thing possessed,* χρήματα = κτῆμα.

Hence all verbs of possessing have an accus. of this coincident notion; these verbs are followed also by an accus. of a person, considered as a mere possession; as, δοῦλον = κτῆμα.

1. Verbs of *inhabiting, possession, finding, having, holding, occupying, enjoying, containing, wearing,* &c. take an accus. of the *possession* or thing *possessed,* &c.: οἰκέω, ναίω, ναιετάω, νέμω, νέμομαι, χανδάνω, χωρέω, κέκτημαι, ἔχω &c.:

Xen. Mem. III. 6, 14 οἶκον οἰκήσειεν: Eur. Alc. 437 οἰκετεύοις οἶκον:

Arist. Ran. 977 οἰκίας οἰκεῖν: Eur. Phœn. 1231 οἶκον οἰκήσω: Æsch. Eum. 654 δώματ' οἰκήσει: Eur. Iph. T. 699 οἴκει δόμους: Id. Andr. 243 οἰκοῦμεν πόλιν: Id. Hel. 1096 οἰκεῖς ἀστέρων ποικίλματα=ποικίλους ἀστέρων οἴκους: Id. Iph. A. 1508 ἕτερον αἰῶνα καὶ μοῖραν (=ἑτέρους οἴκους) οἰκήσομεν: Id. El. 925 ἄλγιστα οἰκεῖς: Od. ρ, 419 οἶκον ἔναιον: Il. ρ, 308 οἰκία ναιετάασκε: Il. ο, 190 ναιέμεν ἄλα: Eur. Ion 1198 ἄτρεστα ναίουσι: Il. υ, 8 ἄλσεα νέμονται, so Ἰθάκην νέμεσθαι: Il. υ, 185 νέμηαι τέμενος: Il. β, 751 ἔργα (*fields*) ἐνέμοντο: Il. ψ, 742 ἐξ μέτρα χάνδανε: Hdt. I. 51 χωρέων ἀμφορέας ἑξακοσίους: Id. IV. 61 χωρέουσι τὰ κρέα: Æsch. Ag. 1051 φωνὴν κεκτημένη: Plat. Theæt. 175 C κεκτημένος χρυσίον: Eur. Phœn. 555 χρήματα κέκτηνται: Id. Bacch. 514 δωμάτας κεκτήσομαι: so ἔχειν τι, or τινά, considered as a possession. So Æsch. Supp. 253 καρποῦται χθόνα: Soph. Œ. C. 1357 στολὰς φορεῖν: Id. Elect. 420 σκῆπτρον οὐφόρει. Id. Ant. 705 ἦθος φόρει: Arist. Eq. 757 θούριον λῆμα φορεῖν: Hdt. III. 12 ἀσθενέας φορέουσι τὰς κεφαλάς.

2. Verbs of *obtaining, acquiring, finding, gaining, taking, catching, buying, taking to oneself, choosing, gathering, reaping,* &c. take an accusative of the *acquisition* or *thing acquired, gained,* &c.: κτάομαι, κερδαίνω, ἀπολαύω, πλεονεκτέω, ἐμπολάω, αἴρομαι, ἄρνυμαι, δελεάζω, δρέπω, δράσσομαι, ἁρπάζω, πρίαμαι, ζωγρέω, εὑρίσκω, κυρῶ, and τυγχάνω (sometimes), αἱρέω &c.:

Il. ι, 400 τὰ (κτήματα) ἐκτήσατο: Od. ω, 192 ἐκτήσω ἄκοιτιν: Eur. Med. 1047 κτᾶσθαι κακά: Id. Hel. 903 τὰ κτητὰ κτᾶσθαι: Soph. Œ. R. 889 κέρδος κερδανεῖ: Id. Œ. C. 72 κερδάνῃ μέγα: Id. Trach. 231 χρηστὰ κερδαίνειν ἔπη: Thuc. VI. 61 πλεονεκτεῖν ταῦτα: Demosth. 1434 πλεονεκτεῖν ἄλλα: Od. ο, 455 βίοτον πολὺν ἐμπολόωντο: Soph. Trach. 93 κέρδος ἐμπολᾷ: Eur. Med. 716 εὕρημα οἷον εὕρηκας: cf. Ibid. 553. Æsch. P. V. 267 αὐτὸς εὑρόμην πόνους: Hdt. I. 195 πολλὸν χρυσίον εὑροῦσα: Soph. Aj. 1023 πάντα ταῦτα εὑρόμην (*acquired*): Arist. Thesm. 1008 ταυτὶ τὰ βέλτιστ' ἀπολέλαυ' Εὐριπίδου. So Hom. κῦδος ἀρέσθαι. So of a person considered as a *gain*: Soph. Œ. C. 461 σωτῆρ' ἀρεῖσθε: Id. Œ. R. 1225 πένθος ἀρεῖσθε: Id. Aj. 75 δειλίαν ἀρεῖς: Eur. Alc. 55 ἄρνυμαι γέρας: Id. Iph. A. 995 ταῦτα τεύξομαι: Soph. Œ. C. 1106 αἰτεῖς ἃ τεύξει: Eur. Phœn. 490 ἃ μὴ κυρήσας: Id. Hec. 698 κυρῶ νιν: Id. Bacch. 754 ἥρπαζον τέκνα=ἁρπαγήν. So Od. ο, 174 ἥρπαξε χῆνα: Eur. Hipp. 1427 πένθη καρπουμένῳ, so καρποῦσθαι τὴν γῆν=καρποὺς τῆς γῆς: Id. Iph. Aul. 1299 ἄνθεα δρέπειν: so Id. Hipp. 210 πῶμ' ἀρυσαίμην: Soph. Aj. 55 ἔκειρε φόνον, *a harvest of blood*: Il. σ, 241 τὰς αὐτοὶ καμόμεσθα=ἐκτησάμεθα κάμνοντες: St. Matt. vi. 19 θησαυρίζετε θησαυρούς.

Accusative of Time.

§. 577. As verbs of motion imply a coincident notion of a space over which the motion takes place (see §. 558.), so all verbs imply a notion of *time* over which the action extends, coincident and coextensive with it; whence all verbs *may* have an accusative case of this coincident notion of time, if it be required definitely to express it: χρόνον, τὸν χρόνον, *during this time;* different from χρόνῳ, σὺν χρόνῳ, *with time,* as the instrument; νύκτα, ἡμέραν (poet. ἦμαρ):

Od. κ, 142 ἔνθα τότ' ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας κείμεθα : Il. β, 292 ἕνα μῆνα μένων : Il. κ, 312 οὐδ' ἐθέλουσιν νύκτα φυλασσέμεναι : Hdt. VI. 127 ἡ δὲ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα : Id. IV. 181 τὸν ὄρθρον. (So τοὺς ὄρθρους Arist. Lysistr. 966.) : Xen. Anab. IV. 5, 24 καταλαμβάνει τὴν θυγατέρα τοῦ κωμάρχου ἐννάτην ἡμέραν γεγαμημένην : Id. Cyr. VI. 3, 11 καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον : Eur. Alc. 784 τὴν αὔριον μέλλουσαν εἰ βιώσεται : Demosth. p. 116, 23 ἴσχυσαν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τουσὶ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. Accus. of time and place together: Soph. Œ. R. 1134 ἧμος τὸν Κιθαιρῶνος τόπον—ἐπλησίαζον τῷδε τἀνδρὶ τρεῖς ὅλους—μῆνας. The accus. of place marks that the shepherds were wandering *over*, not merely *in*, Cithæron : Arist. Ach. 141 τοῦτον ἔπινον τὸν χρόνον. So even with substantives, by an ellipse of εἶναι : Eur. Orest. 72 παρθένε (οὖσα) μακρὸν δὴ μῆκος χρόνου.

Obs. 1. When the time is in the genitive it is considered as the cause or antecedent condition of the action (§. 523.) τοῦτο ἐγένετο ταύτης τῆς ἡμέρας, *on this day*; ταύτην τὴν ἡμέραν, *during this day*; so νυκτός, *at night*; νύκτα, *during the night*. Sometimes we find the point of time in the accus., but this only in general notions of time, such as *seasonably*, *lastly*, where the accus. stands for the cognate substantive; as, Arist. Ach. 23 ἥκοντες ἀωρίαν=ἄωρον ἧξιν : Hdt. II. 2 τὴν ὥρην (=ὡραῖον, neut. accus.) ἐπαγινέειν σφίσι αἶγας; so τὸ τέλος, τὸ τελευταῖον, καιρόν, οὐδένα καιρόν : Il. ο, 510 βέλτερον ἢ ἀπολέσθαι ἕνα χρόνον (*at once*), ἠὲ βιῶναι.

Obs. 2. Hence arise many adverbial expressions; as, ἧμος, τῆμος, epic; (= ἤμαρ and τῆμαρ), ἐννῆμαρ, παντῆμαρ, νύκτωρ, πάννυχα, σήμερον, αὔριον, τῆτες, ὄναρ καὶ ὕπαρ, ἀκμήν, ἀρχήν, τὴν ἀρχήν (properly *at first*), *omnino*, πέρας, τὸ πέρας, τέλος, τὸ τελευταῖον, νέον, ἔναγχος, *nuper*, πρότερον, τὸ πρῶτον, τὸ πρίν (τὸ πάρος Il. κ, 309.), τὸ αὐτίκα, ταχὺν—τὸ πάλαι (Hdt. VII. 129.), τὰ πρὸ (Thuc. I. 3.), τἀρχαῖον (Æsch. Suppl. 341.).—καιρόν, *commodum* (poet.).—πρῶτον, τὸ παλαιόν, τὸ λοιπόν, τὸ ἑωθινόν (Hdt. III. 104 θερμότατος δέ ἐστι ὁ ἥλιος τούτοισι τοῖσι ἀνθρώποισι τὸ ἑωθινόν), τὸ μεσημβρινόν (Theocr. I. 15.), δειλινόν, ὕστερον, πανύστατον, ἐξάπινα, δηρόν, (poet., δηρὸν χρόνον,—εἰνάνυχες, εἰνάετες—ἔτος εἰς ἔτος Soph. Ant. 340. So παλαιὸν χρόνον, both of point and of duration of time; τὴν ὡραίην (sc. ὥρην) Hdt. IV. 28. Eur. Alc. 809 ἡ φιὸς τόδε οὔπω χρόνον παλαιὸν εἰσεδέρκετο : Iph. Aul. 419 χρόνον παλαιὸν δωμάτων ἔκδημος ὤν.

Obs. 3. This notion of duration of time is also expressed by the prepositions διά, ὑπό, ἀνά, κατά &c.—(See *Prepos.*)

Accusative of Quantity.

§. 578. Expressions of *space, distance, time, value,* &c. which are defined by the mention of their parts, have an accusative of these parts or measures, as being equivalent to the cognate notions of *space, distance, value,* &c. which would be in the accusative; as,

Il. ψ, 529 λείπετο δουρὸς ἐρωήν=λεῖμμα, *the distance of a spear's cast*. So ἐπορεύσατο δύο σταδίους=ἐπορεύσατο τὴν ὁδὸν δυοῖν σταδίων : Hdt. I. 31 σταδίους δὲ πέντε καὶ τεσσεράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱρόν : Id. VI. 119 ἀπέχειν δέκα καὶ διηκοσίους σταδίους : Ibid. 135 Μιλτιάδης ἀπέπλεε—Πάρον—πολιορκήσας τε ἓξ καὶ εἴκοσι ἡμέρας : Xen. M. S. III. 6, 1 οὐδέπω εἴκοσιν ἔτη γεγονώς, like *viginti annus natus*.—So δύνασθαι, *to be of the value of*: Hdt. III. 89 τὸ δὲ Βαβυλώνιον τάλαντον δύναται Εὐβοΐδας ἑβδομήκοντα

1124 ἀγωνιούμεθα ἀγῶνα: cf. Alc. 647. Suppl. 427. Arist. Ach. 481, &c. Hdt. V. 22 ἀγωνίζεσθαι στάδιον (=ἀγῶνα σταδίου): cf. Xen. Anab. IV. 8, 20. Arist. Eq. 617 πῶς τὸ πρᾶγμ' ἠγωνίσω: Demosth. 653, 25 γραφὴν ἀγωνίζεσθαι: Ibid. 194, 5 ἀγωνίζεσθαι κίνδυνον: Xen. Anab. IV. 8, 7 κάλλιστα ἀγωνιοῦνται, so ἀμιλλᾶσθαι στάδιον, δίαυλον, λόγον: Eur. Hipp. 971 ταῦτα ἀμιλλῶμαι: Id. Hec. 271 ἀμιλλῶμαι λόγον: Il. ψ, 733 τρίτον ἐπάλαιον: Plat. Men. 94 C ἐπάλαισαν κάλλιστα: Hdt. VIII. 102 ἀγῶνας δραμεῖν: Id. IX. 74 περὶ τοῦ παντὸς δρόμον θέοντες. So θεῖν τὸν περὶ ψυχῆς, so περὶ σωτηρίας &c. (sc. δρόμον), so τρέχω τὸν περί &c.: Soph. Ant. 987 ἠρόμην πόνον: Id. Trach. 80 ἅλθον ἄρας: Plat. Parm. 137 B παιδίαν παίζειν: Arist. Pac. 816 ξύμπαιζε τὴν ἑορτήν: Xen. Cyr. VI. 1, 4 τοιαῦτα ἔπαιζεν: Pind. Nem. III. 46 ἀθύρων μεγάλα ἔργα. So Arist. Ach. 90 ταῦτ' ἐφενάκιζες.

2. Verbs of *carrying*, &c. take an accusative of the *burden*, or that wherein it consists, as φέρω ἄχθος.

§. 564. Verbs of *fighting*, *contending*, *going to war*, *going on an expedition*, *being victorious*, &c. take an accus. of the *war* or *victory*, &c. or that wherein it consists: μάχομαι, πολεμέω, πολεμίζω, ἐρίζω, στρατεύω, στρατεύομαι, νικάω &c.; as,

Il. μ, 175 μάχην ἐμάχοντο: cf. ο, 673, σ, 533. Xen. Ages. V. 5. Plat. Theæt. 123 A τοιαῦτα μάχεται: Eur. Phœn. 1574 μαρναμένους κοινὸν ἐνυάλιον: Æsch. Theb. 545 καπηλεύσειν μάχην=καπήλου μάχην μαχεῖσθαι: Arist. Ran. 191 νεναυμάχηκε τὴν περὶ τῶν κρεῶν: Plat. Rep, 551 D πόλεμον πολεμεῖν: Il. γ, 433 πόλεμον πολεμίζειν: Theocr. V. 23 ἔριν ἤρισε: Hes. Theog. 534 ἐρίζετο βουλάς=ἔριν βουλῆς: Il. I. 389 κάλλος (=ἔριν κάλλους) ἐρίζοι: Demosth. 515, 15 στρατείας ἐστρατευμένος: cf. Æschin. 50, 39. Isæus. 76, 10. Thuc. I. 112 τὸν ἱερὸν πόλεμον ἐστράτευσαν: Xen. Ages. VI. 3 ὅσα ἐστρατεύσατο. So Demosth. 1353 ἐξελθὼν στρατείαν: Od. λ, 544 νίκης ἣν νίκησα. Cf. Eur. Suppl. 1060. Il. δ, 389 πάντα (sc. ἄεθλα) ἐνίκα: Eur. Troad. 650 ἃ νικᾶν: Id. Alc. 1030 τὰ μείζονα νικῶσι, so κρατέω: Hdt. I. 61 γνώμην κρατήσαντος (see *Double Accus.*): Thuc. I. 126 Ὀλύμπια νικᾶν, so στρεφανοῦσθαι Ὀλύμπια, so νικᾶν γνώμην: Id. VII. 67 νικᾶν ναυμαχίας: Plat. Legg. 964 C ἀρετὴν νικᾶν: Hdt. I. 175 νικᾶν ψήφισμα.

§. 565. Verbs of *being wrong*, *impious*, *pious*, &c. take an accus. of the *impiety*, *error*, or that wherein it consists: ἀσεβέω, εὐσεβέω, ἁμαρτάνω, ἀμπλακέω &c.; as,

Plat. Legg. 910 ἀσεβήσας ἀσέβημα: Soph. Phil. 1441 εὐσεβεῖν τὰ πρὸς θεούς: Eur. Hipp. 320 τίν' ἡμάρτηκεν ἁμαρτίαν: Æschin. 26, 22 γυναικεῖα ἁμαρτήματα ἁμαρτάνειν: cf. Lys. 189, 2. Plat. Legg. 730 A. Soph. Aj. 1096 ἁμαρτάνουσιν ἔπη: Arist. Pax 657 ἡμάρτομεν ταῦτα: Od. χ, 154 τόδε ἤμβροτον: Xen. Cyr. III. 1, 22 ἀνθρώπινα ἁμαρτάνειν: Æsch. Ag. 1212 τάδ' ἤμπλαχον. So Livy X. 10 *noxam nocuerunt*.

Obs. The object of these verbs is generally denoted by εἰς or περί. Instrum. dat. as cause of error, is also used: Plat. ῥήμασι ἁμάρτῃ. In Xen. Hell. I. 7, 10 ἁμαρτάνω is used with accus. of object. So Æsch. Eum. 260 ἀσεβεῖν in the transitive sense of *dishonouring*.

§. 566. 1. Verbs of *saying*, *telling*, *uttering*, *proclaiming*, &c. or

verbs which imply these notions, take an accus. of the *word, tale,* &c. or that wherein it consists: αἰνέω, ἀγγέλλω, κηρύσσω &c.;

Soph. Phil. 1380 αἶνον αἰνέσας: Arist. Ach. 1083 ἀγγελίαν ἤγγειλε: Æsch. Choeph. 882 ἄκραντα βάζω: Id. Pers. 593 ἐλεύθερα βάζειν: Hom. βάζειν πεπνυμένα, ἀνεμώλια, νήπια: Od. υ, 100 φάσθαι φήμην: Il. β, 100 φάσθαι ἔπος: Æsch. Choeph. 93 φάσκω τοὔπος: Il. σ, 17 φάτο ἀγγελίην: Il. α, 106 εἶπας ἔπος: cf. Soph. Aj. 128. Æsch. Ag. 1047 λέγουσα λόγον: Il. β, 788 ἀγορὰς ἀγορεύειν: Arist. Ach. 299 λέγε λόγον. Plat. Ion p. 538 B &c. Soph. Aj. 1153 εἶπε λόγον: Il. α, 552 εἶπας μῦθον: Demosth. p. 406, 11 ῥήματα εἰπεῖν: Od. θ, 555 εἰπὲ ὄνομα=ἔπος: Eur. Orest. 415 μὴ "θάνατον" εἴπῃς: Pind. Nem. IX. 34 ἔειπα ἄπιστον: Eur. Iph. Aul. 448 ἄνολβα εἰπεῖν: Demosth. p. 226, 18 δυσχερὲς εἰπεῖν: Æsch. Pers. 122 ἀπόων ἔπος: Eur. Suppl. 800 στεναγμὸν ἀΰσατε: Od. α, 273 φράζειν μῦθον: Od. γ, 140 μῦθον μυθείσθην: Od. ι, 16 ὄνομα μυθήσομαι: Il. υ, 202 κερτομίας μυθήσασθαι: Il. ζ, 382 ἀληθέα μυθήσασθαι: Æsch. Suppl. 277. Eur. Med. 321 λόγους λέγε: Plat. Rep. p. 463 E ἐλέγομεν ῥῆμα: Ibid. p. 393 B λέγῃ ῥῆσιν: Od. τ, 303 λέγων ἐτύμοισιν ὅμοια: Æsch. Ag. 625 οὐ ψευδῆ λέγω: Eur. Med. 316 λέγεις ἀκοῦσαι μαλθακά: Il. β, 182 θεᾶς ὄπα φωνήσασα: Soph. El. 329 φωνεῖς φάτιν: Id. Œ. C. 624 αὐδᾶν ἔπη: Demosth. p. 400, 17 ταῦτα τραγῳδεῖ: Plat. Rep. p. 600 D Ὅμηρον (=Ὁμήρου ἔπη) ῥαψῳδεῖν: Id. Ion p. 633 C ἃ ῥαψῳδεῖ. So Arist. Ach. 655 κωμῳδήσει τὰ δίκαια: Plat. Crat. 414 C τραγῳδεῖν τὰ ὀνόματα: Eur. Hipp. 585 γεγωνεῖν ὄπα: Demosth. p. 657, 3 δημηγορεῖν λόγον: Ibid. p. 441, 6 ἐκεῖνο δεδημηγορηκώς: Æschin. p. 83, 37 ῥῆμα φθεγξάμενοι: Æsch. P. V. 33 φθέγξει γόους=φθογγὴν γόων: φθέγγεσθαι ταπεινόν, ἀσθενές: Eur. Med. 1307 ἐφθέγξω λόγους: Id. Iph. T. 1385 βοὴν (βοὴ Dind.) ἐφθέγξατο: Arist. Ran. 247 χορείαν ἐφθεγξάμεσθα: Æschin. p. 387, 23 κηρύσσει κήρυγμα: Æsch. Agam. 1349 κηρύσσειν βοήν: Il. ρ, 701 κακὸν ἔπος ἀγγελέοντα: Demosth. p. 849 μαρτυρίαν ἐμαρτύρησεν: Hdt. III. 147 ἐντολὰς ἐνετείλατο: Æsch. Eum. 716 μαντεῖα μαντεύσει: cf. Æschin. p. 68, 41. Eur. Ion 346 ταῦτα καὶ μαντεύομαι: Ibid. 100 φήμας μαντεύεσθε: Il. τ, 420 θάνατον μαντεύεαι. So Hdt. χρῷ τάδε: Plat. Pol. p. 493 A ἀληθέστατα μαντεύει: Soph. Aj. 770 ἐκόμπει μῦθον: Ibid. 1230 ὑψηλ' ἐκόμπεις: Æsch. P. V. 78 ὅμοια γηρύεται: Hdt. 55 αἰνίσσεσθαι (=ἠνιγμένως λέγειν) ἔπεα: Plat. Lys. p. 214 D τοῦτο (αἴνιγμα) αἰνίττονται: Xen. Anab. IV. 4, 10 ἀληθεύουσα τοιαῦτα. So Plat. Apol. p. 19 C φλυαρίαν φλυαροῦντα: Eur. Ion 800 ὀνομάζει ὄνομα.

So accus. cognate to the notion implied in the verb: Soph. Trach. 753 σιγῷ (=οὐ λέγει) λόγον: Æsch. P. V. 106 σιγᾶν τύχας: Eur. Ion 868. Plat. Theæt. p. 161 C τὸ δ' ἐμὸν σιγῶ: Æschin. p. 15, 19 σιγᾶν τὴν ἑαυτοῦ συμφοράν: Eur. Frag. σιωπᾶν τὰ δίκαια: Æsch. Ag. 920 βοάμα προσχάνης=κεχηνὼς βοᾷς: Soph. Aj. 1227 χανεῖν (=κεχηνὼς λέγειν, *to speak open-mouthed*) ῥήματα; so ῥήγνυμι, *to speak with an effort:* Hdt. I. 85 ἔρρηξε (ἐξαπίνως ἐφώνησε) φωνήν[a].

2. Verbs of *praying, vowing, promising, imprecating, swearing, cursing, threatening, reproaching, ordering,* &c. take an accus. of

[a] So possibly in Soph. Ant. 858 οἶκον depends on the notion of λέγων implied in, or rather paraphrased by, ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας.

the *prayer*, &c. or that wherein it consists: εὔχομαι, εὐχετάω, λίσσομαι, ἀράομαι &c.;

Eur. Iph. T. 629 εὐχὴν ηὔξω: cf. Plat. Alc. p. 148 C. Legg. p. 909 E θυσίας εὔχεσθαι: Id. Alc. p. 141 A κακὰ εὔχεσθαι: Il. γ, 274 μεγάλ' εὔχετο: so Il. θ, 347 μεγάλα εὐχετόωντο: Il. ν, 219 ἀπειλαὶ τὰς ἀπείλουν: Arist. Ach. 228 τί τοῦτο ἀπειλεῖ τοῦπος: Eur. Med. 153 τόδε λίσσου: Ibid. 607 ἀρὰς ἀρωμένη: cf. Phœn. 67. Od. β, 135 ἀρήσεται Ἐρινῦς: Æsch. Theb. 633 ἀρᾶται τύχας: Eur. Rhes. 505 πολλὰ κακὰ ἠρᾶτο: Hom. πολλὰ ἠρᾶτο: Eur. Orest. 673 ἱκετεύω τάδε: Plat. Legg. p. 800 βλασφημεῖν βλασφημίαν: Il. β, 255 ἀλκήν μοι ὀνείδισας: Od. σ, 379 γαστέρα ὀνειδίζων: Æsch. Choeph. 917 τοῦτ' ὀνειδίσαι: Soph. Œ. C. 754 ὄνειδος ὠνείδισα: cf. Id. Phil. 523. Eur. Andr. 978 ὀνειδίζειν τὰς θεοὺς ἐμοί: Id. Orest. 4 οὐκ ὀνειδίζω τύχας: Soph. Aj. 243 δεννάζων κακὰ ῥήματα: Plat. Legg. p. 706 D αὐτῷ λοιδορεῖ τὸν Ἀγαμέμνονα: Il. ε, 528 πολλὰ κελεύων: Plat. Conv. p. 183 A ὅρκους ὀμνύναι: Il. τ, 133 ὄμοσεν ὅρκον, so ὄμνυμι πάσας τὰς θεοὺς=ὅρκον: Thuc. V. 24 ὅρκον ὤμνυον: Arist. Ran. 140 ὅρκον ὤμοσεν: Il. ξ, 271 ὄμοσσον ἀάατον Στυγὸς ὕδωρ. So Hdt. VI. 74 ἐξορκοῦν Στυγὸς ὕδωρ: Id. IV. 172 ὀμνύουσι τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους: Eur. Orest. 1517 τὴν ἐμὴν ψυχὴν κατώμοσ', ἣν ἂν εὐορκοῖμ' ἐγώ: Id. Hipp. 713 ὄμνυμι σεμνὴν Ἄρτεμιν. So frequently without the verb which is readily supplied by the mind: Soph. Antig. 758 οὔ, τὸν Ὄλυμπον, hence μά, οὐ μά, ναὶ μά, μή, νὴ Δία, ναὶ μὰ Δία, &c.

Obs. 1. The instrumental dative is sometimes used after verbs of swearing: Arist. Nub. 248 τῷ γὰρ ὄμνυτ'; ἢ σιδαρέοισιν.

3. Verbs of *singing, shouting, groaning, sounding*, &c. take an accus. of the *song*, or that wherein it consists:

Æsch. Ag. 1191 ὑμνοῦσι ὕμνον: Arist. Nub. 970 κάμψειεν καμπήν: Ibid. 1155 βοάσομαι βοάν. So Æsch. Ag. 1349 κηρύσσειν βοήν: Eur. Med. 543 ὑμνῆσαι μέλος: Plat. Legg. p. 870 E νόμον ὑμνεῖν: Id. p. 822 C φήμην ὑμνούντων: Eur. Iph. T. 183 μοῦσαν τὰν ὑμνεῖ: Id. Herc. F. 687 παιᾶνα ὑμνοῦσι: Id. Troad. 385 ὑμνήσει κακά: Æsch. Ag. 990 ὑμνωδεῖ θρῆνον: Id. Choeph. 385 ἐφυμνῆσαι ὀλολυγμόν: Il. ζ, 570 ἱμερόεν κιθάριζε: Æsch. P. V. 574 ὀτοβεῖ νόμον: Id. Ag. 1445 μέλψασα γόον: Eur. Med. 148 ἰαχὰν οἵαν μέλπει: Id. Cycl. 70 ᾠδὰν μέλπω; Id. Ion 881 κιθάρας ἐνοπὰν μέλπων: Soph. Aj. 338 θωῦσσε βοάν: Eur. Hipp. 168 ἀῦτεον Ἄρτεμιν, the ἀῦτή was "Ἄρτεμις." So Æsch. Ag. 48 κλάζοντες Ἄρη. So Soph. Ant. 110 ὃν (sc. Ἀργόθεν φῶτα) Πολυνείκης κλάζων, the cry was as it were, "*Argos for ever*:" Arist. Av. 60 βοῶν τὸν δεσπότην, the βοή was "ὦ Δεσπότα:" Æsch. Pers. 13 βαῦζει ἄνδρα, the shout was "ἀνήρ:" Soph. Aj. 73 Αἴαντα φωνῶ, the φωνή was "Αἴας:" Æsch. Eum. 189 λευσμόν τε καὶ μύζουσιν οἰκτισμὸν πολύν, *they groan forth "death by stoning,"* ("λεύετε ἡμᾶς") *and many cries of "pity,"* ("οἰκτίζετε:") Id. 828 ἐπαῦσας πατρὸς αὐδάν, the αὐδή was "πατήρ." So Æsch. Choeph. 655 τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ, (the cry was "ἐκπέρα, ἐκπέρα ἐκπέρα:") Soph. Ant. 133 νίκην ἀλαλάξαι: Æsch. Eum. 510 ἔπος θροούμενος: Id. Ag. 1141 θροεῖς νόμον: Soph. Aj. 785 θροεῖ ἔπη: Id. Ant. 1287 θροεῖς λόγον: Eur. Orest. 1248 θροεῖς αὐδάν: Soph. Œ. C. 1245 θάνατον θροεῖ: Æsch. Choeph. 35 ἀμβόαμα ἔλακε: Od. μ, 85 δεινὸν λελακυῖα: Æsch. P. V. 406 στονόεν λέλακε: Id. Supp. 789 ἴυζε ὀμφάν: Id. Pers. 280 ἴυζε βοάν: Arist. Eq. 490 κραγὸν κεκράξεται: Æsch. Frag. 265 κέκραγα μέλος: Il. π, 88 ὀξέα κεκληγώς: Il. σ, 280 μακρὰ μεμυκώς: Il. β,

314 ἐλεεινὰ τετριγῶτας: Eur. Alc. 760 ἄμουσ' ὀλακτῶν: Soph. Trach. 867 κωκυτὸν ἠχεῖ: Eur. Rhes. 308 ἐκτύπει φόβον: Il. ρ, 593 μεγάλ' ἔκτυπε: Od. δ, 454 ἀζηχὲς μεμακυῖαν: Æsch. Theb. 867 ὕμνον ἰαχεῖν: Soph. Trach. 642 ἀχῶν καναχάν: Il. ζ, 468 σμερδαλέα ἰάχων: Pind. Nem. IV. 26 κελάδησε ὕμνον: Eur. El. 716 φθόγγον κελάδει: Id. Hel. 370 βοάν: Pind. Ol. II. 3 κόσμον ἡδυμελῆ κελαδήσομεν: Æsch. Ag. 920 προσχάνῃς (=κεχηνὼς βοᾷς) βόαμα.

4. Verbs of *crying, mourning, groaning forth, lamentation,* &c. take an accus. of the *cry, groan,* &c. or that wherein it consists;

Il. ω, 722 ἀοιδὴν ἐθρήνεον: Soph. Aj. 317 ἐξῴμωξεν οἰμωγάς: Arist. Av. 213 θρηνεῖν ὕμνους: Æsch. Theb. 78 θρέομαι ἄχη: Eur. Orest. 1385 στένω ἁρματεῖον μέλος: Æsch. Ag. 711 πολύθρηνον ὕμνον στένει: Id. P. V. 433 στένουσιν ἄλγος οἰκτρόν: Eur. Herc. F. 753 στενάζων φροίμιον φόνου: Id. Phœn. 334 στενάζων ἀράς: Eur. Med. 1184 δεινὸν στενάξασα: Soph. Trach. 51 γοωμένην ὀδύρματα: Æsch. Ag. 1074 ταῦτα ἀνωτότυξας: Arist. Vesp. 555 οἰκτροχοοῦντες φωνήν: Soph. Œ. R. πολλὰ δακρύσαντα: Eur. Andr. 1201 διάδοχα δακρύω: Od. ξ, 174 ἄλαστον ὀδύρομαι: Il. ω, 328 πόλλ' ὀλοφυράμενοι: Il. ψ, 12 ᾤμωξεν δ' ἐλεεινά: Il. σ, 37 κωκύσασα ὀξύ: Soph. Phil. 695 ἀποκλαίω στόνον. So cognate to notion in verb: Æsch. Theb. 855 ἐρέσσετε, *raise,* (*like the noise of oars,*) πίτυλον. So Id. Ag. 1146 ἰὼ, ἰὼ (=στένω) λιγείας μόρον ἀηδόνος.

Obs. Almost all these verbs have the transitive sense of *crying for, lamenting,* &c. and take an accus. of the patient or object; as, δακρύω σε: στενάζω σε &c. So also τύπτομαι, κόπτομαι, τίλλομαί (*to mourn for*) τινα.

§. 567. *Verbs of setting forth, confessing, agreeing, admitting, yielding, denying,* &c. take an accus. of the *confession,* &c, or that wherein it consists;

Eur. Orest. 1581 ἄρνει—λυπρὰν γε τὴν ἄρνησιν: Hdt. VI. 88 συντίθεται προδοσίην: Soph. Phil. 980 ὁμολογῶ τάδε: Plat. Crit. p. 52 A ὁμολογηκὼς ὁμολογίαν: Id. Conv. p. 195 B πολλὰ ἄλλα ὁμολογῶν: Id. Alc. p. 151 B δέχομαι καὶ τοῦτο: Id. Legg. p. 781 A τοῦτο εἴξαντος: Soph. Œ. C. 172 εἴκοντας ἃ δεῖ: Æsch. Ag. 1380 τάδ' οὐκ ἀρνήσομαι: Soph. Phil. 118 οὐκ ἂν ἀρνοίμην τὸ δρᾶν: Eur. Ion 1026 ἀρνήσῃ φόνους.

§. 568. Verbs of *deciding, prosecuting, defending, determining, decreeing, accusing, laying to the charge of, blaming,* &c. take an accus. of the *decision, suit, blame,* &c. or that wherein it consists:

Demosth. p. 1280, 23 δίκην δικάζονται: Hdt. V. 25 ἐδίκασαν δίκας. Cf. Arist. Vesp. 414. Plat. Legg. p. 877 D τὴν δίκην κρίνῃ: Æsch. Eum. 682 πρώτας δίκας κρίνοντες: Demosth. p. 632, 24 δικάζειν ψήφισμα. So Soph. Aj. 449 ἐψήφισαν δίκην: Demosth. p. 327, 22 κρίναιεν τὰ πράγματα: Id. p. 744 νομοθετεῖν τὰ αὐτοῖς συμφέροντα: Id. p. 1468 κρινάσης τὸν ἀγῶνα: Id. p. 575, 18 ἐψηφίσαντο τὴν βοήθειαν: Id. p. 988, 22 ἔγκλημα διώκουσιν: Id. p. 1270, 3 δίκην διώκειν: Antiph. p. 115, 24 γράφας διώκων: Id. p. 310 γράφην φεύγειν: Id. p. 1184 φεύγει δίκην. Isæus p. 37, 16 παρανομίαν κατηγοροῦσι: Demosth. p. 366, 21 κατηγορεῖν εὐθύνας: Thuc. III. 42 προσκατηγοροῦντες ἐπίδειξιν: Plat. Gorg. p. 491 ταῦτα κατηγορεῖς: Id. Legg. p. 636 C Κρητῶν τὸν περὶ τὸν Γανυμήδη μῦθον κατηγοροῦμεν: Arist. Vesp. 489 πρᾶγμα κατηγορῇ: Ibid. 106 τιμῶν τὴν μακράν: Id. Plut. 10 μέμψιν μέμφε-

σθαι, or μέμφεσθαί τι=μέμψιν: Hdt. VI. 88 μεμφόμενος τὴν ἑαυτῶν ἐξέλασιν: Eur. Med. 215 μή μοι τι μέμψησθε: Arist. Pac. 643 ἄττα διαβάλοι: Soph. Phil. 327 ἐγκαλεῖν χόλον=ἔγκλημα χόλου, *the fault of your anger*[a]: Œ. R. 702 ἐγκαλεῖν νεῖκος.

Verbs of Production, or Effect.

§. 569. The notion of producing implies—

The agent and his operation,—ποιέω.

The effect, production, or *thing produced,*—ποίημα (τεῖχος).

Hence all verbs of producing, or which imply production, have an accus. of this effect. This is not generally the cognate subst., but the cognate or equivalent notion, defining the particular nature of the production.

1. Verbs of *making, forming, building, founding, contriving, plotting, inventing, preparing,* &c.: ποιέω, τεύχω, δέμω, πλέκω, πτύσσω, ῥάπτω, ἐλαύνω, (*to work by beating,* or *to build in a line*) τειχέω, τειχίζω, πλινθεύω, σκευάζω, οἰκίζω, ἀρτύω, τεκταίνω, κτίζω, ξέω, ξύω, ἑτοιμάζω, πονέω, μηχανάομαι, ὁδοποιῶ &c.:

Il. υ, 147 τεῖχος (=ποίημα) ἐποίουν: Il. θ, 195 τεύχων θώρηκα: Od. δ, 174 δώματ' ἔτευξε: Metaphorically τεύχειν δόλους, βοήν, ἄλγος &c.: Od. ζ, 9 ἐδείματο οἴκους (δόμον): Il. ψ, 192 θάλαμον δέμον, so τεῖχος, πύργον &c.: Eur. Ion 826 ἔπλεκε πλοκάς: Metaph. πλέκων λόγους &c.: Od. α, 439 πτύξασα χιτῶνα: Hdt. VI. 1 ὑπόδημα ἔρραψας: Metaph. κακόν, θάνατον, δόλον, &c.: Il. μ, 296 ἐλαύνειν ἀσπίδα: ἐλαύνειν τεῖχος, σταύρους: Il. ι, ὄγμον: Pind. αὔλακας: Arist. Ach. 995 ὄρχον: Hdt. IX. 7 τεῖχος τὸ ἐτείχεον: Il. η, 449 τεῖχος ἐτειχίσαντο: Thuc. VI. 75. Hdt. VI. 100 ἐσκευάζοντο προδοσίαν: Plat. Crat. p. 424 E ὅταν ἀνδρείκελον σκευάζωσιν. So passive: Demosth. p. 319, 3 κατηγορίαν συνεσκευασμένον: so πέμπειν πομπήν, *to set forward the procession,* so πέμπειν ἑορτήν, Παναθήναια. So Hdt. V. 64 στόλον στείλαντες. So Pind. πλόον στέλλειν, cf. Soph. Aj. 1045: Hdt. III. 52 πλοῖον στέλλειν: Od. ξ, 648 ἐννέα νῆας ἔστειλα: Pass. Hdt. VII. 62 ἐσταλμένος σκευήν: Il. ω, 190 ὅπλισον ἥϊα: Il. α, 86 ὡπλίσσατο δόρπον: Plat. Rep. p. 453 B οἰκίσειε πόλιν: Il. λ, 438 δόλον ἤρτυε: Il. ο, 303 ἀρτυνέουσιν ἔεδνα: Od. δ, 771 γάμον ἀρτύνει, so βουλήν, ψεύδεα &c.: Il. ε, 62 τεκτήνατο νῆας: Metaph. μῆτιν: Od. λ, 262 Θήβης ἕδος ἔκτισαν: Æsch. P. V. 814 κτίσαι ἀποικίαν: Soph. Ant. 1101 κτίζειν τάφον: Od. φ, 44 οὐδὸν ἔξεον: Il. ξ, 179 ἑανὸν ἔξυσε: Eur. Alc. 364 δῶμ' ἑτοίμαζε: Il. ψ, 245 τύμβον πονέεσθαι: Xen. Cyr. I. 6, 19 μηχανὰς ἐμηχάνω: Ibid. I. 6, 10 μηχανᾶσθαι πόρον: Il. θ, 117 τάδε τείχεα μηχανόωντο: Æschin. p. 13, 24 μηχανᾶσθαι τὴν ἀπολογίαν: so ποιεῖν, *to write* or *compose.* So Demosth. πρεσβεύειν εἰρήνην, *to bring about a peace by an embassy.* Xen. Anab. IV. 8, 6 τὴν ὁδὸν ὡδοποίουν: cf. Ibid. V. 1, 7. Plat. Phædr. p. 230 D φάρμακον εὑρηκέναι: Demosth. p. 187, 27 εὑρίσκειν λόγον: Eur. Andr. 28 πολλὰς ἂν εὕροις μηχανάς: Æsch. P. V. 58 εὑρεῖν πόρους.

Obs. Οἰκίζω has two transitive senses: *to settle,* as οἰκίζειν τινά and *to occupy by a settlement,* as οἰκίζειν τὴν γῆν; so also κτίζειν τὴν γῆν.

[a] Herm. ad loc.

2. Verbs of *creating, begetting, putting forth, bringing forth, exhibiting, shewing,* &c.: γεννάω, τεκνόω, φιτύω, φύω, τίκτω, σπείρω, *to beget,* φαίνω, δείκνυμι &c.;

Æsch. Supp. 47 ἐγέννασε Ἔπαφον, so γεννᾶν τρίχας, ὀδόντας, *to put forth hair;* and Metaph. νοῦν, δόξας &c.: Eur. Phœn. 19 τεκνώσεις παῖδα: Id. Andr. 1235 τίκτειν τέκνα: Od. τ, 264. Æschin. 289 C τέκνα τίκτων: Theocr. XXVII. 31. Eur. Her. 994 πόλλ' ἔτικτον: Metaph. τίκτειν ὕβριν, φόβον &c.: Soph. Ant. 645 ἀνωφέλητα φιτύει τέκνα: Plat. Rep. p. 407 D ἔκγονα φυτεύειν: Soph. Trach. 31 ἐφύσαμεν παῖδας: Il. α, 235 φύλλα φύσει, *will put forth;* so πώγωνα, γλῶσσαν; and Metaph. φρένας &c.: Soph. Aj. 760 ἀνθρώπου φύσιν βλαστών: Æsch. Ag. 23 φάος πιφαύσκων: Soph. Elect. 24 σημεῖα φαίνεις: Id. Phil. 297 ἔφην' ἄφαντον φῶς: Plat. Pol. p. 514 B θαύματα δείκνυσαν = θαυμαστὰ δείγματα: Id. Legg. p. 764 B παράδειγμα δεικνύντα: Id. Symp. p. 179 D φάσματα δείξαντες: Soph. Aj. 1293 ὅς σ' ἔσπειρε.

Obs. Δείκνυμι has also an active sense analogously to γράφω, of *informing against.* See *Double Accusative.*

3. Verbs of *writing, painting, engraving, spinning, working,* &c.: γράφω, ἐντέμνω, ἐγκολάπτω, ἐγγλύφω, ὑφαίνω, πλάσσω, ποικίλλω, τεχνάω &c.:

Il. ζ, 169 σήματα γράψας: Thuc. V. 29 ἔγραψεν ἐπιστολήν: Plat. Phædr. p. 278 C συγγράμματα ἔγραφεν: Ibid. p. 258 C λόγους ἔγραφον: Id. Legg. p. 948 D ἄρνησιν γράψαντα: Hdt. III. 24 ἐξομοιεῦντες τὸ εἶδος: Id. IV. 88 ζῶα γραφάμενος: Ibid 87 ἐντέμνων γράμματα: Id. I. 187 ἐνεκόλαψε γράμματα: Id. II. 4 ζῶα ἐγγλύψαι: Id. IV. 98 ἀπάψας ἄμματα: Eur. Ion 1417 ὕφην' ὕφασμα: Od. β, 96, &c. ἱστὸν (=ὕφασμα) ὑφαίνει: Plat. Charm. p. 161 E ἱματίον ὑφαίνειν: so Metaph. μῆτιν &c., ὑφαίνειν; Plat. Tim. p. 73 C σχήματα πλάσας ἐν χρύσῳ: Menand. Fr. πλάσματα πλάττειν: Metaph. λόγους &c. πλάσσειν: Il. σ, 590 χόρον ποίκιλλεν: Eur. Iph. T. 223 εἰκὼ Τιτάνων ποικίλλουσα: Od. η, 110 ἱστὸν τεχνῆσαι: Metaph. Soph. Phil. 80 τεχνᾶσθαι κακά: Il. γ, 212 ὕφαινον μύθους.

§. 570. Verbs of *pouring, scattering,* &c. take an accus. of the *stream,* &c. or that wherein it consists: χέω, σπένδω, ἐγκανάζω, ὕω, δεύω, *to pour;* ἀστράπτω, στάζω, ἀρύω &c.: as,

Arist. Nub. 1280 ὕειν ὕδωρ: Id. Ach. 1033 σταλαγμὸν ἐνστάλαξον: Hdt. VII. Od. κ, 518 χοὴν χεῖσθαι: cf. Soph. Œ. C. 477 ἔχεαν χοάς: Æsch. Pers. 220 χέασθαι χοάς: Il. ι, 15 χέει ὕδωρ: Il. π, 3 χέειν δάκρυα: Æsch. Supp. 1007 πῶμα χέουσιν: Soph. El. 84 χέοντες λοῦτρα: Metaph. χέειν ἀχλύν, φύλλα, κάλλος &c.: Eur. Electr. 511 σπονδὰς ἔσπεισα: Id. Or. 1322 σπείσασα χοάς: Arist. Eq. 105 ἐγκάναξον σπονδήν: Pind. Olymp. VII. 50 ὕσε χρυσόν: Soph. Aj. 376 ἐρεμνὸν αἷμ' ἔδευσα: Æsch. P. V. 356 ἤστραπτεν σέλας: Il. τ, 38 νέκταρ στάξε: Æsch. Choeph. 1057 στάζουσιν αἷμα: Eur. Iph. A. 1467 στάζειν δάκρυ: Id. Bacch. 620 στάζων ἱδρῶτα: Eur. Hipp. 526 στάζεις πόθον: Id. Alc. 1015 ἐλειψάμην σπονδάς: Hdt. IV. 17 σῖτον σπείρειν: Od. ν, 352 ἠέρα ἐσκέδασε, so αἷμα, ἀχλύν &c.

Obs. Σπείρω has a further transitive sense, as σπείρειν τὴν γῆν; and σκεδάννυμι also signifies *to divide, separate,* as σκεδάσαι τὸν λαόν.

§. 571. Verbs of *heaping up, digging,* &c. take an accus. of the *heap,* &c. or that wherein it consists: χόω, χέω, ὀρύσσω, νηέω &c.:

Hdt. I. 162 χώματα χοῦν: Thuc. II. 75 χώματα ἔχουν: Soph. Ant. 80 τάφον χώσουσα: Ibid. 1203 τύμβον χώσαντες: Od. ε, 487 χύσιν ἐπεχεύατο φύλλων: Od. β, 222 σῆμα χεύσω—τύμβον Od. δ, 584. Hdt. IV. 71 ὀρύσσετο ὄρυγμα: Id. I. 185 διώρυχας ὀρύξασα: Il. η, 440 τάφρον ὄρυξαν: Hdt. I. 186 ὤρυσσε ἔλυτρον: Od. τ, 64 νήησαν ξύλα πολλά.

§. 572. Verbs of *preparing meat, drink,* &c. take an accus. of the preparation, or *meat* or *drink* so prepared: μάττω, κεράννυμι, ὁπλίζω, πέσσω &c.

Hdt. I. 200 μάττειν μάξαν: Il. δ, 260 οἶνον κέρωνται: Od. γ, 393 κρητῆρα κεράσασθαι: so κεκραμένον τριὰ καὶ δύο: Il. λ, 640 ὥπλισσε κυκεῶνα: Hdt. I. 161 οὐδεὶς πέμματα ἐπέσσετο: Id. VIII. 137 ἔπεσσε σιτία. So Metaph. κεράσασθαι φιλίαν.

Verbs of Transmission.

§. 573. Verbs of transmission imply—

The agent and his operation,	*The thing transmitted* or *the gift,*
δίδωμι.	δῶρον.

Verbs of *giving, contributing, granting, paying, selling, inflicting,* &c. have an accus. of the *gift, favour, payment,* &c.: δίδωμι, τίνω, ἀποτίνω, τελέω, χαρίζομαι, νέμω &c.:

Il. υ, 299, &c. δῶρα δίδωσι: Æsch. Eum. 7 δίδωσι δόσιν: Od. ι, 268 δώῃς δωτίνην: Hdt. VI. 89 δοῦναι δωτίνην: Od. ρ, 287 κακὰ δίδωσι: Od. α, 390 ἕδνα διδόντες. So person considered as a gift; Plat. Rep. p. 468 A τὸν ζῶντα δωρεὰν (in apposition) διδόναι: Hes. Op. 82 δῶρον ἐδώρησαν: Il. ι, 594 δῶρ' ἐτέλεσσαν: Plat. Protag. p. 311 D χρήματα τελεῖν: Id. Legg. p. 847 B τέλος τελεῖν: Id. Alc. 119 ἑκατὸν μνᾶς τελέσας: Hdt. I. 14 ἀνέθηκε ἀναθήματα: Demosth. p. 309, 20 χαρίζεσθαι χάριτας, then χαρίζεσθαί τι: Il. μ, 255 κῦδος ὄπαζε. So person considered as gift; Il. ν, 416 ὄπασα πομπόν: Il. γ, 289 τιμὴν τίνειν: Hdt. V. 56 ἀποτίσει τίσιν: Soph. Œ. R. 810 ἴσην ἔτισεν: Plat. Rep. p. 615 B ἐκτίνειν ἔκτισμα: Od. β, 193 θωὴν τίνειν, so τίνειν δίκην &c., τίνειν φόνον = δίκην φόνου: Il. σ, 407 ζωάγρια τίνειν: Arist. Av. 191 φόρον φέρειν: Lys. p. 150, 1 εἰσφορὰς εἰσενηνόχασιν: Demosth. p. 1249 χιλίας δραχμὰς εἰσφέρειν. So Soph. Phil. 465 πλοῦν ἡμῖν εἴκῃ: Eur. Alc. 427 κοινοῦσθαι πένθος, so ἀλλάσσειν τι, *to give in exchange:* Plat. Legg. p. 862 B καπηλείας μήτε πωλείτω μήτε ὠνείσθω: so Arist. Eq. 15 προστρίβεται πληγάς.

Obs. 1. Δωρέομαι also has a transitive sense *to present,* δωρέομαι τινά τινι.

Obs. 2. So many verbs which have the patient in the Dativus Commodi have the act or commodum defined by an elliptic accus.; as, βοηθῆσαι τὰ δίκαια, sc. βοηθήματα, so ἀρκέσαι ταῦτα. So Æsch. P. V. 635 τοῖσδ' ὑπουργῆσαι χάριν: Id. Ag. 1170 ἄκος ἐπήρκεσεν.

Verbs of Reception.

§. 574. The notion of receiving implies—

The agent and his operation, δέχομαι. *The receipt* or *thing received,* δῶρον.

Hence all verbs of receiving have an accus. of this coincident notion. So δέχομαι, λαμβάνω &c.:

Il. α, 20 κτήματα δεχέσθω: Il. η, 400 τοῦτο δέχομαι: Il. ω, 434 δῶρα δέχεσθαι. So of persons; Il. α, 446 ἐδέξατο παῖδα. So Plat. Rep. 416 E δέχεσθαι μισθόν: Ibid. 368 C λαμβάνουσι μισθόν: Ibid. 501 E τέλος λήψεται &c.; so ἀλλάσσειν τι, *to receive in exchange.*

Verbs of Perception.

§. 575. Verbs of *seeing, hearing, receiving information from,* &c. have an accus. of the *perception* or *thing perceived*—the *sight* or *thing seen*—the *hearing* or *thing heard;* εἶδω, αἰσθάνομαι, ἀκούω &c.:

Eur. Med. 1167 ἰδεῖν θέαμα: Il. δ, 275 νέφος εἶδε: Eur. Hel. 71 τίν' εἶδον ὄψιν: cf. Plat. Phæd. 250 B. Eur. Hipp. 809 ἴδω θέαν: Id. Hel. 117 εἶδες σὺ τὴν δύστηνον: Æsch. Pers. 48 ὄψιν προσιδέσθαι: Id. P. V. 69 ὁρᾶν θέαμα: Plat. Legg. 887 D ὁρῶντες ὄψεις. Applied to persons; as, Soph. Œ. C. 311 γυναῖχ' ὁρῶ: or things; as, Ibid. 1454 ὁρᾷ ταῦτα: Eur. Bacch. 1232 λεύσσω αὐτῆς ὄψιν: Plat. Theæt. 192 D αἴσθησιν αἰσθάνομαι: Id. Phæd. 75 τἄλλα αἰσθάνεσθαι: Soph. Œ. C. 301 τοῦνομ' αἴσθηται: Id. Aj. 1318 ᾐσθόμην βοήν: Hdt. I. 80 ὀδμὴν ὀσφραινόμενος: Soph. Œ. C. 518 ἄκουσμ' ἀκοῦσαι: Id. 240 ἀΐοντες αὐδάν: Il. κ, 532 κτύπον ἄϊε: Eur. Orest. 1325 κλύειν βοήν: Id. Suppl. 1161 κλύων ἔπος &c.; so ἀκούειν τι.—(See §. 487. 1.

Obs. For the genitive after these verbs see §. 485.

Verbs of Possession.

§. 576. The notion of possessing implies—

The agent and his operation, κέκτημαι *The possession* or *thing possessed,* χρήματα = κτῆμα.

Hence all verbs of possessing have an accus. of this coincident notion; these verbs are followed also by an accus. of a person, considered as a mere possession; as, δοῦλον = κτῆμα.

1. Verbs of *inhabiting, possession, finding, having, holding, occupying, enjoying, containing, wearing,* &c. take an accus. of the *possession* or thing *possessed,* &c.: οἰκέω, ναίω, ναιετάω, νέμω, νέμομαι, χανδάνω, χωρέω, κέκτημαι, ἔχω &c.:

Xen. Mem. III. 6, 14 οἶκον οἰκήσειεν: Eur. Alc. 437 οἰκετεύοις οἶκον;

Arist. Ran. 977 οἰκίας οἰκεῖν: Eur. Phœn. 1231 οἶκον οἰκήσω: Æsch. Eum. 654 δώματ' οἰκήσει: Eur. Iph. T. 699 οἴκει δόμους: Id. Andr. 243 οἰκοῦμεν πόλιν: Id. Hel. 1096 οἰκεῖς ἀστέρων ποικίλματα=ποικίλους ἀστέρων οἴκους: Id. Iph. A. 1508 ἕτερον αἰῶνα καὶ μοῖραν (=ἑτέρους οἴκους) οἰκήσομεν: Id. El. 925 ἥλγιστα οἰκεῖς: Od. ρ, 419 οἶκον ἔναιον: Il. ρ, 308 οἰκία ναιετάασκε: Il. ο, 190 ναιέμεν ἅλα: Eur. Ion 1198 ἄτρεστα ναίουσι: Il. υ, 8 ἅλσεα νέμονται, so Ἰθάκην νέμεσθαι: Il. υ, 185 νέμηαι τέμενος: Il. β, 751 ἔργα (*fields*) ἐνέμοντο: Il. ψ, 742 ἐξ μέτρα χάνδανε: Hdt. I. 51 χωρέων ἀμφορέας ἑξακοσίους: Id. IV. 61 χωρέουσι τὰ κρέα: Æsch. Ag. 1051 φωνὴν κεκτημένη: Plat. Theæt. 175 C κεκτημένος χρυσίον: Eur. Phœn. 555 χρήματα κέκτηνται: Id. Bacch. 514 δμωίδας κεκτήσομαι: so ἔχειν τι, or τινά, considered as a possession. So Æsch. Supp. 253 καρποῦται χθόνα: Soph. Œ. C. 1357 στολὰς φορεῖν: Id. Elect. 420 σκῆπτρον οὐφόρει. Id. Ant. 705 ἦθος φόρει: Arist. Eq. 757 θούριον λῆμα φορεῖν: Hdt. III. 12 ἀσθενέας φορέουσι τὰς κεφαλάς.

2. Verbs of *obtaining, acquiring, finding, gaining, taking, catching, buying, taking to oneself, choosing, gathering, reaping,* &c. take an accusative of the *acquisition* or *thing acquired, gained,* &c.: κτάομαι, κερδαίνω, ἀπολαύω, πλεονεκτέω, ἐμπολάω, αἵρομαι, ἄρνυμαι, δελεάζω, δρέπω, δράσσομαι, ἁρπάζω, πρίαμαι, ζωγρέω, εὑρίσκω, κυρῶ, and τυγχάνω (sometimes), αἱρέω &c.:

Il. ι, 400 τὰ (κτήματα) ἐκτήσατο: Od. ω, 192 ἐκτήσω ἄκοιτιν: Eur. Med. 1047 κτᾶσθαι κακά: Id. Hel. 903 τὰ κτητὰ κτᾶσθαι: Soph. Œ. R. 889 κέρδος κερδανεῖ: Id. Œ. C. 72 κερδάνῃ μέγα: Id. Trach. 231 χρηστὰ κερδαίνειν ἔπη: Thuc. VI. 61 πλεονεκτεῖν ταῦτα: Demosth. 1434 πλεονεκτεῖν ἄλλα: Od. ο, 455 βίοτον πολὺν ἐμπολόωντο: Soph. Trach. 93 κέρδος ἐμπολᾷ: Eur. Med. 716 εὕρημα οἷον εὕρηκας: cf. Ibid. 553. Æsch. P. V. 267 αὐτὸς εὑρόμην πόνους: Hdt. I. 195 πολλὸν χρυσίον εὑροῦσα: Soph. Aj. 1023 πάντα ταῦτα εὑρόμην (*acquired*): Arist. Thesm. 1008 ταυτὶ τὰ βέλτιστ' ἀπολέλαυ' Εὐριπίδου. So Hom. κῦδος ἀρέσθαι. So of a person considered as a *gain:* Soph. Œ. C. 461 σωτῆρ' ἀρεῖσθε: Id. Œ. R. 1225 πένθος ἀρεῖσθε: Id. Aj. 75 δειλίαν ἀρεῖς: Eur. Alc. 55 ἄρνυμαι γέρας: Id. Iph. A. 995 ταῦτα τεύξομαι: Soph. Œ. C. 1106 αἰτεῖς ἃ τεύξει: Eur. Phœn. 490 ἃ μὴ κυρήσας: Id. Hec. 698 κυρῶ νιν: Id. Bacch. 754 ἥρπαζον τέκνα=ἁρπαγήν. So Od. ο, 174 ἥρπαξε χῆνα: Eur. Hipp. 1427 πένθη καρπουμένῳ, so καρποῦσθαι τὴν γῆν=καρποὺς τῆς γῆς: Id. Iph. Aul. 1299 ἄνθεα δρέπειν: so Id. Hipp. 210 πῶμ' ἀρυσαίμην: Soph. Aj. 55 ἔκειρε φόνον, *a harvest of blood:* Il. σ, 241 τὰς αὐτοὶ καμόμεσθα=ἐκτησάμεθα κάμνοντες: St. Matt. vi. 19 θησαυρίζετε θησαυρούς.

Accusative of Time.

§. 577. As verbs of motion imply a coincident notion of a space over which the motion takes place (see §. 558.), so all verbs imply a notion of *time* over which the action extends, coincident and coextensive with it; whence all verbs *may* have an accusative case of this coincident notion of time, if it be required definitely to express it: χρόνον, τὸν χρόνον, *during this time;* different from χρόνῳ, σὺν χρόνῳ, *with time,* as the instrument; νύκτα, ἡμέραν (poet. ἦμαρ):

Od. κ, 142 ἔνθα τότ' ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας κείμεθα : Il. β, 292 ἕνα μῆνα μένων : Il. κ, 312 οὐδ' ἐθέλουσιν νύκτα φυλασσέμεναι : Hdt. VI. 127 ἡ δὲ Σύβαρις ἥκμαζε τοῦτον τὸν χρόνον μάλιστα : Id. IV. 181 τὸν ὄρθρον. (So τοὺς ὄρθρους Arist. Lysistr. 966.) : Xen. Anab. IV. 5, 24 καταλαμβάνει τὴν θυγατέρα τοῦ κωμάρχου ἐννάτην ἡμέραν γεγαμημένην : Id. Cyr. VI. 3, 11 καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον : Eur. Alc. 784 τὴν αὔριον μέλλουσαν εἰ βιώσεται : Demosth. p. 116, 23 ἴσχυσαν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τουσὶ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. Accus. of time and place together: Soph. Œ. R. 1134 ἥμος τὸν Κιθαιρῶνος τόπον — ἐπλησίαζον τῷδε τἀνδρὶ τρεῖς ὅλους—μῆνας. The accus. of place marks that the shepherds were wandering *over*, not merely *in*, Cithæron : Arist. Ach. 141 τοῦτον ἔπινον τὸν χρόνον. So even with substantives, by an ellipse of εἶναι : Eur. Orest. 72 παρθένε (οὖσα) μακρὸν δὴ μῆκος χρόνου.

Obs. 1. When the time is in the genitive it is considered as the cause or antecedent condition of the action (§. 523.) τοῦτο ἐγένετο ταύτης τῆς ἡμέρας, *on this day ; ταύτην τὴν ἡμέραν, during this day ;* so νυκτός, *at night ; νύκτα, during the night.* Sometimes we find the point of time in the accus., but this only in general notions of time, such as *seasonably, lastly*, where the accus. stands for the cognate substantive ; as, Arist. Ach. 23 ἥκοντες ἀωρίαν=ἄωρον ἧξιν : Hdt. II. 2 τὴν ὥρην (=ὡραῖον, neut. accus.) ἐπαγινέειν σφίσι αἶγας ; so τὸ τέλος, τὸ τελευταῖον, καιρόν, οὐδένα καιρόν : Il. ο, 510 βέλτερον ἢ ἀπολέσθαι ἕνα χρόνον (*at once*), ἠὲ βιῶναι.

Obs. 2. Hence arise many adverbial expressions ; as, ἧμος, τῆμος, epic ; (= ἡμαρ and τῆμαρ), ἐννῆμαρ, παντῆμαρ, νύκτωρ, πάννυχα, σήμερον, αὔριον, τῆτες, ὄναρ καὶ ὕπαρ, ἀκμήν, ἀρχήν, τὴν ἀρχήν (properly *at first*), *omnino*, πέρας, τὸ πέρας, τέλος, τὸ τελευταῖον, νέον, ἔναγχος, *nuper*, πρότερον, τὸ πρῶτον, τὸ πρίν (τὸ πάρος Il. κ, 309.), τὸ αὐτίκα, ταχὺν—τὸ πάλαι (Hdt. VII. 129.), τὰ πρὸ (Thuc. I. 3.), τἀρχαῖον (Æsch. Suppl. 341.).—καιρόν, *commodum* (poet.).—πρῶτον, τὸ παλαιόν, τὸ λοιπόν, τὸ ἑωθινόν (Hdt. III. 104 θερμότατος δέ ἐστι ὁ ἥλιος τούτοισι τοῖσι ἀνθρώποισι τὸ ἑωθινόν), τὸ μεσημβρινόν (Theocr. I. 15.), δειλινόν, ὕστερον, πανύστατον, ἐξάπινα, δηρόν, (poet., δηρὸν χρόνον,— εἰνάνυχες, εἰνάετες—ἔτος εἰς ἔτος Soph. Ant. 340. So παλαιὸν χρόνον, both of point and of duration of time ; τὴν ὡραίην (sc. ὥρην) Hdt. IV. 28. Eur. Alc. 809 ἡ φαὸς τόδε οὔπω χρόνον παλαιὸν εἰσεδέρκετο : Iph. Aul. 419 χρόνον παλαιὸν δωμάτων ἔκδημος ὤν.

Obs. 3. This notion of duration of time is also expressed by the prepositions διά, ὑπό, ἀνά, κατά &c.—(See *Prepos.*)

Accusative of Quantity.

§. 578. Expressions of *space, distance, time, value,* &c. which are defined by the mention of their parts, have an accusative of these parts or measures, as being equivalent to the cognate notions of *space, distance, value,* &c. which would be in the accusative ; as,

Il. ψ, 529 λείπετο δουρὸς ἐρωήν=λεῖμμα, *the distance of a spear's cast.* So ἐπορεύσατο δύο σταδίους=ἐπορεύσατο τὴν ὁδὸν δυοῖν σταδίων : Hdt. I. 31 σταδίους δὲ πέντε καὶ τεσσεράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱρόν : Id. VI. 119 ἀπέχειν δέκα καὶ διηκοσίους σταδίους : Ibid. 135 Μιλτιάδης ἀπέπλεε— Πάρον—πολιορκήσας τε ἓξ καὶ εἴκοσι ἡμέρας : Xen. M. S. III. 6, 1 οὐδέπω εἴκοσιν ἔτη γεγονώς, like *viginti annus natus.*—So δύνασθαι, *to be of the value of :* Hdt. III. 89 τὸ δὲ Βαβυλώνιον τάλαντον δύναται Εὐβοΐδας ἑβδομήκοντα

μνέας: Xen. Anab. I. 5, 6 ὁ σίγλος δύναται ἑπτὰ ὀβολούς. So ἕλκειν, *to weigh:* Hdt. I. 50 ἕλκοντα τρίτον ἡμιτάλαντον—and even with the cognate notion expressed: Ibid. ἕλκουσαν σταθμὸν τάλαντα δέκα.

Obs. 1. This definition of quantity is often more nearly defined by παρά; and to define an uncertain quantity, εἰς, ἐπί, ἀμφί, περί, κατά, πρός.

Obs. 2. Here also must be classed the adverbial accusatives: πολλά, *sæpe*, τὰ πολλά, *plerumque*, ὡς τὰ πολλά, πολύ (πολλόν), μέγα, μεγάλα, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσοῦτο, ὅσον, πάντα, τὸ ἐπίπαν, *in all* (Hdt. VI. 46), ἅδην, *enough*, ἄχνην, *the least*, Arist. Vesp. 92.

Particular uses of the Equivalent Accusative as a means of defining the verbal notion.

§. 579. 1. It is clear from the foregoing examples, that the particular object or point wherein any feeling, quality, or action consists, is put in the accus., as being substituted for the cognate notion of the verb. This is especially the case with verbs expressing qualities or feelings: καλλιστεύει τὰ ὄμματα = καλλός, as the eyes were the beauty.

So Od. α, 208 ἔοικε αὐτῷ ὄμματα, the likeness consisted in the eyes: Il. γ, 210 ὑπείρεχεν ὤμους. So Hdt. II. 111 κάμνειν τοὺς ὀφθαλμούς: Id. III. 33 τὰς φρένας ὑγιαίνειν: Xen. M. S. I. 6, 6 ἀλγεῖν τοὺς πόδας: Ibid. IV. 1, 2 οἱ τὰ σώματα—τὰς ψυχὰς εὖ πεφυκότες: Plat. Rep. p. 453 B διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν: Ibid. p. 462 D ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ.

2. Hence it is also used with adjectives (positive, comparative, or superlative) expressing quality, &c.; as, καλός, κακός, ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος, ἵκελος &c. Ἀγαθὸς τέχνην τινά:

Od, α, 164 ἐλαφρότερος πόδας εἶναι: Il. ε, 801 Τυδεὺς μικρὸς μὲν ἔην δέμας: Od. α, 371 θεοῖς ἐναλίγκιος αὐδήν: Od. ε, 211 οὐ μέν θην κείνης γε χερείων εὔχομαι εἶναι, οὐ δέμας, οὐδὲ φυήν· ἐπεὶ οὔπως οὐδὲ ἔοικε θνητὰς ἀθανάτῃσι δέμας καὶ εἶδος ἐρίζειν: Ibid. 217 σεῖο περίφρων Πηνελόπεια εἶδος ἀκιδνοτέρη μέγεθός τ' εἴσαντα ἰδέσθαι: Il. ο, 642 ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων παντοίας ἀρετάς, ἠμὲν πόδας, ἠδὲ μάχεσθαι καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο. So πρῶτος: Æsch. Pers. 443 ἐν πρώτοις πίστιν, *among the chief for faith:* Il. β, 478 ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ, Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι: Æsch. Pers. 27 δεινοὶ μάχην: Eur. Hec. 269 ἡ Τυνδαρὶς—εἶδος εὐπρεπεστάτη: Hdt. III. 4 Φάνης καὶ γνώμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν: Xen. Cyr. II. 3, 7 ἀνέστη Φεραύλας τὸ σῶμα οὐκ ἀφυὴς καὶ τὴν ψυχὴν οὐκ ἀγεννεῖ ἀνδρὶ ἐοικώς: Ibid. VIII. 4, 18 δεινὸς ταύτην τὴν τέχνην. So σοφὸς τὰ τοιαῦτα: Arist. Nub. 1186 φιλόδημος τὴν φύσιν: θαυμαστὸς τὸ μέγεθος, τὸ κάλλος Plat. So Hdt. I. 19 Ἀσσησίης ἐπίκλησιν. So Æsch. Theb. 363 καινοπήμονες εὐνὰν αἰχμάλωτον, the πῆμα was the εὐνά.

Obs. 1. It is perhaps hardly necessary to point out the once common error of explaining these accusatives by a supposed ellipse of κατά—though they are sometimes more accurately defined by the prepositions εἰς (*looking towards*), πρός (*with reference to*), κατά (*according to*): Il. γ, 158 εἰς ὦπα ἔοικεν: Eur. Orest. 541 μακάριος—πλὴν ἐς θυγατέρας, σοφὸς πρός τι: Soph. Œ. R. 1087 κατὰ γνώμην ἴδρις. So sometimes we find the local or instrumental dative for the accus.: σώμασιν ἀδύνατοι—κακίστους τοῖς ἤθεσι.

3. So also with exclamations which express wretchedness; as, οἴμοι (=δυστυχής) τὰ πάθεα, *wretched that I am in my sufferings.*

4. Hence arises an adverbial accusative, with the verb εἰμί &c. (expressed or implied), denoting some particular sort of *being*, (size, or place, or relation,) which was implied in the notion of *being* as it presented itself to the mind, and without which the verb εἶναι would not have the definite meaning required; such as εὖρος, ὕψος, μέγεθος, βάθος, μῆκος, πλῆθος, ἀριθμόν, γένος, ὄνομα—μέρος, τὸ σὸν μέρος, τὸ αὐτοῦ μέρος—τὸ δ' ἀληθές—γνώμην ἐμήν:

Hdt. VI. 83 Κλέανδρος γένος ἐὼν Φιγαλεὺς ἀπ' Ἀρκαδίης: Plat. Euthyph. 2 A ἔστι δὲ τὸν δῆμον Πιτθεύς: Hdt. VII. 109 λίμνη ἐοῦσα τυγχάνει ὡσεὶ τριήκοντα σταδίων—τὴν περίοδον: Id. VI. 36 ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερσόνησος εἴσω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων τὸ μῆκος: Xen. Anab. II. 5, 1 μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων: Ibid. IV. 2, 2 οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὡς δισχίλιοι: Arist. Pax 232 καὶ γὰρ ἐξιέναι, γνώμην ἐμήν, μέλλει.

Obs. 2. Sometimes the modal dative is used; as, πλήθει πολλάς.

5. So we find two adverbial accusatives together: Hdt. I. 178 μέγαθος ἐοῦσα ἕκαστον μέτωπον—one of size, the other of place.

6. Here also belong some neuter accusatives denoting some particular case or way in which any verbal notion operates, and which from their frequent usage have generally a pure adverbial sense; as, ἐναντίον, τοὐναντίον, τἀναντία, τἆλλα, λοιπόν, *de reliquo*, τὸ δ' ὅλον, *omnino*, πότερον, πότερα, θάτερα, ἀμφότερον poet., ἀμφότερα prose, δοιά epic, οὐδέτερα, τό, τοῦτο (ταῦτα) μὲν—τοῦτο (ταῦτα) δέ, ταῦτ' ἄρα, ὅ, ὅτι, οἷον, ἅτε, οὐδέν (μηδέν) τί, πολλά, πάντα (τὰ πολλὰ πάντα Hdt. I. 203), τὸ κατά (εἰς, ἐπί) τι (τινα):

Il. γ, 179 ἀμφότερον, βασιλεύς τ' ἀγαθὸς, κρατερός τ' αἰχμητής: Il. δ, 145 βασιλῆϊ δὲ κεῖται ἄγαλμα, ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος: Il. η, 418 τοὶ δ' ὁπλίζοντο μάλ' ὦκα, ἀμφότερον νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην: Od. β, 46 ὅ μοι κακὸν ἔμπεσεν οἴκῳ, δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα κ.τ.λ.: Plat. Gorg. 524 C εἴ τινος μέγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφότερα. Ἀμφότερα, ἕτερα: Id. Apol. 22 E μήτε τι σοφὸς ὢν τὴν ἐκείνων σοφίαν, μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμφότερα [sc. σοφίαν καὶ ἀμαθίαν]: Id. Euthyph. 9 D ὃ δ' ἂν οἱ μὲν φιλῶσιν, οἱ δὲ μισῶσιν, οὐδέτερα ἢ ἀμφότερα: Id. Phæd. 68 C. Soph. Œ. R. 1197 ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου: Id. Phil. 66 τούτων γὰρ οὐδέν μ' ἀλγυνεῖς (ἀλγυνεῖ Dind.).—Τὸ ἐπ' ἐμέ, τοὐπ' ἐμέ, τοὐπί σε, τὸ εἰς ἐμέ, τὸ ἐμόν, τὸ σόν, *quantum ad me:* Soph. Ant. 889 τοὐπὶ τήνδε τὴν κόρην: Plat. Phileb. 17 C τὸ κατ' ἐκείνην τὴν τέχνην. So Xen. Anab. I. 6, 9 τὸ κατὰ τοῦτον εἶναι, and also ὅμοια, ἐπιτηδές: so τὸ πρὸς ἡλίου δυσμῶν &c. So G. T., as Acts xxiv. 25 τὸ νῦν ἔχον.

7. Some substantives, standing in the equivalent accus., have assumed from long usage a purely adverbial sense; as, κράτος, *strongly*.

Æsch. Suppl. 763 χρὴ φυλάσσεσθαι κράτος (=κρατερὰν φυλακήν): τάχος—τάχος ἐλθεῖν (=ταχίστην ὁδόν): μέγεθος: Hdt. II. 44 λάμποντες μέγαθος= μεγάλην λαμπάδα: Soph. Ant. 446 μῆκος=μακρὸν λόγον: Demosth. 367 τὸ μέρος: Plat. Crit. 45 τὸ τούτου μέρος. So καιρόν: Soph. Aj. 34 καιρὸν δ' ἐφήκεις. But generally this is more definitely expressed by κατά, ἀνά, εἰς &c.

Accusative in Apposition.

§. 580. 1. The accusative (frequently with a genitive depending on it) is put in apposition to the patient of the verb, or the cognate or equivalent notion, with which it agrees; as, Il. λ, 27 ἅστε Κρονίων ἐν νέφεϊ στήριξε, τέρας μερόπων ἀνθρώπων: Pind. Ol. I. 57 ἕλεν ἅταν, ἅν οἱ πατὴρ ὑπερκρέμασε, καρτερὸν αὐτῷ λίθον: Eur. Med. 192 ὕμνους εὕροντο—βίου τερπνὰς ἀκοάς: Ib. 597 θέλων φῦσαι παῖδας ἔρυμα δώμασιν: Plat. Rep. 468 A δόντα αὐτὸν δωρεάν: Eur. Orest. 727 εἰσορῶ φίλτατον βροτῶν,—ἡδεῖαν ὄψιν: cf. Hec. 1074. Æsch. Choeph. 578 ἄκρατον αἷμα πίεται, τρίτην πόσιν: (cf. Eur. Andr. 466.) Ibid. 97. Arist. Eq. 9 ξυναυλίαν κλαύσωμεν Οὐλύμπου νόμον: Il. τ, 302 ἐπὶ δὲ στενάχοντο γυναῖκες Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἑκάστη: Xen. Œcon. XI. 3 τὸ δοκοῦν εἶναι ἔγκλημα, πένης καλοῦμαι.

Obs. 1. This construction is illustrated by Eur. Ion 1288 ἀλλ' ἐγενόμεσθα, πατρὸς οὐσίαν λέγω: where λέγω marks definitely that there is a particular οὐσία implied in the verb ἐγενόμεσθα[a].

2. And even when there is no accus. of the cognate notion or its equivalent, an accusative stands in apposition to the verbal action contained in the sentence which precedes it, and which would stand, if expressed, in the cognate accusative or its equivalent; as, Pind. Olym. IX. 79 ἐπωνυμίαν χάριν νίκας ἀγερώχου κελαδησόμεσθα, (ὕμνον) βροντάν: Il. ω, 735 ῥίψει ἀπὸ πύργου, λυγρὸν ὄλεθρον=ὀλεθρίαν ῥίψιν: Eur. Hipp. 815 ὃ βιαίως θανοῦσ' ἀνοσίῳ τε συμφορᾷ, σῶς χερὸς πάλαισμα μελέας, sc. θάνατον, πάλαισμα: Id. Orest. 498 πληγεὶς θυγατρὸς τῆς ἐμῆς—(πληγὴν) αἴσχιστον ἔργον: cf. Id. Iph. A. 234. Id. Orest. 1105 Ἑλένην κτάνωμεν, Μενέλεῳ λύπην πικράν: Æsch. Choeph. 199 εἶχε συμπενθεῖν ἐμοὶ, ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός: cf. Plat. Gorg. 507 E. Eur. Alc. 7 καί με θητεύειν (δουλείαν) τῶνδ' ἄποιν' ἠνάγκασεν: Id. Andr. 290 Κύπρις εἶλε λόγοις δολίοις—πικρὰν σύγχυσιν Φρυγῶν πολεῖ: Id. Electr. 1261 Ἀλιρρόθιον ὅτ' ἔκταν' ὠμόφρων Ἄρης, μῆνιν θυγατρὸς ἀνοσίων νυμφευμάτων. So δίκην and τρόπον, Æsch. Ag. 2 κοιμώμενος στέγαις Ἀτρειδῶν ἄγκαθεν κυνὸς δίκην: Id. 48 μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη, τρόπον αἰγυπιῶν; or it sometimes agrees with an indefinite notion of action implied in the definite verb of action in the sentence; as, Xen. Cyr. VIII. 5, 32 τὰ μὲν γὰρ παρελθόντα (πράγματα), Κῦρον ηὐξήσατε, *in your former actions.* So especially we find many accusatives which from long usage have the force of prepositions or adverbs; as, χάριν, *gratia;* χάριν ἐμήν, σήν, *mea, tua gratia* (poet. also χρέος for χάριν Eur. Hec. 892.); δωρεάν, *gratis;* δωτίνην, (Hdt. VI. 89 δωτίνην γὰρ ἐν τῷ νόμῳ οὐκ ἐξῆν δοῦναι, *gratis dare per legem non licebat;*) προῖκα; μάτην, *incassum;* μοῖραν; ἀρχήν, *omnino;* πέρας, *lastly;* γνώμην ἐμήν Arist. Vesp. 983; perhaps also ἕνεκα. Hdt. VII. 61 εἶχον τιάρας—λεπίδος σιδηρέης ὄψιν: Id.

[a] In Soph. Trach. 1062 γυνὴ δὲ θῆλυς οὖσα κοὐκ ἀνδρὸς φύσιν, it seems best to take φύσιν adverbially like δίκην, τρόπον (see below 2.), with the verb in the following line μόνη με δὴ καθεῖλε, *but a woman, like a woman as she is, destroyed me,* and not after *the nature of a man,* as οὖσα οὐκ ἀνδρὸς φύσιν does not seem capable of being construed *not being of the nature of a man,* on any known principle of construction.

VIII. 117 οὐδένα κόσμον ἐμπιμπλάμενοι: Il. ρ, 366 δέμας πυρός: Arist. Vesp. 338 τοῦ δ' ἔφεξιν—ταῦτα δρᾶν σε βούλεται. So especially in similes and illustrations: δέμας poet., *instar, ad instar*; Plat. Phædr. 250 E τετράποδος νόμον, *in morem*; so Il. τ, 262 πρόφασιν εὐνῆς.

Obs. 2. It would seem as if the difficult accusative, Matt. iv. 15 ὁδὸν θαλάσσης must be referred to this head.

3. And when a verbal notion is resolved into a periphrasis for poetical effect, an accusative is used to define and illustrate the notion so resolved, standing seemingly independently, but in reality in apposition to the verbal notion in the speaker's mind, and implied in the sense: Æsch. Ag. 224 ἔτλα δ' οὖν θυτὴρ θυγατρὸς γενέσθαι—(ἐθυγατρόθυε) γυναικοποίνων πολέμων ἀρωγάν=θυσίαν: Id. Theb. 289 μέριμναι ζωπυροῦσι τάρβος, τὸν ἀμφιτειχῆ λεών: Eur. Phœn. 211 Ζεφύρου πνοιαῖς ἱππεύσαντος (=πνέοντος) κάλλιστον κελάδημα: Id. Orest. 902 τιθεῖσα λευκὸν ὄνυχα διὰ παρηΐδων (=τύπτουσα παρήϊδας) αἱματηρὸν ἄταν: Soph. Œ. R. 722 οὔτ' ἤνυσεν φονέα γενέσθαι πατρός, οὔτε Λάϊον, τὸ δεινὸν οὐφοβεῖτο, πρὸς παιδὸς θανεῖν. Here perhaps may be referred Il. θ, 186 ἦν μάλα πολλήν, the notion of κομίζειν being paraphrased in v. 188.

Obs. 3. In some cases a nomin. appears to take the place of the accus., but in reality it refers not to the whole sentence, but to the subject of the sentence: Eur. Heracl. 70 ἱκέται ὄντες βιαζόμεσθα καὶ στέφη μιαίνεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία, sc. *we* ἱκέται ὄντες, *being so shamefully treated, are* ὄνειδος *and* ἀτιμία.

4. So the expressions τὸ δὲ μέγιστον, τό γε μέγιστον, καὶ τὸ μέγιστον, τὸ δὲ δεινότατον, καὶ τὸ δεινότ'., καὶ τὸ ἔσχατον, τό γε ἔσχ., τὸ κεφάλαιον, τὸ τελευταῖον, which are so frequently used in the Attic writers. Also when a Proverbial expression is introduced, Soph. Œ. Col. 139 φωνῇ γὰρ ὁρῶ, τὸ φατιζόμενον: cf. Thuc. VII. 87 s. fin. τὸ λεγόμενον and Phæd. 66 C. The article is but rarely omitted: Thuc. I. 142 μέγιστον δὲ τῇ τῶν χρημάτων σπάνει κωλύσονται. When a greater emphasis is to be laid on one of these expressions, it assumes the form of a sentence, and the really primary sentence is made to depend on it; as, Plat. Phæd. 66 D τὸ δὲ ἔσχατον πάντων ὅτι θόρυβον παρέχει καὶ ταραχήν.

Obs. 4. There is a sort of apposition in such verbal sentences as ποιούμενος χώραν λείαν. (See §. 375. 5. 548. *Obs.* 3.)

Obs. 5. The seemingly anomalous uses of the neuter pronouns ὅ, *wherefore*, ταῦτα, αὐτὰ ταῦτα, *therefore*, are to be referred to this class of accusatives. This idiomatic accusative arose from the action which carries out the intention being viewed as the intention itself—as we say, "*the very thing I meant to do*," when wishing to signify that the action has fulfilled our intentions: Plat. Prot. 310 C καὶ αὐτὰ ταῦτα, νῦν ἥκω παρά σε. So G. T. 2 Pet. i. 5 καὶ αὐτὸ τοῦτο σπουδὴν πᾶσαν παρεισενέγκαντες.

Emphatic (or so called Absolute) Accusative. Accusative after Adjectives.

§. 581. 1. Somewhat analogous to the accus. in apposition is the accus. which (standing generally at the beginning of a sentence to mark the notion principally to be kept in view throughout) has been called the accusative absolute, and wrongly explained a supposed ellipse of κατά: but this accus. either depends on some word carried on by the speaker's mind from the preceding sentence; as, Od. α, 274 μνηστῆρας μὲν ἐπ'

σφέτερα σκίδνασθαι ἄνωχθι μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἀψ ἴτω κ. τ. λ., where μητέρα depends on ἄνωχθι: or a verbal notion expressed by a periphrasis (see §. 700. *Obs.* 1.), as G. T. Rom. viii. 3 τὸ ἀδύνατον τοῦ νόμου ἐν ᾧ ἠσθένει ὁ Θεός τὸν ἑαυτοῦ υἱὸν πέμψας κ. τ. λ.=κατώρθωσε or some such word: or some following verb, as, Arist. Nub. 1148 καί μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον ἐκεῖνον, εἴφ', ὃν ἀρτίως εἰσήγαγες: where υἱόν is the patient of εἰπέ in the sense of "*speak of:*" (cf. §. 898. 2.) or it is an accus. of time or quantity placed for emphasis at the beginning of the sentence; as, Xen. Cyr. VIII. 5, 32 τὰ μὲν γὰρ παρελθόντα ὑμεῖς μὲν Κῦρον ηὐξήσατε στράτευμα δόντες: or there is a change of construction in the sentence, as Hdt. I. 67 τῶν δὲ διαφθαρεισῶν νεῶν τοὺς ἄνδρας, οἱ τε Καρχηδόνιοι καὶ Τυρσηνοὶ ἔλαχον αὐτῶν τοὺς πολλοὺς, καὶ τούτους ἐξαγαγόντες κατέλευσαν: Thuc. VIII. 15 τά τε χίλια τάλαντα, ὧν διὰ παντὸς τοῦ πολέμου ἐγλίχοντο μὴ ἅψασθαι, εὐθὺς ἔλυσαν τὰς ἐπικειμένας ζημίας τῷ εἰπόντι ἢ ἐπιψηφίσαντι ὑπὸ τῆς παρούσης ἐκπλήξεως, καὶ ἐψηφίσαντο κινεῖν. τάλαντα depends upon κινεῖν, though the construction is broken.—See §. 700. *Obs.* 1.

2. Sometimes the accus. depends on a verb in the speaker's mind, which is readily supplied by the nature of the passage, and is omitted for the sake of emphasis. So Soph. Ant. 441 σὲ δή, σὲ τὴν νεύουσαν ἐς πέδον κάρα, φῆς ἢ καταρνεῖ μὴ δεδρακέναι τάδε, where the fact of the passage being an address suggests λέγω. Cf. Soph. Ant. 857. Æsch. P. V. 766. Eur. Her. 202. Arist. Nub. 84. So οὐ μὰ τὸν Ὄλυμπον: so Æsch. Ag. 1146 ἰὼ, ἰώ=στένω.

3. The accusative stands also after adjectives derived from or compounded with transitive verbs, and expressing the verbal notion; as, Æsch. Ag. 1090 πολλὰ ξυνίστορα κακά: Ibid. 103 ἐλπὶς ἀμύνει τὴν θυμοβόρον φρένα λύπην: Id. P. V. 905 ἄπορα πόριμος: Xen. Cyr. III. 3, 9 ἐπιστήμονες τὰ προσήκοντα: Soph. Ant. 788 φύξιμός σε: Id. Trach. 544 λυτήριον λύπημα: Eur. Med. 686 τρίβων τὰ τοιάδε: Id. Rhes. 625. Id. Hipp. 1029 φυγὰς χθόνα: Plat. Charm. p. 158 C ἔξαρνος εἶναι τὰ ἐρωτώμενα: Id. Alc. p. 141 D ἀνήκοον εἶναι ἔνια.

4. σχῆμα καθ' ὅλον καὶ μέρος. We sometimes find an accusative, without any verb of its own, followed by two other accusatives of its parts, each with its proper verb, on the joint notion of which it depends. So Thuc. II. 95 Σιτάλκης ἐστράτευσεν ἐπὶ Περδίκκαν—δύο ὑποσχέσεις, τὴν μὲν βουλόμενος ἀναπρᾶξαι τὴν δ' αὐτὸς ἀποδοῦναι: ὑποσχέσεις depends on the two verbs following—Soph. Ant. 21 οὐ γὰρ τάφου νῷν τὼ κασιγνητὼ Κρέων τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει;

5. After verbs expressed by periphrasis (see §. 360. *Obs.* 3.) the proper accusative may of course be used.—See §. 548. *Obs.* 3.

Accusative of the patient—Double Accusative.

§. 582. 1. Those verbs which, besides the notion of state or feeling, act, effect, motion, implied in the verb, imply further the operation of any of these on some person or thing, as the patient or object affected thereby, have an accusative of that patient or object as implied in the verb, and making up the notion of the whole verbal operation, as all such notions of action imply the notion of the patient, see §. 544. Thus verbs of *striking, wounding, cutting,* &c.; as, τύπτω σε, δέρω αὐτόν. Verbs of *hurting, insulting, benefiting,*

deceiving, pleasing, &c.; as, βλάπτω σε. Verbs of *depriving, taking from, stripping, killing*, &c.; as, στέρομαί σε: it will be needless to enumerate all the verbs which imply a patient, as they will readily occur to the mind, or be recognised when met with.

Obs. 1. We must however be careful to distinguish between the accus. of the *effect*, δέμω δόμον, or *act*, θύω βοῦν=θυσίαν, διδάσκω γράμματα, and the real patient of a verbal notion, κτείνω σε, διδάσκω σε.

2. These verbs imply therefore two notions—the *act*, &c. and the *patient*, as making up the whole verbal notion; and hence such verbs may have a double accusative case, if it be necessary to define clearly both the act, &c. and the patient; as, διδάσκω σε καλά. (See §. 545. 1.)

3. But as this is not always necessary (with some verbs indeed never), it happens that the use of the double accusative case is mostly confined to certain verbs whose sense generally requires a definition of the act and the patient to convey a clear notion to the mind of the hearer, or to express the meaning of the speaker.

1. Verbs of *saying something of*, or *doing something to* another person; as, ἐργάζεσθαι, ποιεῖν, πράττειν &c.—λέγειν, εἰπεῖν &c.—κακά, ἀγαθά &c.: an accus. of the thing said or done, and of the patient.

2. Verbs of *asking, praying*, &c.; as, αἰτεῖν, αἰτεῖσθαι, ἀπαιτεῖν, ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἱστορεῖν &c.: accus. of the question asked and the patient.

3. Verbs of *teaching, reminding*, &c.; as, διδάσκειν, παιδεύειν, ἀναμιμνήσκειν &c.: accus. of the instruction and the patient.

4. Verbs of *dividing into parts;* as, δαίειν, τέμνειν &c.: accus. of the divisions and the patient.

5. Verbs of *concealing from;* as, κρύπτειν: accus. of the concealment, or that wherein it consists, and the patient.

6. Verbs of *advising, persuading, challenging, compelling;* as, πείθειν, ἐποτρύνειν, ἐπαίρειν, προκαλεῖσθαι, ἀναγκάζειν: accus. of the advice, &c. or that wherein it consists, and the patient.

7. Verbs of *depriving, taking away from, stripping, putting on*, &c.; as, ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλᾶν, ἐκδύειν, &c.: accus. of the deprivation, &c. or that wherein it consists, and the patient.

Obs. 2. This double accus. with some of these verbs, as ἀφαιρέω, may arise from there being a twofold sense in the verb, thus ἀφαιρεῖν τι, *to take away from some one*, or *to their loss;* and *to deprive some one of something*.

8. Analogously to these verbs, those also of *taking away some impurity*, &c. as καθαίρω, λούω, νίπτομαι, &c. are used with a doubl

accus. case; one of the cleansing, &c. or that wherein it consists, viz. the impurity &c., and the patient; so also *παύω*.

4. It is not meant either that the verbs implying these notions always have a double accus. case, but only that generally or frequently in good writers they are so constructed, as both the notions more or less frequently require to be defined; or that no verbs except those implying these notions ever have a double accusative. This construction is found with other verbs in good writers, when they may wish to define the exact nature of the verbal operation, as will be seen from the subjoined list, though it mostly happens that this is not required, the verb being already sufficiently definite in this respect; and in later writers several verbs are found with a double accus. which are not so used in good writers; and many verbs are found with the two accus. (of the act, &c. and the patient) separately, though not together, the objective sentence being sufficiently complete by the use of one of them only.

Obs. 3. Where the patient of any of these verbs is in the dative case, it arises from the notion of the benefit or harm resulting to him being the prominent feature in the thought; as, Hes. Opp. 42 *κρύψαντες βίον ἀνθρώποισι, for their benefit: ἀνθρώπους* would simply be, *concealing it from men:* when the act or the equivalent is in the dative instead of the accus., it is represented as the instrument of the action.

Obs. 4. It may seem at first sight strange that certain classes of verbs which might be expected to be either all transitive or all neuter, are some transitive and others neuter; such for instance as *φιλέω, φρονέω*: both express properly states of mind, and yet one has a double accusative, the other has a dative. The fact is that when the state of the subject is viewed, rather than the actual operation of that state on the patient or object, the dative is used, when *vice versa* the accusative; thus in *φθονέω σοι* the evil temper of the subject is considered; in *φιλέω σε* the feeling is viewed in its operation on the beloved.

Verbs which have a Double Accusative.

(*Those with an Asterisk prefixed are of common occurrence.*)

§. 583. 1. Ἄγω: Xen. Cyr. I. 6, 19 *ἄγειν στενὰς ὁδοὺς στρατιάν.* See also Arist. Pax 125.

Pass. Soph. Antig. 878 *ἄγομαι ὁδόν.* Very commonly acc. of person only. Acc. of cognate notion only: Hell. IV. 4, 13 *ἦγε τὴν ἐπὶ Μέγαρα.* So *ἀνάγω*: Il. ζ, 292 *τὴν ὁδὸν ἣν Ἑλένην πὲρ ἀνήγαγεν.* So Soph. Œ. C. 96 *ἐξήγαγέ με τήνδε τὴν ὁδόν*: Arist. Pax 1093 *ὁδὸν ἡγεμονεῦον.*

2. Ἀδικέω: Demosth. 118, 19 *ἀδικεῖν ἀδίκημα ἐκεῖνον*: Thuc. III. 56 *ἠδίκησαν πολλὰ ἡμᾶς*: Pass. Eur. Med. 221 *οὐδὲν* (*ἀδίκημα*) *ἠδικημένος*: Id. Andr. 350 *πόσας δ' ἂν εὐνὰς* (the *ἀδίκημα*) *θυγατέρ' ἠδικημένην.*

Acc. of injustice, or unjust act alone; as, Plat. Rep. 344 *ἀδικίαν ἠδικηκότα*: so *οὐδέν, τοιαῦτα, πλεῖστα, μέγιστα* &c. *ἀδικεῖν*: Eur. El. 920 *ἠδίκεις*

Acc. of person only; as, Eur. Med. 692 *ἀδικεῖ μ' Ἰάσων.*

3. **Αἰδέομαι** (*to reverence*): Eur. Med. 326 *αἰδέσει οὐδὲν λιτάς.*

Generally with acc. of patient only: Id. Hipp. 1258 *αἰδούμενος θεούς.*

4. **Αἰκίζω**, *αἰκίζομαι*: Il. χ, 256 *ἀεικιῶ ἔκπαγλόν σε*: Xen. Anab. III. 1, 12 *ἡμᾶς τὰ αἴσχιστα αἰκισάμενος.*

Acc. of person only: Il. ω, 22 *Ἕκτορα ἀείκιζεν.* Thing as patient: Ibid. 54 *γαῖαν ἀεικίζει.*

5. **Αἰνέω**: Æsch. Ag. 1482 *αἰνεῖς δαίμονα κακὸν αἶνον.*

Acc. of cognate notion alone: Soph. Phil. 1380 *αἶνον αἰνέσας*: Ibid. 1398 *ἃ δ' ᾔνεσας*: Æsch. Choeph. 78 *δίκαια καὶ μὴ δίκαια αἰνέσαι.* Acc. of person: Ibid. 1009 *αὐτὸν αἰνῶ.* Thing as patient: Æsch. Eum. 975 *αἰνῶ μύθους.*

6. **Αἱρέω**, *I prosecute*: Isæ. p. 64, 19 *εἷλε δύο δίκας Εὔπολιν.*

Acc. of thing only: Plat. Legg. p. 784 D *ἕλῃ τὴν δίκην.* Acc. of person only: Æschin. p. 75, 41 *αἱρεῖτε τὸν δῆμον, accuse the people.*

7. **Αἱρέω**. *I take*: Eur. Hec. 443 *αἴσχιστα Τροίαν εἷλε.*

8. **Αἴρω**: Eur. Hipp. 1361 *αἴρετε πρόσφορά με.*

The patient of the verb is either a person, as Eur. Bacch. 942 *αἴρειν νιν*, or a thing, *αἴρω χεῖρα* &c.

9. ***Αἰτέω**: Od. β, 387 *ᾔτεε νῆα αὐτόν*, the *ναῦς* being the request; so Arist. Av. 190 *αἰτούμεθα δίοδον Βοιωτούς.*

Also acc. of the request only: Il. ε, 358 *ᾔτεε ἵππους*: Æsch. Pers. 216 *αἰτοῦ τάδε*; and acc. of person only: Soph. Ant 1199 *αἰτήσαντες ἐνοδίαν θεόν*: so **ἀπαιτέω**, Eur. Phœn. 601 *ἀπαιτῶ σκῆπτρά σε.* Acc. of request only: Ibid. 81 *πατρῷ' ἀπαιτεῖ σκῆπτρα.* Of person only: Id. Orest. 1586 *ἀπαίτει θεούς.*

Obs. **Αἰτεῖν τινός τι** Eur. Very commonly *αἰτεῖν, αἰτεῖσθαι παρὰ τινός τι.*

10. ***Αἰτιάομαι**: Arist. Ach. 514 *αἰτιώμεθα ταῦτα (αἰτιάματα) τοὺς Λάκωνας*: cf. Demosth. p. 250, 23.

Acc. of accusation only: Demosth. p. 1404, 23 *αἰτιάσασθαι ταῦτα.*—(See §. 568.) Acc. of person only: Il. λ, 78 *ᾐτιόωντο Κρονίωνα*: Eur. Med. 605 *μηδέν' ἄλλον αἰτιῶ.* Thing substituted for person: Eur. Orest. 276 *αἰτιᾶσθε θέσφατα*: Demosth. p. 314. 20 *αἰτιάσαιτο ἂν πενίαν.*

11. **Ἀλγύνω**: Soph. Phil. 66 *ἀλγυνεῖς οὐδέν με*[a]: Pass. Soph. Phil. 1022 *τοῦτο δ' αὖτ' ἀλγύνομαι.*

Acc. of sorrow only: Soph. Œ. R. 446 *ἀλγύναις πλέον.* Acc. of person: Eur. Hipp. 798 *ἀλγυνοῦσί σε.* Of thing considered as patient: Id. Med. 398 *ἀλγυνεῖ κέαρ.*

12. **Ἀλείφω**: Od. ζ, 227 *ἄλειψεν λίπα πάντα (τὸν χρόα).*

Acc. of cognate notion only: Thuc. IV. 68 *λίπα ἀλείψασθαι.* Acc. of patient alone: Plat. Lys. p. 217 D *τὰς τρίχας ἀλείψειε.* So G. T. Heb. i. 9 *χρίω.*

[a] Herm. ad loc.

13. Ἀμείβομαι: Hdt. III. 52 ἀμείβεσθαι οὐδὲν πατέρα: cf. Id. VII. 135, and Od. ρ, 393. Soph. Œ. C. 991.

Acc. of answer: Eur. Suppl. 478 σφριγῶντ' ἀμείψῃ μῦθον. Acc. of person alone: Od. ι, 272 μ' αὖτις ἀμείβετο.

Obs. The words used in the answer are frequently used in the dative: ἀμείβεσθαι ἐπέεσσι &c.

14. Ἀμέρδω: Hom. Hymn. Cer. 312 ἤμερσεν τιμὴν Ὀλύμπια δώματ' ἔχοντας.

Acc. of thing lost: Eur. Hec. 1028 ἀμέρσας βίον. Acc. of person: Il. π, 53 ἀμέρσαι τὸν ὁμοῖον.

Obs. The thing lost is generally in the gen.: ἀμέρδειν βίου, ὀφθάλμων, αἰῶνος.

15. Ἀμπίσχω: Arist. Ran. 1063 τοὺς βασιλεύοντας ῥάκια ἀμπίσχων.

16. Ἀναγκάζω: Soph. Phil. 1366 ἀναγκάζεις τάδε ἐμέ: cf. Id. Electr. 256. Pass. Plat. Phædr. 254 A δεινὰ ἀναγκαζομένῳ.

Acc. of thing alone: Eur. Iph. T. 595 ἀναγκάζει τάδε. Acc. of person only: Eur. Hec. 364 μ' ἀναγκάσει. So προσαναγκάζω Plat. Symp. p. 181.

17. Ἀναδέω: Arist. Plut. 765 ἀναδήσας σε εὐαγγέλια.

18. Ἀναμιμνήσκω: Xen. Anab. III. 2, 11 ἀναμνήσω κινδύνους ὑμᾶς.

19. Ἀνιάω: Soph. Ant. 550 ἀνιᾷς ταῦτ' ἐμέ: Pass. Soph. Phil. 906 τοῦτ' ἀνιῶμαι.

Acc. of person only: Od. β, 115 ἀνήσει νῆας Ἀχαιῶν.

20. Ἀπατάω: Thuc. V. 9 ἀπατήσας ἃ (κλέμματα) τὸν πολέμιον: Pass. Soph. Œ. R. 594 τοσοῦτον ἠπατημένος.

Acc. of deceit only: Soph. Phil. 929 οἵ' ἠπάτηκας. So Il. γ, 399 ταῦτα ἠπεροπεύειν. Acc. of person only: Soph. Trach. 500 Κρονίδαν ἀπάτασεν. So ἐξαπατάω Demosth. p. 105, 62.

21. Ἀπαυράω: Il. ζ, 17 ἀπηύρα θυμὸν ἄμφω: Il. ψ, 291 ἀπηύρα ἵππους Αἰνείαν.

Acc. of thing taken only: Il. ι, 107 ἀπούρας κούρην. The person is sometimes put in the gen.: Od. σ, 272 τῆς ὄβλον ἀπηύρα. Also dative incomm.: Il. ρ, 236 πολέσσιν θυμὸν ἀπηύρα.

22. Ἀποδείρω: Hdt. V. 25 τοῦ τὸν πατέρα—ἀπέδειρε πᾶσαν τὴν ἀνθρωπηΐην.

23. Ἀποκτείνω: Plat. Apol. p. 39 C ἀπεκτόνατε οἵαν τιμωρίαν (=θάνατον) ἐμέ.

Elsewhere with acc. of person only.

24. Ἀποσπάω: Soph. Œ. C. 866 ἀποσπάσας ὄμμ' ἐμέ.

Generally acc. of thing only, or person considered as thing: ἀποσπᾶν τι or τινα.

25. **Ἀπολιχμάω**: Il. φ, 123 ἀπολιχμήσονται αἷμά σε.

26. **Ἀποφεύγω**: Demosth. p. 1041, 8 ἀπέφυγον δίκας αὐτούς: Id. p. 1021, 2, &c.

Acc. of suit only: Ant. p. 115, 32 ἀποφεύξεσθαι τὴν γραφήν. Of prosecutor only: Andoc. p. 16, 17 ἀποφεύξομαι αὐτόν.

27. **Ἀπύω**: Od. ι, 399 ἤπυεν μεγάλα τοὺς Κύκλωπας.

Acc. of thing said only: Eur. Supp. 800 στεναγμὸν ἀπύσατε: Il. ξ, 399 τόσσον ἠπύει: Æsch. Pers. 122 τοῦτ' ἔπος ἀπύων.—(See §. 566. 1.) Acc. of patient only: Æsch. Theb. 130 σε ἀπύουσαι: Soph. Aj. 887.

28. **Ἀπωθέομαι**: Thuc. I. 32 ἀπεωσάμεθα τὴν γενομένην ναυμαχίαν Κορινθίους.

(See Κρατέω.)

29. **Ἁρμόζω**: Plat. Lach. p. 188 D ἡρμοσμένος καλλίστην ἁρμονίαν λύραν: cf. Arist. Eq. 995: Plat. Pol. p. 591 D τὴν ἁρμονίαν ἁρμοττόμενος.

30. **Ἀσπάζομαι**: Plat. Lys. p. 133, 22 ἀσπασάμενοι τὰ ὕστατα τοὺς αὐτῶν: cf. Eur. Ion 1363.

Commonly acc. of person only; as, Od. χ, 498 ἠσπάζοντο Ὀδυσῆα: or of a thing substituted for person; as, Eur. Ion 587 τὴν συμφορὰν ἀσπάζομαι.

31. **Ἀτιμάζω**: Soph. Ant. 544 μήτοι μ' ἀτιμάσῃς τὸ μὴ θανεῖν (=ἀτιμίαν): cf. Id. Œ. R. 339. Pass. Eur. Iph. Aul. 943 ἀνάξι' ἠτιμασμένη.

Commonly acc. of patient only: Od. ψ, 116 ἀτιμάζει με: or thing considered as patient, Eur. Hipp. 611 ὅρκους ἀτιμάσῃς.

32. **Αὐδάω**: Il. ε, 170 ἔπος μιν ηὔδα.

Acc. of person only: Od. ε, 28 Ἑρμείαν ηὔδα. Generally with acc. of thing spoken only.—(See §. 566. 1.)

33. **Αὐξάνω, αὔξω**: Æsch. Pers. 756 αὐξάνειν οὐδὲν ὄλβον: Pass. Plat. Rep. p. 328 D τοσοῦτον αὔξεται: G. T. Col. ii. 19.

Generally with acc. of person only. Acc. of increase only: Eur. Iph. T. 413 φιλόπλουτον ἅμιλλαν (αὔξημα) αὔξοντες μελάθροισι.

34. ***Ἀφαιρέομαι** (ἐξαιρέομαι): Il. α, 182 ἀφαιρεῖται Χρυσηΐδα ἐμέ: cf. Xen. Cyr. IV. 6, 4. Pass. Hdt. III. 65 ἀπαιρεθέω τὴν ἀρχήν: so Id. 137 ἐξαιρεθέντες τὸν Δημοκήδεα καὶ τὸν γαυλὸν ἀπαιρεθέντες: so ἀφελεῖν Æsch. Eum. 360: ἐξαίνυτο Il. ε, 155.

Acc. of person only: ἥν σε ἀφέλωμαι. Acc. of thing only: Il. ε, 316 ἐκ θυμὸν ἕλοιτο. So Arist. Ach. 164 τὰ σκόροδα πορθούμενος. With a gen. of person: Xen. Hell. III. 1, 7 ἀφαιρησόμενος τὸ ὕδωρ αὐτῶν. With dative, see §. 602. 1.

35. *Βάζω: Il. ι, 58 βάζεις πεπνύμενα βασιλῆας: Od. γ, 127. Eur. Rhes. 719. Æsch. Theb. 553.

Acc. of thing said only: Hom. ἀνεμώλια, νήπια βάζεις: Eur. Hipp. 119 μάταια βάζει: Æsch. Choeph. 869, &c.

36. Βάλλω (*to hit*): Od. ρ, 483 ἔβαλες καλὰ τὸν ἀλήτην: Il. δ, 480 ἔβαλε πρῶτον (βλῆμα) αὐτόν: Il. π, 511 βάλεν ὁ (ἕλκος) μίν: so Attic attraction of accus.; Plato Rep. 408 A τραύματος οὗ ἔβαλέν μιν.

Acc. of throw only: Eur. Suppl. 330 βλήματα βαλεῖν. Commonly with acc. of person only; as, Il. λ, 410 ἔβαλε ἄλλον: or thing considered as patient; as, Il. ζ, 17 ἔβαλε στῆθος.

37. Βάπτω: Arist. Ach. 112 βάψω βάμμα σε.

Acc. of dye only: Plat. Rep. p. 429 E χρώματα βάπτῃ. Commonly with acc. of patient only: Od. ι, 392 πέλεκυν βάπτει.

38. Βιάζομαι (*to take away by force*): Il. φ, 451 βιήσατο μίσθον νῶϊ: Pass. Xen. Anab. VII. 6, 40 βιασθεῖσαι τοῦτο.

Generally acc. of patient only.

39. Βλάπτω: Plat. Legg. p. 920 C βλάπτοι σμικρότατα τοὺς χρωμένους: Pass. Ibid. p. 696 B μέγιστα ἂν βλάπτοιτο.

40. Βοάω (*to call on*): Eur. Med. 205 βοᾷ λιγυρὰ ἄχεα προδόταν: cf. Id. Troad. 335.

Acc. of cry only, see §. 566. 3.

41. Γαμέω: Hdt. III. 88 ἐγάμεε τοὺς πρώτους γάμους Κύρου θυγατέρας: cf. Eur. Troad. 357. Arist. Av. 1725.

Acc. of marriage only: Æsch. P. V. 766 γαμεῖ γάμον. Commonly acc. of person only; as, Od. ο, 241 ἔγημε γυναῖκα: Il. ι, 388 κούρην οὐ γαμέω Ἀγαμέμνονος.

42. Γελάω, *to laugh at:* Theocr. XX. 14 ἐγέλαξε σεσαρὸς καὶ σοβαρόν με.

Generally dat. of person.

43. Γεύω: Eur. Cyc. 149 γεύσω ἄκρατον μέθυ σε.

44. Γοάω: Soph. Trach. 51 γοωμένην ὀδύρματα τὴν ἔξοδον.

Generally acc. of patient only.

45. Γράφω, γράφομαι (*I prosecute*): Plat. Euth. p. 2 E γέγραπται γραφήν σε: Demosth. p. 1296, 5 γράψασθαι αὐτοὺς ζημίαν: cf. Arist. Av. 1052.

Acc. of suit only: Plat. Legg. p. 928 E γράφεσθαι τὴν γραφήν, (with a gen. of the accusation of the crime.) Acc. of person only: Ibid. γράφεσθαι πατέρας.

46. **Γυμνάζω**: Eur. Hipp. 112 γυμνάσω τὰ πρόσφορα ἵππους,

Pass. Æsch. P. V. 594 δρόμους γυμνάζεται. Generally acc. of person only.

47. **Δαίρω** (δέρω): Arist. Nub. 441 δαίρειν ἀσκὸν (=δέρμα) σῶμα.

Acc. of skin only: Od. κ, 19 ἀσκὸν δείρας. Acc. of patient only: Ibid. 533 μῆλα δείραντας: Pass. G. T. Luke xii. 47 δαρήσεται ὀλίγας.

48. **Δαίω** (*to divide*): Hdt. VII. 121 δασάμενος τρεῖς μοίρας τὸν στρατόν: Thuc. III. 21. So Plat. Legg. p. 695 C ἑπτὰ μέρη τεμόμενος: Arist. Eq. 768 λέπαδνα κατατετμηθείην.

Generally only acc. of patient; as, δαίω γῆν.

49. **Δεξιόομαι**, *to greet:* Xen. Cyr. III. 2, 7 δεξιωσάμενοι πολλὰ τὸν Κῦρον.

Acc. of act. only: Eur. Rhes. 419 πυκνὴν ἄμυστιν δεξιούμενοι. Of person only: Xen. Cyr. VIII. 7, 2 πάντας δεξιωσάμενος. With dat.: Æsch. Ag. 852 θεοῖσι πρῶτα δεξιώσομαι.

50. **Δέομαι**: Thuc. V. 37 ἐδέοντο Πάνακτον (=δέημα) τοὺς Βοιωτούς: like αἰτέω.

More commonly with acc. of the thing requested, and gen. of person; as, Plat. Apol. p. 18 A τοῦτο ὑμῶν δέομαι. And the Infin. frequently stands for the request: Id. Rep. 338 A ἐδέοντο ὑμῶν μὴ ἄλλως ποιεῖν. Acc. of request only: Thuc. I. 32 ξύμφορα (sc. δέηματα) δέονται: Isæus p. 78, 34 δέησιν δέομαι: Æsch. p. 328, 43 δέησιν ἐδεήθη: Arist. Ach. 1058 δέημα ὃ δεῖταί μου.

51. **Δέχομαι**, *to greet:* Eur. Iph. A. 1182 δεξόμεθα δέξιν ἥν σε δέξασθαι χρεών.

52. **Δέω**: Hdt. V. 72 κατέδησαν τὴν (δέσιν) ἐπὶ θανάτῳ τοὺς ἄλλους: cf. Id. III. 119. Pass. Eur. Hipp. 1237 δεσμὸν δεθείς.

Commonly acc. of patient only; as, Il. α, 406 τόν—οὐδ' ἔδησαν. Frequently a dat. of the bond, with ἐν: Od. μ, 161 ἀλλά με δεσμῷ δήσατ' ἐν ἀγαλέῳ.

53. **Δηλέω**: Hdt. IV. 115 δηλησάμενος γῆν πολλά.

54. **Διαβάλλω**: Arist. Eq. 63 τοὺς ἔνδον ψεύδη διαβάλλει.

Generally with acc. of patient only.

55. **Διαιρέω**: Hdt. IV. 148 αὐτοὺς ἓξ μοίρας διεῖλεν. So Thuc. VI. 42 τρία μέρη νείμαντες: Plat. Legg. 760 B ἡ χώρα πᾶσα—ἴσα μόρια νενέμηται.

56. **Διατρίβω**, *to put off:* Od. β, 204 διατρίβῃ ὃν γάμον (=τριβήν) Ἀχαιούς.

Acc. of delay only: Od. υ, 341 διατρίβω γάμον: cf. β, 265.

57. *Ἀδικέω: L. v, 3[illegible] ἀδικῶν τε ἀνοσίοις: cf. Od. ξ, 234, ο, 4[illegible]. Eurip. Ion. 5[illegible]. Eur. Hipp. 4[illegible]. Arist. Ach. 656. Hdt. VI. 13[illegible]. Mid. Synd. 1[illegible] 15[illegible] ἀδικοῦντα ὀργάς: cf. Eur. Andr. 74[illegible].

Acc. of instrument only. Eur. Hipp. 1[illegible] τόξοις σοῖσι ἀδικοῦντα. Acc. of person only: Id. Andr. 7[illegible] δόλῳ κτείνουσα. So Hdt. II. 51 ὅστις τὰ ἐκείνου ἔργα μιμέεται.

58. Ἀκούω, to judge: Eurip. Suppl. 2[illegible] δικαίας ἀκούειν δίκας τὴν ἀκριβεστάτην.

Generally acc. of suit — See §. 560.

59. Ἀκοστάω: Plat. Crit. p. 5[illegible] E ἀκοστήσειν τῶνδε τῶν τόλμων: cf. Id. Prot. p. 3[illegible]8 E. Pass. Plat. Rep. p. 4[illegible] C ἀκοστᾶται ἀκουστέον.

Acc. of thing only: Demosth. p. 2[illegible] 23 ταῦτα ἀκουστέα. Acc. of patient only: Plat. Phaedr. p. 2[illegible] E ταῦτα τὸν ἀστὸν ἀκουστέα.

60. Ἀκόω, to perceive: L. x, 75 ἀκούσας ἀκοῆς (ἀκούσματα) ἔπεσον Ἀλκίδαο.

Acc. of person only: L. c. 2[illegible] ἀστοὺς ἀκούσας. More commonly with acc. of person only: as, L. c. 6[illegible] ἀκούσας τοὺς ἀκούσας. Pass. of law: Demosth. p. 1368. 8 ἀκουσθέντος γραφῆς ἐνιαυσίου. Acc. of suit only: Ant. p. 115, 24 γραφὰς ἀκούσας: cf. Plat. Euthyd. p. 2 A.

61. *Ἀρόω: Eur. Suppl. 1175 Ἀργείων γῆν ἀρῶν ἀκάνθας ἐνθάδε: cf. Id. Iph. A. 371. Soph. Aj. 138[illegible]. Plat. Rep. p. 3[illegible]8 B. &c.

More commonly with acc. of act. or thing done only.—See §. 560. 1.) But very commonly cf. ἀνοῖν, ἀρῶν τινα.

62. Ἀστοιχέω: Soph. Œ. C. 985 ἀστοιχεῖν ταῦτα ἐμοί.

63. Ἐγκωμιάζω: Plat. Legg. p. 753 E ἐγκωμιάζειν ταῦτα ἀκουστέον.

Generally acc. of patient only: Plat. Phaedr. p. 258 A ἀστὸν ἐγκωμιάζω: Id. Rep. p. 568 B τὸν τυραννικὸν ἐγκωμιάζει.

64. Ἐθίζω: Plat. Meno p. 70 B εἰθισμένοι ἔθος ἡμῖν. Pass. Eur. Fr. Ant. I. 8 ἔθη ἐθισθέντες: Isocr. p. 343 C εἰθισμένα ταῦτα (=ἔθος).

Acc. of habit alone: Plat. Rep. p. 469 B ταῦτα εἰθίζω. Acc. of patient only: Ibid. p. 9[illegible]4 C εἰθίζει τὸν ψυχήν.

65. Εἶδω, to look on: Eur. Or. 1020 δεινὰ πρόσωπά τε. So Æsch. P. V. 902 προσβάρσεσθε ὄμμα με.

Generally acc. of sight only, either person or thing.

66. Εἴργω: Arist. Vesp. 334 εἴργειν ταῦτά σε.

Generally acc. of patient only.

67. Ἐκδύω: Od. ξ, 341 ἐξέδυσαν εἵματά με: cf. Ag. 1269. Midd. Il. γ, 114 τεύχεά τ' ἐξεδύοντο.

68. Ἐκλέγω: Æschin. p. 17, 3 ἐξέλεγον τὰ τέλη τοὺς παραπλέοντας.

Acc. of exaction only: Demosth. p. 49 ἐξέλεξε χρήματα.

69. Ἐλαύνω: Arist. Nub. 29 ἐλαύνεις πολλοὺς δρόμους ἐμέ.

70. Ἐλάω (*to strike*): Od. φ, 219 οὔλην τὴν ποτέ με σῦς ἤλασε: cf. Il. ψ, 75, &c.

Most commonly with acc. of patient: Od. δ, 507 ἤλασε πέτρην.

71. Ἐλέγχω: Plat. Lys. p. 222 D ἐξελέγξαι τοῦτο ἡμᾶς. So Pass. Plat. Euth. p. 295 A ταῦτα ἐξελέγχομαι.

Acc. of thing only; as, Plat. Tim. p. 54 B τοῦτο ἐλέγξαντι. Acc. of person only; as, Id. Gorg. p. 470 C ἐλέγξαι σε.

72. Ἐναρίζω (*to spoil*): Il. ρ, 187 ἐνάριξα τὰ (ἔντεα) Πατρόκλοιο βίην: cf. Il. χ, 32, &c.

More commonly with acc. of person only, in the sense of "*to kill.*"

73. Ἐξετάζω: Xen. Cyr. VI. 2, 35 ἐξετάζετε τὰ δέοντα τοὺς ὑφ' ὑμῖν.

74. Ἐξορκόω: Hdt. VI. 74 τοὺς προστεῶτας ἐξορκοῦν Στυγὸς ὕδωρ =ὅρκον.

75. Ἐπαινέω: Soph. Aj. 1381 ἐπαινέσαι πάντα σε.

Acc. of praise alone: Soph. Œ. C. 1006 ἐπαινῶν πολλά. Of patient: Id. El. 1044 ἐπαινέσεις ἐμέ. Thing as patient: Ibid. 1047 τᾶμ' ἐπαινεῖν ἔπη.

76. Ἐπευφημέω: Æsch. ap. Plat. Rep. p. 383 B ἐπευφήμησεν παιᾶνα τύχας.

77. Ἐπισπέρχω (*to exhort*): Thuc. IV. 12 ἐπέσπερχε τοιαῦτα ἄλλους.

Acc. of song of triumph only: Eur. Iph. A. 1468. Iph. Taur. 1403. So Plat. Euthyd. p. 301 εὐφήμει τοῦτο. Acc. of person: Id. Epin. p. 992 D εὐφημεῖν πάντας θεούς.

78. *Ἔπω (*to speak of*): Eur. Med. 61 εἰπεῖν τόδε δεσπότας: Arist. Ach. 649.

Acc. of person only: Il. α, 90 Ἀγαμέμνονα εἴπῃς; but generally with acc. of thing said only.—(See §. 566. 1.) So εἰπεῖν εὖ, κακῶς τινά very usually.

79. *Ἐργάζομαι: Soph. Aj. 109 ἐργάσει κακὸν τὸν δύστηνον: Eur. Hec. 264. Plat. Crito p. 96, &c.

Commonly with acc. of act only; as, Il. ω, 733 ἔργα ἐργάζοιο.—(See §. 560. 1.)

80. Ἔρδω: Il. γ, 351 ἔοργε κακά με: cf. Il. β, 12, &c. and Æsch. Pers. 236. Hdt. I. 137.

Commonly with acc. of act only.—(See §. 560. 1.)

81. Ἔρομαι: Od. η, 237 τὸ μέν σε εἰρήσομαι: cf. Od. τ, 46. γ, 243. Arist. Nub. 344. Eur. Andr. 603, &c.

Acc. of question only: Eur. Ion 341 κεῖν' οὐκ ἠρόμην. Acc. of person only: Id. Troad. 945 οὔ σ', ἀλλ' ἐμαυτὴν ἐρήσομαι. Sometimes gen. of person: Id. Herc. Fur. 177 Διὸς κεραυνὸν ἠρόμην.

82. Ἔρω (*to say of*): Eur. Alc. 954 ἐρεῖ τάδε με.

Acc. of person only: Eur. Hel. 824 ἐρεῖ με. Commonly with acc. of thing said.—(See §. 560. 1.)

83. Ἐρωτάω: Od. ι, 364 εἰρωτᾷς ὄνομά με: cf. Od. δ, 347, &c. Eur. Iph. Aul. 1129. Plat. Phil. p. 18 A.

Acc. of question only: Plat. Gorg. p. 466 B ἐρώτημα ἐρωτᾷς: Thuc. I. 5 τὰς πύστεις (=ἐρωτήσεις) ἐρωτῶντες: Eur. Iph. Taur. 501 οὐ τοῦτ' ἐρωτῶ. So Soph. Œ. R. 604 πεύθου τὰ χρησθέντα. Acc. of person only: Od. ε, 97 εἰρωτᾷς με.

84. Ἑστιάω (*to feast*): Isæ. p. 46, 10 ἑστιᾶν θεσμοφόρια τὰς γυναῖκας.

Acc. of feast only: Eur. Herc. Fur. 483 ἑστιᾷ γάμους. Of person only: Id. Alc. 768 ἑστιῶ ξένον.

85. *Εὐεργετέω: Plat. Apol. p. 36 C εὐεργετεῖν εὐεργεσίαν ἕκαστον.

Acc. of benefit only: Plat. Pol. p. 615 B εὐεργεσίας εὐεργηκότες. Acc. of patient only: Id. Crat. p. 428 A εὐεργέτει Σωκράτη.

86. Εὐλογέω: Arist. Ach. 372 εὐλογῇ δίκαια αὐτούς: Pass. Soph. Œ. C. 720 πλεῖστ' εὐλογούμενον.

Commonly acc. of person only: Eur. Ion 137 τὸν βόσκοντα εὐλογῶ.

87. Εὐφραίνω: Xen. Apol. II. 4, 6 εὐφραίνων πλεῖστα τοὺς εὖ πράττοντας: cf. Id. Cyr. IV. 2, 19.

Generally with acc. of person only; as, Soph. Aj 469 Ἀτρείδας ἂν εὐφράναιμι.

88. Εὐωχέω: Plat. Gorg. p. 522 A εὐώχουν ἡδέα ὑμᾶς: Midd. Xen. Cyr. I. 3, 6 εὐωχοῦ κρέα.

Generally with acc. of person only; as, Eur. Cycl. 345 εὐωχῆτέ με.

89. Ἐφικνέομαι (*to strike*): Hdt. VII. 35 ἐπικέσθαι πληγὰς Ἑλλήσποντον.

90. Ἐχθαίρω: Soph. Elect. 1035 ἐχθαίρω ἔχθος σε.

Acc. of hatred alone: Soph. Phil. 59 ἔχθος ἐχθήρας. Generally with acc. of patient only.

91. Ἕω (*to put on*): Od. ξ, 396 ἕσσας εἵματά με: cf. Od. ο, 337, &c.: Midd. Od. τ, 72 εἵμαι εἵματα: Od. ω, 249 ἀεικέα ἕσσαι. So Il. ξ, 181 ζώσατο ζώνην: Hdt. VII. 69 ζειρὰς ὑπεζωσμένοι.

Acc. of garment only: Od. π, 457 εἵματα ἕσσε περὶ χροΐ. Generally double acc., so ἀμφιέννυμι: Xen. Cyr. I. 3, 17 ἠμφίεσε τὸν ἑαυτοῦ χιτῶνα ἐκεῖνον: Arist. Eq. 891 αὐτὸν προσαμφιῶ τόδ'. So Hdt. I. 80 στολάδα ἐσταλμένον.

92. Ζηλόω: Soph. Aj. 552 τοῦτό σε ζηλοῦν ἔχω.

93. Ζημιόω: Xen. Cyr. III. 1, 17 ζημιώσης πλείω σαυτόν: Pass. Plat. Legg. p. 843 E ζημίαν ζημιοῦσθαι: Hdt. VII. 39 ψυχὴν (Gaisf. ψυχῇ) ζημιώσεαι: Thuc. III. 40 μεγάλα ζημιώσεται.

Generally with acc. of person only, and instrumental dat. of punishment.

94. Θάπτω: Hdt. II. 41 θάπτουσι τοὺς βοῦς τρόπον τόνδε.

95. Θεραπεύω: Plat. Euth. p. 13 D θεραπεύουσι ἣν (θεραπείαν) τοὺς δεσπότας: cf. Id. Rep. p. 426 C. Pass. Plat. Menex. p. 249 C θεραπείαν θεραπευόμενος: cf. Ant. 126, 18.

Generally with acc. of patient only.

96. Θοινίζω (*to feast*): Hdt. I. 129 ἐθοίνισε τό (δεῖπνον) μιν: Pass. Eur. Phil. Fr. VII. θοινᾶται σάρκας.

Generally with acc. of person only.

97. Ἱκετεύω: Od. λ, 529 ἱκέτευε πολλά με: cf. Eur. Hel. 939.

98. Ἱστορέω: ἀνιστορέω; Eur. Phoen. 624 ἱστορεῖς τόδε με: cf. Id. Andr. 1123. Soph. Trach. 404. So ἐξιστορέω: Eur. Hec. 236.

Acc. of question, or thing asked only: Soph. Œ. R. 1144 τοὔπος ἱστορεῖς. Person, about whom the question is asked, put for the question: Ibid. 1150 ὃν ἱστορεῖ. Acc. of person to whom the question is put; as, Eur. Ion 1547 ἱστορήσω Φοῖβον.

99. Καθαίρω: Il. π, 667 κάθηρον αἷμα Σαρπηδόνα: Pass. Plat. Legg. p. 868 C καθαίρεσθαι καθαρμούς: Ibid. καθάρσεις.

Acc. of impurity only: Id. Soph. 227 C ὅσα καθαίρει. Generally acc. of patient: Plat. Rep. p. 403 D καθαίρων χρυσόν.

100. Κακουργέω: Xen. Cyr. VI. 3, 11 κακουργῇ τι τοὺς ἐναντίους. So κακόω.

101. Καλέω, κικλήσκω (*to name*): Il. σ, 487 ἣν καὶ ἄμαξαν ἐπίκλησιν καλέουσιν. So Il. ε, 300 καλέουσιν κοτύλην (=ἐπίκλησιν) μιν: cf. Od. θ, 550. Xen. Œc. VII. 3. So Hdt. IV. 181 ἐπίκλησιν αὐτὴ καλέεται. So ἀνακαλέω Plat. Rep. p. 471 D: προσεννέπω Æsch. Ag. 162: κλάζω Ibid. 174.

102. Κατασβέννυμι (*to make to cease*): Soph. Aj. 1149 *κατασβέσειε βοὴν τὸ σὸν στόμα.*

Generally with acc. of patient only.

103. Κείρω: Eur. Troad. 1173 *ἔκειρεν βόστρυχόν σε*: Pass. Hdt. III. 8 *κούρην κείρεσθαι*: Eur. Hec. 910 *ἀποκέκαρσαι στεφάναν*: Arist. Vesp. 1313 *σκευάρια διακεκαρμένῳ.*

Generally single acc. of thing cut; as, Eur. Hel. 1124 *κείραντες ἔθειραν*: Soph. Aj. 55 *ἔκειρε φόνον.*

104. Κελεύω: Il. *υ*, 87 *κελεύεις ταῦτά με*: Od. *θ*, 153.

Acc. of command only: Il. *ε*, 528 *πολλὰ κελεύων.* — (See §. 566. 2.) Generally with acc. of person only.

105. Κερδαίνω (*make a gain of*): Eur. Hec. 518.

106. Κερτομέω: Eur. Hel. 1229 *κερτομεῖς τί με.*

Generally acc. of person only: Eur. Bacch. 1292 *ἐκερτόμει θεόν.*

107. Κηρύσσω: Soph. Trach. 97 *τοῦτο καρῦξαι τὸν Ἀλκμήνας υἱόν.*

108. Κινέω: Aristot. Anim. I. 5 *κινεῖν κίνησιν ζῶον.*

So Lucret. *Moventur motus.* So Plat. Rep. p. 529 *φέρεται φοράς.*

109. Κολάζω: Soph. Aj. 1108 *κόλαζε ἔπη ἐκείνους*: cf. Œ. R. 1147.

Elsewhere with acc. of patient only.

110. Κρατέω (*to conquer*): Eur. Epig. H. 1 *ἐκράτησαν ὀκτὼ νίκας Συρηκοσίους.*

Acc. of conquest only: Eur. Hipp. 1016 *κρατεῖν ἀγῶνας*: cf. Demosth. p. 320, ult. Eur. Med. 120 *πολλὰ κρατοῦντες*: Æsch. P. V. 957 *νέον κρατεῖτε*: Thuc. IV. 18 *τὰ νῦν προχωρήσαντα κρατῆσαι.* Generally acc. of patient only; as, Eur. Alc. 493 *κρατήσας δεσπότην.* So Pass. Hdt. III. 106 *τοῦτο ἐσσοῦνται.*

111. Κρίνω (*to try*): Eur. Hec. 645 *κρίνει ἦν (ἔριν) τρισσὰς παῖδας*: cf. Demosth. p. 781, 6. Midd. Eur. Med. 609 *κρινοῦμαι πλείονα.*

Acc. of suit alone; Eur. Heracl. 180 *δίκην κρίνειεν*: cf. Æsch. Eum. 652. Acc. of person alone: Eur. Troad. 924 *ἔκρινε τρισσὸν ζεῦγος.*

112. Κρύπτω (*to hide from*): Æsch. P. V. 628 *κρύψῃς τοῦτό με*: cf. Soph. Electr. 957, &c. Plat. Lys. p. 891, 1. Pass. *κρύπτομαι τοῦτο.*

Generally with acc. of concealment only, or that wherein it consisted; as, Eur. Bacch. 653 *κρύψεις σὺ κρύψιν.* Single acc. of person: Xen. Cyr. VII. 3, 4 *σε κρύψω*: Plat. Theæt. p. 130.

113. Κτυπέω (*to strike*): Eur. Orest. 1451 *κτύπησε πλαγὰν κρᾶτα.*

Generally acc. of patient only.

114. Κωλύω: Soph. Phil. 1242 ἐπικωλύσων τάδε με.

Generally acc. of person only.

115. Λανθάνω: Pind. Ol. I. 64 λαθέμεν τι θεόν.

Generally acc. of person only.

116. *Λέγω (*to speak of*): Hdt. VIII. 61 ἔλεγε κακὰ τοὺς Κορινθίους.

To say, with acc. of thing said only.—(See §. 566. 1.) Frequently with acc. of person, and εὖ or κακῶς.

117. Λίσσομαι: Od. β, 210 λίσσομαι ταῦτα ὑμᾶς.

Acc. of prayer only.—(See §. 566. 2.) Of person only: Il. α, 174 σε λίσσομαι.

118. Λούω: Soph. Ant. 1201 τὸν μὲν—λούσαντες ἁγνὸν λουτρόν: Il. σ, 345 λούσειαν βρότον (that wherein the λοῦσις consisted) Πάτροκλον.

Acc. of washing only, or that wherein it consists; Il. ξ, 7 βρότον λούσῃ. Generally with acc. of person only.

119. Λοχεύω: Eur. Ion 921 ἐλοχεύσατο λοχεύματά σε.

Generally with acc. of person only; as, Eur. Ion 948 τίς λοχεύει σε;

120. Λυμαίνομαι: Arist. Aves 100 λυμαίνεται τοιαῦτα ἐμέ.

Acc. of act only: Hdt. III. 16 τἄλλα πάντα λυμαίνεσθαι: cf. Eur. Bacch. 632, with dat. of person. Acc. of person only: Soph. Œ. C. 855 σε λυμαίνεται.

121. Λυπέω: Eur. Cycl. 337 λυπεῖν μηδὲν αὐτόν: cf. Plat. Apol. p. 41 E. Pass. Id. Gorg. p. 494, &c. Ἃ λυποῖτο λύπας &c.

Generally with acc. of patient only.

122. Λωβάομαι: Il. ν, 623 λωβήσασθε ἦν (λώβην) ἐμέ: cf. Hdt. III. 154.

Acc. of insult only: Il. α, 232 ὕστατα λωβήσαιο. Generally acc. of person only.

123. Μαστιγόω: Æsch. p. 9, 12 ἐμαστίγουν πληγὰς Πιττάλακον.

Generally acc. of patient only.

124. Μέλπω (*to sing*): Eur. Alc. 448 μέλψουσι πολλά σε.

Generally with acc. of song only.—(See §. 566. 3.) Eur. Troad. 148 ἐξάρχετο (=ἐξάρχετο μέλπων) μόλπην θεούς.

125. Μεταλλάω: Od. τ, 115 μετάλλα τὰ ἄλλα ἐμέ.

Acc. of question only: Od. π, 467 ταῦτα μεταλλῆσαι. Acc. of person only: Od. τ, 190 Ἰδομενῆα μετάλλα.

126. Μέτειμι: Eur. Bacch. 345 *μέτειμι δίκην τόνδε*: cf. Ibid. 516. Æsch. Eum. 231. So μετῆλθον Eur. Orest. 423.

Generally with acc. of person only.

127. Μήδομαι (*to plot against*): Il. ψ, 176 *μήδετο ἔργα* (Ἕκτορα): cf. Il. κ, 52 *κακὰ μήσατ' Ἀχαιούς*.

Generally with acc. of thing plotted.—(See §. 551. 1.)

128. Μητίομαι: Od. σ, 27 *μητισαίμην κακὰ δν*.

Generally acc. of act only.

129. Μιμέομαι: Arist. Plut. 302 sqq. *κίρκην — μιμήσομαι πάντας τρόπους*: cf. Nub. 430.

130. Μορμολλύττομαι: Plat. Crit. p. 46 C *μορμολλύττηται πλείω ἡμᾶς*.

Acc. of *bugbear* only: Plat. Ax. p. 364 B *τοὺς μορμολλύττοντας τὸν θάνατον*.

131. Νίζω: Od. ζ, 224 *νίζετο ἅλμην χρόα*.

132. Νικάω: Eur. Troad. *ἃ νικᾶν πόσιν*.

133. Νοσφίζω: Pind. Nem. VI. 106 *ἐνόσφισεν ἄνθεά σε*.

Acc. of thing taken only, (with gen. of person:) Eur. Iph. A. 1287 *νοσφίσας βρέφος*. Acc. of person only: Eur. Rhes. 56 *ἐνόσφισάς με*. (Often with gen. of thing.)

134. Νουθετέω: Eur. Orest. 299 *νουθετεῖν σε φίλα*.

135. Ξυρέω: Hdt. V. 35 *ξυρήσαντα τρίχας μιν*.

(See Κείρω.)

136. Ὀδύρομαι: Soph. Aj. 693 *ὀδύρεται οἷα* (*ὀδύρματα*) *παῖδα*.

With acc. of person only: Od. δ, 110 *ὀδύρονται αὐτόν*. Acc. of lamentation only, see §. 566. 4.

137. Ὀνειδίζω: Soph. Œ. C. 1002 *ὀνειδίζεις τοιαῦτα ἐμέ*.

Generally with dat. of person. Acc. of act, see §. 566. 2.

138. Ὀνίνημι: Od. ψ, 24 *ὀνήσει τοῦτό σε*: cf. Hdt. VII. 141.

Generally with acc. of patient only.

139. Ὀνομάζω: Eur. Ion 800 *ὀνομάζει ὄνομα αὐτόν*: cf. Id. Hel. 1209, &c. Pass. Soph. Phil. 605 *ὄνομα δ' ὠνομάζετο*.

Often with acc. of person only.

140. Ὁρκόω: Thuc. VIII. 75 *ὤρκωσαν ὅρκους πάντας*: Arist. Lys. 187.

Acc. of patient only: Isæ. V. 4, 17 *ὁρκώσαντες ἡμᾶς*: so ἐξορκόω Hdt. VI. 74. Acc. of *oath*: Id. III. 133: so G. T. ὁρκίζω Acts xix. 13.

141. **Οὐτάζω**: Il. ε, 361 *οὔτασεν ὅ* (*ἕλκος*) *με*: Æsch. Choeph. 640 *διανταίαν οὔτα*.

Generally with acc. of patient only. So **τιτρώσκω**, with acc. of *wound* in Pass. Eur. Phœn. 1445 *τετρωμένους σφαγάς*=*τραύματα*.

142. ***Παιδεύω**: Plat. Hipp. Min. p. 364 *παιδεύω αὐτὰ ἄλλους*: cf. Æschin. 74, 37. Pass. Plat. Legg. p. 695 A *παιδευομένους τέχνην*.

Acc. of thing taught only; as, Demosth. p. 938, 10 *παιδεύειν παιδείαν*: Soph. Phil. 1361 *παιδεύει κακά*. Acc. of person only; as, Eur. Andr. 602 *γυναῖκας παιδεύετε*.

143. **Παίω**: Soph. Ant. 1307 *ἔπαισεν ἀνταίαν* (*πληγήν*) *με*: Ibid. 1272 *μεγὰ βάρος ἔπαισέν με*.

Acc. of *blow* only: Soph. Œ. C. 550 *ἔπαισας νόσον* (=*πληγήν*). Acc. of patient only: Id. Ant. 1274 *μ' ἔπαισεν*.

144. **Παρακρούομαι**: Demosth. p. 1062, 39 *παρακρουόμενοι πρᾶγμα δικαστάς*: cf. Id. p. 844, 1.

145. **Παύω**: Pind. Nem. III. 39 *ἔπαυσεν ἀκμὰν φρενῶν νιν*.

146. ***Πείθω**: Hdt. I. 163 *ἔπειθε τοῦτο τοὺς Φωκαιέας*: Æsch. Ag. 1185. Soph. Œ. C. 797. Eur. Hec. 1205. Cf. Plat. Apol. p. 37 A. Xen. Hier. I. 16. Pass. Od. *ν*, 21 *πάντα πιθέσθαι*: Hdt. VIII. 81 *οὐκ ἐπείθοντο τὰ ἀγγελθέντα*: Thuc. II. 21 *πεισθῆναι τὴν ἀναχώρησιν*. So **ἀναπείθω**: Arist. Nub. 77 *ἀναπείσω ἣν τουτονί*.

Acc. of thing only: Soph. Œ. C. 1442 *μὴ πεῖθ' ὃ μὴ δεῖ*. Generally with acc. of person; as, Ibid. 1516 *πείθεις με*.

147. **Περαίνω** (*to do*): Soph. Aj. 21 *περάνας πρᾶγος ἡμᾶς*.

Generally only acc. of act.—(See §. 560. 2.)

148. **Πημαίνω**: Plat. Legg. p. 932 E *πημαίνει ὅσα ἄλλον*.

Generally with acc. of person only.

149. **Πιπίσκω** (*to give to drink*): Pind. Isth. V. 74 *πίσω ὕδωρ σφέ*. So **Ποτίζω** St. Mark x. 42.

150. ***Ποιέω**: Hdt. III. 59 *ἐποίησαν κακὰ Αἰγινήτας*: cf. Id. IX. 113, &c.: Il. χ, 395 *Ἕκτορα ἀεικέα μήδετο* (*ποιεῖν*) *ἔργα*.

Frequently with acc. of person only, with *εὖ* or *κακῶς*; as, Hdt. II. 121 *τοῦτον εὖ ποιέουσι*.

151. **Πορεύω**: Eur. Alc. 444 *πορεύσας λίμναν* (=*πόρον*) *γυναῖκα*: Soph. Trach. 560 *ἐπόρευε ποταμὸν* (=*πόρον*) *βροτούς*: Midd. Plat. Menex. p. 236 D *πορεύονται πορείαν*.

Generally with acc. of person only; as, Eur. Hipp. 755 *ἐπόρευσας ἄνασσαν*.

152. *Πράττω, -ομαι (*to exact from*): Hdt. III. 58 ἐπρῆξαν τάτα αὐτούς: Pass. Thuc. VIII. 5 ὑπὸ βασιλέως πεπραγμένος τοὺς ους. So πράττεσθαι: Æsch. Ag. 705 πρασσομένα ἀτίμωσιν τίον-: cf. Demosth. p. 845, 2. So εἰσπράττειν: Demosth. p. 1227, 9 πρᾶξαι τὰ ἀναλώματα τοῦτον.

Acc. of *exaction* only: Demosth. p. 1484, 2 τὰ ὀφειλόμενα εἰσπράξας. cc. of patient only: Id. p. 518, 9 τοὺς ὑπερημέρους εἰσπραττόντων.

153. Προΐστημι (*to pray*): Soph. Elect. 1370 προὔστην πολλά σε.

154. Προκαλέομαι: Arist. Ach. 652 προκαλοῦνται εἰρήνην ὑμᾶς: cf. Thuc. II. 72, &c. Plat. Euth. p. 5 A.

With acc. of proposal only: Plat. Legg. p. 855 E ἃ προκαλούμεθα. Acc. of person only: Il. η, 39 προκαλέσσεται τινά.

155. Προσπίτνω (*to entreat*): Eur. Phœn. 293 προσπίτνω ἕδρας σε.

156. Ῥέζω: Il. γ, 354 ῥέξαι κακὰ ξεινοδόκον: cf. Od. β, 72.

With acc. of act only.—(See §. 560. 1.) With acc. of patient, with εὖ, καλῶς, or κακῶς; as, Plat. Legg. p. 642 C ἡμᾶς οὐ καλῶς ἢ κακῶς ἔρεξε.

157. Σαίνω: Soph. Œ. C. 321 σαίνει φαιδρά με.

158. Σιτίζω: Xen. Symp. IV. 9 σιτίσαντες σκόροδα τοὺς ἀλεκτρυόνας: Midd. Theocr. IV. 16 πρῶκας σιτίζεται.

159. Σκυλεύω: Hes. Sc. 468 σκυλεύσαντες τεύχεα Κύκνον.

Acc. of *spoils* only: Hdt. IX. 80 ἐσκύλευον ψέλια. Acc. of person only: Eur. Phœn. 1426 ἐσκύλευέ νιν.

160. Στέλλω: Eur. Bacch. 827 στελῶ σε στολήν.

161. Στένω: Eur. Orest. 1368 στένω μέλος σε.

Acc. of *lament* only: Soph. Ant. 1249 πένθος στένει. Acc. of patient only: Id. Œ. C. 1710 σε στένει.

162. Στερέω: Plat. Legg. p. 958 E στερείτω ὅσα (ἡ γῆ φέρει) τὸν ζῶντα: Pass. Æsch. Eur. Hel. 95 βίου στερείς. So ἀποστερέω: Demosth. p. 839, 13 ἀποστερεῖ τὴν τιμήν με: cf. Id. p. 54, 5c. Pass. Thuc. VI. 91 τὰς προσόδους ἀποστερήσονται. So ἀπορραίω Od. α, 403, and ἐρημόω Pind. Pyth. III. 97.

163. Στεφανόω: Arist. Ach. 647 ἐστεφάνωσάν με εὐαγγέλια.

164. Στίζω: Hdt. VII. 233 ἔστιζον στίγματα βασιλήϊα.

165. Συλάω: Il. χ, 368 συλήσω τεύχεά σε: cf. Il. π, 500, &c.

Acc. of *spoils* only: Il. η, 78 τεύχεα συλήσας. Acc. of person only: κ, 343 τινὰ συλήσων. So ἀποσυλάω: Æsch. P. V. 171 τιμὰς ἀποσυλᾶται.

166. Ταράσσω: Soph. Œ. R. 483 ταράσσει δεινά (ταράγματα) με.

Acc. of thing only: Soph. Ant. 794 νεῖκος ταράξας, so πόλεμον, στάσει Acc. of patient only: Eur. Hipp. 969 ταράξῃ φρένα.

167. Τάσσω: Æsch. Theb. 284 *τάξω τὸν μέγαν τρόπον* (=*τάξιν*) *ἀντηρέτας*: Pass. Eur. Suppl. 657 *δεξιὸν τεταγμένους κέρας* (=*τάξιν*): Plat. Legg. p. 878 D *ταττέσθω τάξεις*: Æschin. p. 381, 7. Midd. Thuc. II. 83 *ἐτάξαντο κύκλον.*

Generally with acc. of patient only.

168. Τεύχω (*to do to*): Soph. Phil. 1173 *τί σε τεύξω*;

Generally acc. of act only.

169. Τίθημι: Plat. Rep. p. 479 C *θήσεις καλλίονα θέσιν αὐτά.*

Generally acc. of patient only.

170. Τίκτω: Eur. Bacch. 765–6.

171. Τιμάω: Xen. Cyr. VII. 3, 4 *τιμήσω τἄλλα σε*: Pass. Soph. Œ. R. 1223 *μέγιστα τιμώμενοι*: cf. Æsch. Choeph. 293.

Generally acc. of patient only.

172. *Τιμωρέομαι: Eur. Cycl. 691 *ἐτιμωρησάμην φόνον σε*: cf. Id. Alc. 730. Xen. Anab. VII. 1, 25.

Acc. of *wrong* only: Soph. El. 349 *πάντα τιμωρουμένης.* Acc. of patient: Eur. Hec. 882 *τὸν ἐμὸν φονέα τιμωρήσομαι.* With dat. *to avenge*: Soph. El. 399 *πατρὶ τιμωρούμενοι.*

173. Τίνομαι: (See §. 585.)

174. Τίω: Ol. *α*, 244 *ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.*

175. Τρέφω: Hdt. II. 2 *τρέφειν τροφὴν παιδία*: cf. Plat. Rep. p. 414 D. Eur. Elect. 509. Pass. Plat. Menex. 238 A *ἄριστα τρέφεται.*

Generally with acc. of patient only.

176. Τύπτω: Ant. p. 127, 13 *τύπτειν τὰς πληγὰς τὸν ἄνδρα*; Pa[illegible] Arist. Nub. 972 *τυπτόμενος πολλάς.* So Il. *ω*, 421 *ἕλκεα ὅσσ'* [illegible] So Arist. Eq. 5 *προστρίβεται πληγὰς τοὺς οἰκέτας.*

Generally with acc. of patient only.

177. Ὑβρίζω: Soph. El. 613 *ὕβρισε τοιαῦτα τὴν τεκοῦσαν*: cf. I[illegible] Elect. 264. Pass. Eur. Bacch. 1296 *ὕβριν ὑβρισθείς.*

Acc. of *insult* only: Eur. Bacch. 247 *ὕβρεις ὑβρίζειν*: Hdt. III. 11[illegible] *ὑβρίσας τάδε*: Soph. Aj. 954 *ἐφυβρίζει θυμόν*=*θυμοῦ ὕβριν.*—(See Ellend[illegible] ad voc.) Acc. of patient only; Eur. Phœn. 1638 *ὑβρίζεις πατέρα.*

178. Ὑμνέω: Eur. Bacch. 72 *ὑμνήσω τὰ νομισθέντα Διόνυσον.*

Acc. of *song* only, see §. 566. 3. Acc. of patient: Eur. Iph. Taur. 14 *Ἄρτεμιν ὑμνήσουσι.*

179. Ὑπομιμνήσκω: Thuc. VII. 64 *ὑπομιμνήσκω τάδε Ἀθηναίο*[illegible] Plat. Rep. p. 530 C, &c.

Acc. of thing only: Plat. Rep. p. 4, 427 E *ἀληθῆ ὑπομιμνήσκεις.* [illegible] person only: Id. Phil. p. 31 C *ὑπομίμνησκε ἡμᾶς.*

180. Φιλέω: Od. *o*, 245 φιλεῖ φιλότητα δν.

Generally with acc. of person only.

181. Φοβέω: Thuc. VI. 11 ἐκφοβοῦσι δ ἡμᾶς.

Elsewhere with acc. of person only. G. T. 1 Pet. iii. 14.

182. Χορτάζω: Plat. Rep. p. 372 D ἐχόρταζες ταῦτα αὐτάς: Pass. Cratin. ap. Athen. 99 E χορταζόμενοι γάλα.

Acc. of patient only: Hes. Op. 454 βόας χορτάζειν.

183. Ψέγω (*to find fault with*): Plat. Phædr. p. 243 C ψέγομεν ἃ τὸν ἔρωτα.

Acc. of *fault*: Plat. Gorg. p. 483 τοὺς ψόγους ψέγουσιν: Id. Pol. p. 402 A τὰ αἰσχρὰ ψέγοι. Acc. of person blamed: Id. Prot. p. 346 C σε ψέγω.

184. Ψεύδω: Eur. Protes. Fr. 6 ψεύδουσι πολλὰ βροτούς: Soph. Œ. C. 1145 ἐψευσάμην οὐδέν σε: Pass. Æsch. Choeph. 748 πολλὰ ψευσθεῖσα.

Acc. of *falsehood* only: Plat. Legg. p. 663 ψεῦδος ἐψεύσατο: Id. Hipp. Min. p. 366 B πολλὰ ψεύδονται. Acc. of person only: Soph. Œ. C. 627 ψεύσουσί με.

185. *Ὠφελέω: Eur. Alc. 876 ὠφελεῖς οὐδὲν τὰν νέρθεν: cf. Plat. Phil. p. 58 C, &c. Pass. Id. Rep. p. 346 C ὠφελίαν ὠφελοῦνται.

Acc. of *benefit* alone: Plat. Gorg. p. 520 B οὐδὲν ὠφελήκασι. Acc. of patient only: Id. Legg. p. 763 D ὠφελῇ τὴν πόλιν.

Obs. 1. Besides these, many verbs expressing the notions given in §. 582, are found with a double accus. in later writers; as, Achill. Tat. I. 25 ῥαπίζει με πληγήν: and several verbs which in good writers are found with an accus. of the patient only, are, in later writers, found with an accus. of the cognate notion[a].

Obs. 2. Several verbs, though they are not found with both accusatives of the cognate notion and the patient together, yet are found with each separately; as, καλύπτω σέ, and καλύπτω πτύγμα Il. *ε*, 315.—(See Lexicons.)

Obs. 3. We must not consider as an instance of double accus. the case of verbs compounded with a preposition, where one of the accusatives depends on the preposition; as, προσαυδᾶν τί τινα; so Il. *ε*, 329 αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους; nor yet those constructions where the substantive in the accus. forms with the verb a periphrasis for a verbal notion, as ποιεῖσθαι λείαν ταῦτα.

Obs. 3. In the passive voice the patient is of course absorbed in the verb, so that one accusative only is left, that of the act or the equivalent notion substituted for it, see ψεύδω, ὠφελέω above, and §. 545. 3.; so in G.T. 2 Thess. ii. 15 παραδόσεις ἃς ἐδιδάχθητε.

Obs. 5. So in G. T. ἀγαπάω: John xvii. 26; Eph. ii. 4 βαπτίζομαι: Mark x. 38 φωτίζω: Luke x. 46 ἀγγαρεύω.

[a] Lobeck de Fig. Etym. Opusc. 501, sqq.

Use of Accusative to define the part—Σχῆμα καθ' ὅλον καὶ μέρος.

§. 584. 1. We must not confuse with the real double accus. case the two accusatives of the patient and the part, which are frequently found with all pure transitive verbs; the part being put in apposition to the patient, of which it is only a more accurate expression; Il. ε, 292 γλῶσσαν πρυμνὴν τάμε: Il. λ, 240 τὸν δ' ἄορι πλῆξ' αὐχένα, λῦσε δὲ γυῖα: Ibid. 250 κρατερόν ῥα ἑ πένθος ὀφθαλμοὺς ἐκάλυψε, κασιγνήτοιο πεσόντος: Il. π, 465 τὸν βάλε νείαιραν κατὰ γαστέρα: Ibid. 468 ὁ δὲ Πήδασον οὖτασεν ἵππον ἔγχεϊ δεξιὸν ὦμον: Il. ρ, 83 Ἕκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας: Il. ζ, 355 σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν: Il. γ, 438 μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε: Od. α, 64 ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων: Od. κ, 161 τὸν (ἔλαφον) δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα πλῆξα: Il. ψ. 47 ἐμὲ ἵξετ' ἄχος κραδίην: Il. υ, 44 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον: Il. υ, 406 ὣς ἄρα τόνγ' ἐρυγόντα λίπ' ὀστέα θυμὸς ἀγήνωρ: Soph. Œ. C. 113 καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον: Arist. Ach. 1029 ὑπαλείψόν με τὼφθαλμώ: Eur. Phœn. 42 πῶλοι δέ νιν—τένοντας ἐξεφοίνισσον: Hdt. IV. 71 κατακεκηρωμένον—τὴν σηδόν: nor again where the distributive words ἕκαστος &c. were put in apposition to the whole; see below, *Obs.* 3., and §. 478.

Obs. 1. Sometimes we find the part substituted for the patient, this being put in the dat. commodi; as, Il. ε, 493 δάκε δὲ φρένας Ἕκτορι μῦθος.

Obs. 2. This idiom being once established in the language, the accusative of the part. was used where the dative would have been the more natural construction; Il. δ, 24 Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, unless Ἥρῃ be the right reading: or perhaps it falls under §. 477. 1.

Obs. 3. We sometimes find two accusatives which fall under the σχῆμα καθ' ὅλον καὶ μέρος; Il. υ, 44 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον.

2. This acc. continues also in passive verbs, though the former patient has now become the subject of the verb, as it defines the exact operation of the affection or state signified by the passive verb: Hdt. VI. 38 πληγὶς τὴν κεφαλὴν πελέκεϊ: Id. VII. 69 Ἀράβιοι δὲ ζειρὰς ὑπεζωσμένοι ἔσαν—Αἰθίοπες δὲ παρδαλέας τε καὶ λεοντέας ἐναμμένοι: Ibid. 90 τὰς μὲν κεφαλὰς εἰλίχατο μίτρῃσι οἱ βασιλῆες αὐτέων: Xen. Anab. IV. 5, 12 ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἵτε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμούς, οἵτε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες: Eur. Helen. 1192 λύπῃ σὰς διέφθαρσαι φρένας: Id. Med. 8 Μήδεια—ἔρωτι θυμὸν ἐκπλαγεῖσ' Ἰάσονος (ἐκπλήττειν θυμὸν ἔρωτι): Demosth. p. 247, 11 ἑώρων τὸν Φίλιππον—τὸν ὀφθαλμὸν ἐκκεκομμένον. So Eur. Hec. 1035 τυφλοῦμαι φέγγος: Arist. Ach. 18 ἐδήχθην τὰς ὀφρῦς: Eur. Phœn. 267 ὡπλισμένος χεῖρα: Æsch. P. V. 362 τυπεὶς ἐξεβροντήθη σθένος: Eur. Hipp. 199 λέλυμαι μελέων σύνδεσμα.

3. And after this analogy this acc. is used with neuter verbs; as, Eur. Iph. Taur. 308 στάζων γένειον: Id. Alc. 849 μογοῦντα πλεῦρα: Soph. Œ. R. 742 κνοάζων κάρα: Od. ε, 455 ᾧδεε δὲ χρόα πάντα.

Obs. 4. It was the fashion once to suppose in these constructions an ellipse of κατά, which was merely a roundabout way of saying that the real nature of the construction was not understood.

Construction of τίσασθαι.

§. 585. Τίνειν in the active voice means, *to pay*; τίνειν τῷδε ταῦτα, *to pay back satisfaction, penalty*, &c.; so Hdt. VI. 72 τίσιν ἐξέτισε: Soph.

Aj. 113 τίσει δίκην = τίσιν: and, the person injured being substituted for the injury done, *to pay the penalty for*, Il. ρ, 34 ἦ μάλα τίσεις γνωτὸν ἐμόν; or sometimes to repay the *injury* to the agent thereof, hence to *punish*, Æsch. Ag. 1430 τύμμα τύμματι τῖσαι. In the middle voice, τίνομαι ταῦτα is properly, *to pay satisfaction to myself = to take satisfaction for:* Eur. Or. 322 αἵματος τινύμεναι δίκην: then if the equivalent notion of the injury done, or of the agent, is substituted, it takes the sense of *punishing*, τινύμεναι φόνον; if of the injury received, or of the patient, that of *avenging;* thence it adopts two independent senses of *punishing* and *avenging:* Eur. Elect. 599 φονέα τισαίμην πατρός: Id. Troad. 1034 τῖσαι δάμαρτα: and then from these two senses it has a double accus.—of the person punished, and of the satisfaction, (Eur. Med. 261 ἀντιτίσασθαι δίκην πόσιν), or of the act substituted for the satisfaction; as, Od. ο, 236 ἐτίσατο ἔργον ἀεικὲς ἀντίθεον Νηλῆα; so also τιμωρέομαι.

DATIVE.

§. 586. 1. As the Genitive expresses the antecedent, the Accusative the coincident notions, so the Dative expresses the notions *consequent* on the verbal notion.

a. Those notions which, in the order of things and of conception, are actually consequent on the notion of the verb, as receiving is consequent on giving.

β. The accidents, accessories, circumstances, instruments, which are not conceived of as necessary causes or conditions, nor yet as coincident parts of the verbal notion, but which follow thereon in the speaker's mind, as notions of minor importance, as being afterthoughts and additions to the essential parts of the objective sentence.

2. Hence it follows, that many uses of the dative depend on the place occupied by the notion in the speaker's mind. The same notion may be in the genitive, accusative, or dative, as it is conceived of as the cause, or the cognate notion, or the accident or instrument of the verbal notion. Thus τέρπεσθαι τοῦδε, *to derive pleasure from this* (cause); τέρπεσθαι τοῦτο (sc. χάρμα), *to be pleased in this* (cognate notion); τέρπεσθαι τούτῳ, *to feel pleasure produced by this* (instrument).

3. The dative therefore will be treated of under the following heads:—

a. 1. Transmissive Dative.
2. Dativus Commodi.
3. Dative of Reference.
4. Dativus Incommodi.

β. 5. Circumstantial or Modal Dative.

6. Local Dative.

7. Temporal Dative.

8. Instrumental Dative.

a. Transmissive Dative.

§. 587. 1. Those notions which express or imply the *transmission* or *communication of any thing, word, good* or *evil, pleasure* or *pain*, &c. which some person receives, or is conceived of as receiving, have a dative of that person; the notion of receiving being consequent upon giving, as giving is antecedent to receiving: δέχομαι τόδε σοῦ: δίδωμι τοῦτό σοι.

2. It is clear from what has been said on the accusative, that the thing transmitted, the *gift, aid, benefit, pleasure, pain, harm*, &c. is in the accusative of the cognate or equivalent notion.

§. 588. 1. Verbs of *giving, granting, indulging, offering, paying*, &c. or verbs which imply these notions: διδόναι, δωρεῖσθαι, τίνειν, χαρίζεσθαι, ὀπάζειν, παρέχειν, νομίζειν, *to pay customarily;* διδόναι τί τινι, δωρεῖσθαί &c. τι τινί:

Xen. Hell. III. 1, 8 χαρίσασθαι ταῖς παλλακίσιν αὐτοῦ: Il. ρ, 547 ἶριν θνατοῖσι τανύσσῃ Ζεύς: Hdt. II. 50 νομίζουσι ἥρωσι οὐδέν. So Arist. Av. 192 θύσωσιν θεοῖς: Il. η, 314 βοῦν ἱέρευσεν—Κρονίωνι: so ἐπιψηφίζειν τινί= ψῆφον διδόναι. So also καλεῖν τινι ὄνομα, Plato.

Obs. 1. δωρεῖσθαι also signifies *to present*—τόνδε τῷδε. (cf. §. 573. *Obs.* 1.)

Obs. 2. So after substantives: Soph. Trach. 668 τῶν σῶν Ἡρακλεῖ δωρημάτων: Arist. Nub. 305 (Chor.) οὐρανίοις θεοῖς δωρήματα: Thuc. V. 35 τὴν τῶν χωρίων ἀλλήλοις οὐκ ἀπόδοσιν: Plat. Apol. p. 30 D τὴν τοῦ θεοῦ δόσιν ὑμῖν. This is very rarely found in the orators.

2. So words which denote that something is *allowed, allotted, decreed to any one, awaits any one:* ἔστι μοι—ἔξεστί μοι; γίνεταί μοι πεπρωμένον, εἱμαρμένον, μοῖρά μοι ἐστί: Æsch. Ag. 1149 ἐμοὶ δὲ μίμνει σχισμός (but see §. 600. 3.): so Eum. 497 προσμενεῖ τοκεῦσιν: Xen. Cyr. VIII. 2, 6 διαμένει ἡ πολυδωρία τοῖς βασιλεῦσιν: Xen. τοῖς ἀνθρώποις ἀπόκειται: so G. T. as Luke xviii. 31 τὰ γεγραμμένα τῷ Υἱῷ τοῦ ἀνθρώπου.

3. So verbs of *giving a share to, sharing with, transferring to, selling*, &c.: μεταδιδόναι, ἀπονέμειν, κοινοῦν, κοινοῦσθαι, κοινωνεῖν &c.:

Xen. Mem. Socr. II. 7, 1 μεταδιδόναι τοῖς φίλοις: Plat. Legg. p. 906 D αὐτοῖς τῶν ἀδικημάτων τις ἀπονέμῃ: Ibid. p. 805 D μὴ μετεχουσῶν ἀνδράσι γυναικῶν: Arist. Pax 1254 πώλει βαδίζων αὐτὰ τοῖς Αἰγυπτίοις.

§. 589. 1. Verbs of *saying, conversing with, showing,* or *conv ing by words, praying, swearing to, promising, pledging,* &c. which imply these notions: εἰπεῖν, λέγειν, χρᾶν, διαλέγεσθαι, λαλ ληρεῖν, εὔχεσθαι, ἀπεύχ., κατεύχ., προσεύχ., ἀρᾶσθαι, καταρᾶσθαι, &c. τι

Il. γ, 296 εὔχοντο θεοῖς: Hdt. I. 55 οἱ χρᾷ τάδε: Soph. Aj. 509 θ ἀρᾶται: Eur. Alc. 714 ἀρᾷ γονεῦσιν; Id. Hipp. 219 κυσὶ θωύξαι: Il. β, 4 τοῖς ἄρα μύθων ἦρχε (sc. λέγειν). So Æsch. Ag. 1570 δαίμονι ὅρκους θεμ So Arist. Nub. 1008 ὁπόταν πλάτανος πτελέᾳ ψιθυρίζῃ. So G. T. as J xv. 22 ἐλάλησα αὐτοῖς.

2. So after certain verbs which imply the notion of *praying wishing,* we find a dative of the person to whom the prayer or w is transmitted:

Il. ο, 360 πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες (but 371 χεῖρ' ὀρέγων εἰς οὐρα ἀστερόεντα): Od. ι, 294 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διΐ χεῖρας: Il. κ. ἕλκετο χαίτας ὑψόθ' ἑόντι Διΐ: so Eur. Ion 1467 ἀναβλέπω ἡλίου λαμπάσι

Obs. In prose this relation is more commonly signified by ἐπί, πρός, with accus.

3. So verbs of *conveying reproach, blame, counsel, orders,* &c. any one: ὀνειδίζειν, λοιδορεῖσθαι, μέμφεσθαι, ἐπιτιμᾶν, ἐγκαλεῖν, ἐπι λεῖν, ἐπιπλήσσειν, κελεύειν, προστάσσειν, ἐπιτέλλεσθαι poet., ἐντέλλεσ ἐπιστέλλειν, παραινεῖν, παρεγγυᾶν &c.:

Hdt. III. 142 τὰ τῷ πέλας ἐπιπλήσσω: Plat. Legg. p. 706 D λοιδ αὐτῷ Ἀγαμέμνονα: Isocr. p. 5 C ἄλλοις ἐπιτιμᾷς. And analogously κα γελᾶν τινι: Hdt. III. 37 πολλὰ τῷγάλματι κατεγέλασε; Ibid. 38 οὐ γὰρ ἱροῖσί τε καὶ νομαίοισι ἐπεχείρησε καταγελᾶν: cf. 155. IV. 79. VII. 9. (with the more usual construction with gen., V. 68.): Thuc. IV. 61 οὐ ἄρχειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἑτοιμοτέροις οὖσιν: Il. α, 2 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο: Il. β, 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλ σεν κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιούς: Æsch. Ag. 28 εὐφημοῦ τῇδε λαμπάδι: Eur. Alc. 701 ὀνειδίζω φίλοις. So Il. κ, 58 σημαίνει φυ κεσσι.

Obs. 1. So in Pindar ὀτρύνειν: Pyth. IV. 40 ἦ μάν μιν ὤτρυνον θ λυσιπόνοις θεραπόντεσσιν φυλάξαι [a]. So Homer: ἐποτρύνειν ἑτάροισιν, ἱπ σιν: they generally have an accus. in the sense of *urging.*

Obs. 2. Μέμφεσθαι, *to blame,* without the notion of transmission blame, has an accus. So βασκαίνειν: so ἐπιπλήττειν, *to blame:* Il. ψ, 5 Plat. Protag. p. 327 A ἐπίπληττε τὸν μὴ καλῶς αὐλοῦντα.

Obs. 3. The dative with κελεύειν, in Attic prose, is very doubtful, exc in the sense of admonishing. The accus. and infin. is the common A construction.

Obs. 4. Even after substantives, such as παρακέλευσις, we find the d especially in Plato. So Symp. p. 182 D ἡ παρακέλευσις τῷ ἐρῶντι π πάντων θαυμαστή. So also Æsch. Theb. 898 διαλλακτῆρι ἀμεμφία. Æsch. P. V. 445 μέμψιν ἀνθρώποις ἔχων.

4. So verbs which express that some thought has *occurred to, entered into the mind:* Hdt. I. 86 τῷ δὲ Κροίσῳ ἐσελθεῖν, *it occurr to Crœsus.*

[a] Dissen ad loc.

§. 590. 1. So verbs of *mingling oneself with, uniting oneself to, joining, holding converse with, clinging to,* or *causing others so to do;* &c., as, ὁμιλεῖν, μίγνυσθαι, καταλλάττεσθαι, *to be reconciled;* διαλλάττεσθαι, ξυναλλάττεσθαι, καταλύειν, ξενοῦσθαι; εἰς λόγους ἐλθεῖν τινί:

Hdt. III. 131 ὁ δὲ Δημοκήδης—Πολυκράτεϊ ὡμίλησε: Id. VI. 21 πόλιες γὰρ αὗται μάλιστα—ἀλλήλῃσι ἐξεινώθησαν: Thuc. VIII. 48 τῷ Ἀλκιβιάδῃ τινὲς εἰς λόγους ἦλθον. So ὁμίλει τοῖς ἀγαθοῖς ἀνθρώποις: Eur. Phœn. 673 ξυνῆψε γᾷ φίλᾳ νιν: Thuc. II. 16 μετεῖχον τῇ οἰκήσει, *clung to their mode of dwelling* [a]: so G. T. as 2 Cor. vi. 14 μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις.

2. So adjectives, &c. expressing these notions—φίλος, κοινός, συγγενής, and many words compounded with σύν and μετά,—μίγδα, σύμμιγα—κοινωνία:

Il. θ, 437 μίγδ' ἄλλοισι θεοῖσι: Hdt. VI. 58 σύμμιγα τῇσι γυναιξὶ κόπτονταί τε τὰ μέτωπα, καὶ κ. τ. λ.: Plat. Soph. p. 252 D ἀλλήλοις ἐπικοινωνία: Ibid. p. 257 A ἔχει κοινωνίαν ἀλλήλοις ἡ τῶν γενῶν φύσις: Ibid. p. 260 E τὴν κοινωνίαν αὐτῶν τῷ μὴ ὄντι κατίδωμεν.

Obs. 1. This relation is also expressed by σύν and μετά: so also ὁμιλεῖν ἐν, μετά, παρά τινι: so πρός and εἰς with the accus., ὁμιλεῖν, κοινοῦν εἴς τινα: and still oftener, κοινοῦσθαι εἴς τινα; καταλλάττεσθαι πρός τινα Xen. So Demosth. p. 71, 21 οὐ γὰρ ἀσφαλεῖς ταῖς πολιτείαις (*rebus publicis*) αἱ πρὸς τοὺς τυράννους ὁμιλίαι.

Obs. 2. Hence the familiar interrogative phrase τί ἔστι (not ἐστὶ) μοί τινι; *what have I to do with?* the first dative depending on τί ἔστι, the second on τί-ἔστι-μοι; (G. T. as Matt. viii. 29 τί ἡμῖν καί σοι;) the later prose writers add κοινόν. So also the phrase πρᾶγμά μοι καί τινι ἔστι: Hdt. V. 33 σοὶ δὲ καὶ τούτοισι τοῖσι πράγμασι τί ἔστι: Arist. Eq. 1028 τί γάρ ἐστ' Ἐρεχθεῖ καὶ κολοιοῖς καὶ κυνί: Demosth. p. 320 μηδὲν εἶναί σοι καὶ Φιλίππῳ πρᾶγμα. So τί δέ μοι (or σοι), *quid ad me attinet?* once in Homer, Il. φ, 360 τί ἐμοὶ ἔριδος καὶ ἀρωγῆς; and even in Hes. Theog. 35 ἀλλὰ τίη μοι ταῦτα περὶ δρῦν ἢ περὶ πέτρην; often in Aristoph.

Obs. 3. On κοινός with gen., see §. 519.

§. 591. Verbs of *communicating* or *applying, giving up oneself to, adopting,* &c.: χράομαι, τρέπομαι, τίθεμαι, &c.:

Eur. Med. 347 κείνους δὲ κλαίω ξυμφορᾷ κεχρημένους: Ibid. 240 ὅτῳ μάλιστα χρήσεται ξυνευνέτῃ: Hdt. III. 17 χρᾶσθαι τῷ ὕδατι: so χρᾶσθαι τῷ θεῷ, *to apply to,* or *consult the god.* So θέσθαι ταύτῃ τῇ ψήφῳ, γνώμῃ, or ταύτῃ θέσθαι.

Obs. 1. In the construction of νομίζειν with the dat., such as Hdt. IV. 117 γλώσσῃ νομίζειν: Ibid. 63 ὑσί: Thuc. III. 82 εὐσεβείᾳ νομίζειν: Id. II. 38 ἀγῶσι νομίζοντες, there seems to be a notion, supplied by the mind, of χρῆσθαι, or some such word, to which νομίζειν added the notion of "*habitually,*" "*being accustomed,*" and thence was substituted for it.

[a] There is no difficulty in allowing to μετέχω the sense which μετά with dative gives to it (see §. 642. *b.*, and cf. μετοικήσαις ἀγνίαις Pind. Pyth. ix. 83), and this is the sense required by the context, and gets rid of the unscholarlike solution that μετέχω in its partitive sense has a dative instead of a genitive.

Obs. 2. For the accus. with χράομαι see §. 560. 1.: in G. T. 1 Cor. vii. 31 οἱ χρώμενοι τῷ κόσμῳ τούτῳ al. κόσμον; which is a construction unknown to classic Greek.

§. 592. 1. So verbs of *going towards, meeting, approaching, falling on, causing to approach to, sending, pouring,* &c., when the notion of the relative position of the parties is not so much thought of, as the transmissive act of causing oneself or others to approach some person or thing; ἀντᾶν, ἀντιᾶν, ἀντιάζειν, ἀπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐμπελάζεσθαι, ἐγγίζειν, &c. πέμπειν:

Il. μ, 374 ἐπειγομένοισι δ' ἵκοντο: Thuc. I. 13 Σαμίοις ἦλθεν: Eur. Med. 91 πέλαζε μητρί: Id. Orest. 1433 νήματα θ' ἵετο πέδῳ: Il. ε, 709 λίμνῃ κεκλιμένος Κηφισίδι: Æsch. Choeph. 87 τύμβῳ χεοῦσα: Il. η, 218 προκαλέσσατο χάρμῃ: so παρεῖναί τινι: so πέμπειν τί τινι: so G. T. as Mark xiv. 53 συνέρχονται αὐτῷ: John xi. 33 τοὺς συνελθόντας αὐτῇ: so Act. xxi. 31 ἀνέβη φάσις τῷ χιλιάρχῳ. So perhaps also the construction peculiar to G. T. Matt. xx. 18 κατακρινοῦσιν Αὐτὸν θανάτῳ, as in late Greek καταδικάζειν τινὰ θανάτῳ.

Obs. πέμπειν is also used with the acc. as a verb of motion; Eur. Alc. 456 πέμψαι σε φάος.

2. So adverbs, ἐγγύς, πέλας, ἀγχοῦ, follow this analogy when they express not so much the position of the objects in relation to something else, (see §. 526.) as their approach to something else.

§. 593. 1. Verbs of *giving oneself up to the guidance of, following, obeying, yielding, giving way to, trusting,* &c.; as, ἕπεσθαι, ἀκολουθεῖν, ὀπηδεῖν poet., ὁμαρτεῖν poet., διαδέχεσθαι—πείθεσθαι—ὑπακούειν, ἀπειθεῖν, εἴκειν &c.:

Od. ι, 108 sq. οἵ ῥα (sc. Κύκλωπες) θεοῖσι πεποιθότες ἀθανάτοισιν οὔτε φυτεύουσιν χερσὶν φυτὸν, οὔτ' ἀρόωσιν: Hdt. III. 88 Ἀράβιοι δὲ οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι: Id. VI. 86, 5 Λευτυχίδης—, ὥς (*quum*) οἱ οὐδὲ οὕτω ἐσήκουον οἱ Ἀθηναῖοι, ἀπαλλάσσετο: Ibid. 14 ἐναυμάχεον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι: Xen. Cyr. I. 1, 2 πάσας τοίνυν τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὁρᾶν μᾶλλον ἐθελούσας πείθεσθαι τοῖς νομεῦσιν ἢ τοὺς ἀνθρώπους τοῖς ἄρχουσι: Ibid. VIII. 6, 18 τῷ ἡμερινῷ ἀγγέλῳ (φασί) τὸν νυκτερινὸν διαδέχεσθαι: Plat. Rep. p. 400 D εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθμία εὐηθείᾳ ἀκολουθεῖ. So Soph. Aj. 671 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει, ἐξίσταται δὲ νυκτὸς αἰάνης κύκλος τῇ λευκοπώλῳ ἡμέρᾳ. So Eur. Hec. 1054 ἀποστήσομαι θυμῷ ζεόντι Θρηκί: Id. Phœn. 40 τυράννοις ἐκποδὼν μεθίστασο.

2. So also adjectives, adverbs, and sometimes substantives, expressing these notions; as, ἀκόλουθος, -ως, ἀκολουθητικός, ἑπομένως, διάδοχος, διαδοχή, ἑξῆς, ἐφεξῆς, ὀπαδός:

Eur. Andr. 803 κακὸν κακῷ διάδοχον: Xen. Cyr. I. 4, 17 ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ ἔρχεται ἐκ πόλεως: Demosth. p. 45 extr. (στρατεύεσθαι) ἐκ διαδοχῆς ἀλλήλοις: Plat. Cratyl. p. 399 D δοκεῖ τούτοις ἑξῆς εἶναι: Arist. Lys. 633 ἑξῆς Ἀριστογείτονι.

Obs. 1. Some of the words under this and the following head sometimes

genitive: the *following* or *obeying* presented themselves to the ther as arising from and depending on some relation as a cause, a mere accident of the motion or action of which they are modifi-

2. With verbs of "*following*," ἕπεσθαι, ὁμαρτεῖν, ὀπηδεῖν, ἀκολουθεῖν, ive is sometimes more clearly defined by σύν, μετά, ἅμα, expressing sons being together; or, ὄπισθεν, ἐπί, expressing the position of son following; Od. η, 165 (Ζεὺς) ὅσθ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ: . Theog. 80. Id. Op. et Di. 230 οὐδέποτ' ἰθυδίκῃσι μετ' ἀνδράσι ηδεῖ: Hdt. I. 45 ὄπισθε δὲ εἵπετό οἱ ὁ φονεύς: Thuc. IV. 124 ξὺν ίσιν ἠκολούθουν: Xen. Cyr. V. 2, 35 σὺν τοῖς νικῶσιν ἕπονται: Ibid. 7 ἐπὶ μὲν τῷ Κυαξάρῃ οἱ Μῆδοι εἵποντο.—Ὁμαρτεῖσθαι with acc.: Il. τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσαντ'. So Pind. Nem. X. 37 ἕπεται δέ, ατρόων πολύγνωτον γένος, *adscendit ad illustre genus;* after the of verbs of "*going*;" so in late Epic writers; ἕπεσθαί τινα. We) ἕπεσθαι (ἐπί) τινος.

)4. 1. Hence verbs of *agreeing with*, &c.: ὁμολογεῖν, συναινεῖν, &c.: Il. σ, 312 Ἕκτορι μὲν γὰρ ἐπῄνησαν: so ὁμολογεῖν, ῖν τί τινι. So σπένδεσθαι, *to make a treaty.*

1. Ἐπαινεῖν, *to praise*, has naturally an accusative.

ence also verbs, adjectives, and adverbs of *coincidence, equanilarity*, &c.: ἐοικέναι, εἴδεσθαι poet., ὁμοιοῦν, ὁμοιοῦσθαι, ὅμοιος ὁμοῖος Ionic,) ὁμοίως, ἴσος, ἴσως, ἐξ ἴσου, ἐν ἴσῳ, ὁμῶς Hom. &c., nic prose, ἐμφερής, παραπλήσιος, παραπλησίως, ὁ αὐτός, *idem*, espec. Ionic, ἅμα—ἀδελφός—and many compounds of ὁμοῦ, ά: as, ὁμόγλωσσος, ὁμώνυμος, συμφωνεῖν, σύμφωνος, ξυνῳδός:

716 ἀνέρι εἰσάμενος αἰζηῷ τε κρατερῷ τε, Ἀσίῳ: Od. α, 105 εἰδομένη ιφίων ἡγήτορι, Μέντῃ: Soph. Antig. 644 τὸν φίλον τιμῶσιν ἐξ ἴσου Hdt. VI. 69 ἦλθέ μοι φάσμα εἰδόμενον Ἀρίστωνι: Id. I. 123 τὰς πάθας ν τῇσι ἑωυτοῦ ὁμοιούμενος, *comparans:* Id. III. 37 ἔστι γὰρ τοῦ Ἡφαί-γαλμα τοῖσι Φοινικηΐοισι Παταῖκοῖσι ἐμφερέστατον: Ibid. 48 κατὰ δὲ τὸν ὀνον τοῦ κρατῆρος τῇ ἁρπαγῇ γεγονός: Id. II. 67 ὡς δ' αὖτως τῇσι κυσὶ αὶ (*Ichneumons*) θάπτονται: Xen. Cyr. I. 3, 4 ἡμᾶς μὲν γὰρ ἄρτος καὶ τοῦτο (sc. τὸ ἐμπλησθῆναι) ἄγει· ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύ-l. VII. 1, 2 ὡπλισμένοι δὲ πάντες ἦσαν οἱ περὶ τὸν Κῦρον τοῖς αὐτοῖς ὅπλοις. (After the analogy of ὁ αὐτός we find εἷς with dat.: Il. γ, μοι μία γείνατο μήτηρ: Il. τ, 293 τρεῖς τε κασιγνήτους, τούς μοι μία ιήτηρ: Plat. Legg. p. 745 τὸ πρὸς τῇ πόλει μέρος τῷ πρὸς τοῖς ἐσχά-κλῆρος:) Demosth. p. 34, 21 τὸν ὁμώνυμον ἐμαυτῷ.

2. So in the attributive construction after substantives; as ὁμοιό-ωσις, ξυμφωνία: Od. γ, 49 ὁμηλικίη ἐμοὶ αὐτῷ: Plat. Rep. p. 401 D ὕρα φέρουσα ἀπὸ χρηστῶν τόπων ὑγίειαν, καὶ εὐθὺς ἐκ παίδων λανθάνῃ ίτητά τε καὶ φιλίαν καὶ ξυμφωνίαν τῷ καλῷ λόγῳ ἄγουσα: Id. Phæd. ὁμοιότης ἑαυτῷ. Arist. Pax 1065 συνθήκας πιθήκοις.

3. Οἷος and τοιοῦτος are not found with a dative, though there are in which they seem to be: thus, Hes. Op. 314 δαίμονι δ' οἷος ἐργάζεσθαι ἄμεινον—δαίμονι depends on ἄμεινον. In many passages ction takes place, as in Plat. Rep. p. 349 D τοιοῦτος ἄρα ἐστὶν ἑκάτε-

ρος αὐτῶν, οἷσπερ ἔοικεν[a]: Ibid. p. 350 C ὡμολογοῦμεν, ᾧ γε ὅμοιος ἑκάτερος εἴη, τοιοῦτον καὶ ἑκάτερον εἶναι, for τοιοῦτον ἑκάτερον εἶναι, οἷος ᾧ ὅμοιος εἴη. So Phæd. p. 92 B οὐ γὰρ δὴ ἁρμονία γέ σοι τοιοῦτόν ἐστιν, ᾧ ἀπεικάζεις, i. e. τοιοῦτόν ἐστιν, οἷον ᾧ ἀπεικάζεις.

Obs. 4. On gen. with ὁμοῖος see §. 519.

Obs. 5. Instead of the construction with the dative, we sometimes find the conjunction καί, whereby the two similar or equal things are placed as it were parallel to each other. This is more usual in prose than in poetry. (So τέ in Homer: Il. ε, 442 οὔποτε φύλον ὁμοῖον ἀθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ' ἀνθρώπων:) Hdt. I. 94 Λυδοὶ δὲ νόμοισι μὲν παραπλησίοισι χρέωνται καὶ Ἕλληνες: Id. IV. 58 νόμος δὲ τοῖσι Λακεδαιμονίοισι κατὰ τῶν βασιλήων τοὺς θανάτους ἐστὶ ωὐτὸς καὶ τοῖσι βαρβάροισι τοῖσι ἐν τῇ Ἀσίῃ. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὡσαυτώς, κατὰ ταὐτὰ καί &c.: Plat. Ion p. 500 D οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος. This construction is also in Latin: *similis, et, ac, atque.* We also find, especially in Attic prose writers, the comparative particles, ὡς, ὥσπερ, with ἴσος, ὁ αὐτός: Demosth. p. 119, 33 τὸν αὐτὸν τρόπον, ὥσπερ κ. τ. λ. So also the relative is used in this way—Hdt. VI. 42 κατὰ τὰ αὐτὰ τὰ καὶ πρότερον εἶχον.

3. Words, &c. of *being suitable to, proper for, binding on,* &c.: as, πρέπειν, ἁρμόττειν, προσήκειν followed by an infin., πρεπόντως, ἀπρεπῶς, εἰκός ἐστι, εἰκότως, νόμος &c.:

Xen. Cyr. VII. 5, 37 βασιλεῖ ἡγεῖτο πρέπειν: cf. V. 3, 47. Plat. Apol. p. 36 D τί οὖν πρέπει ἀνδρὶ πένητι—; Id. Gorg. p. 479 E τούτῳ προσήκειν ἀθλίῳ εἶναι. Here also seem to belong the impersonal verbs δεῖ and χρή; Eur. Ion 1316 τοῖσι δ' ἐνδίκοις ἱερὰ καθίζειν—ἐχρῆν: Soph. Ant. 736 ἄλλῳ γὰρ ἢ 'μοὶ χρή γε τῆσδ' ἄρχειν χθονός: and ἀναγκαῖον &c.

Obs. 1. For προσήκειν followed by acc. see §. 674.

4. So verbs &c. of *pleasing:* ἀνδάνειν, ἀρέσκειν, ἀρέσκεσθαι, ἐξαρέσκεσθαι:

Hdt. IX. 97 μὴ ἄδοιμι, τοῖσι ταῦτα ἀρέσκεται, *iis non acceptus ero, quibus hæc placent:* Ibid. Σπαρτιήτῃσι ἀρεσκόμενος: so Id. VI. 129 ἑωῦτῷ μὲν ἀρεστῶς ὀρχέετο, *sibi placens.* So Od. δ, 777 ἤραρεν ἡμῖν.

Obs. 2. This might perhaps be considered as the dativus commodi.

Obs. 3. Ἀρέσκειν, ἐπαρέσκειν, are also found with an accusative[b]: Arist. Av. 359 τὰ δ' ἄλλα μ' ἤρεσας λέγων. So ἀνδάνειν; Theocr. XXVII. 22 νόον δ' ἐμὸν οὔτις ἔαδε.

Obs. 4. So substantives; Soph. Ant. 1171 ἀνδρὶ πρὸς τὴν ἡδονήν.

Dativus Commodi et Incommodi.

§. 595. From the dative's expressing the notion of transmission it is also used when any good or evil is received by any one; so that all verbs or verbal expressions *may* have this dative, when the action thereof is to be represented as *being for the harm, or benefit,*

[a] Stallb. ad loc. [b] Elm. Med. 12. Stallb. ad Plat. Rep. 557. Valck. Hipp. 106. 184. Wust. ad Theocr. xxvii. 22.

guidance, instruction, sake, of any one. But there are also certain verbs whose sense implies a *dativus commodi,* others a *dativus incommodi.*

Dativus Commodi.

§. 596. 1. Verbs of *helping, favouring, being favourable, beneficial,* &c.: ἀρήγειν, ἀμύνειν, ἀλέξειν, ἀλαλκεῖν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, et simil.; as, ἀπολογεῖσθαι, λυσιτελεῖν, (λύειν τέλη poet.), ἐπαρκεῖν, χραισμεῖν, and many compounds of σύν, as συμφέρειν, *conducere,* συμπράσσειν &c.—Χραισμεῖν τινὶ ὄλεθρον Homer:

Eur. Or. 523 ἀμυνῶ δ', ὅσον περ δυνατός εἰμι, τῷ νόμῳ: Ibid. 924 (Ὀρέστης) ἠθέλησε τιμωρεῖν πατρί: Plat. Apol. p. 28 C εἰ τιμωρήσεις Πατρόκλῳ τῷ ἑταίρῳ τὸν φόνον. So Il. ε, 433 οἳ αὐτὸς ὑπείρεχε χεῖρας. Æsch. Pers. 839 τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ. So Eur. Med. 813 ξυλλαμβάνουσα νόμοις βροτῶν: cf. Arist. Pax 417. So Soph. Œ. C. 1435 σφῷν δ' εὐδοίη Ζεύς: Il. η, 21 Ζεὺς Τρώεσσι καὶ Ἕκτορι βούλετο νίκην. So διαφέρειν τινί, *to be a person's interest.* So μέλει μοι, *whether for good or for evil.* So ποιεῖν, δρᾶν, πράττειν &c. sometimes take a dative of the person for whose benefit or hurt any thing is done.

Obs. 1. Many of these verbs, such as ἀμύνω, ἀρήγω &c., signify properly, "*to ward off;*" and with the dat. comm., "*for the benefit of some one:*" "the benefit resulting to him" (τινί), being considered rather than "the retreat of the enemy," (τινός): Eur. Med. 1275 ἀρῆξαι φόνον τέκνοις: so ἀμύνειν τινί τι, and τινός: so Æsch. Theb. 416 εἴργειν τεκούσῃ μητρί. Thence from this being the prominent notion, they assumed the independent notion of "*helping,*" but retained the construction with the dat., as it was on this that the notion of helping depended.

Obs. 2. So with substantives; Eur. Iph. A. 135 σφάγιον Δαναοῖς: Æsch. Prom. 501 ἀνθρώποισιν ὠφελήματα: Hdt. VII. 169 ἐκ τῶν Μενελέῳ τιμωρημάτων: Plat. Alc. p. 116 A τὴν ἐν τῷ πολέμῳ τοῖς φίλοις βοήθειαν: Id. Phileb. p. 58 C χρείαν τοῖς ἀνθρώποις. So τί πλέον ἐστί μοι; Soph. Antig. 268 οὐδὲν ἦν ἐρευνῶσι πλέον.

Obs. 3. In those verbs which sometimes take an accusative and sometimes a dative, it would seem that where the act of the agent is rather considered, the *accusative* is used, where the benefit of the patient, the *dative.*

2. So verbs of *serving as a slave, ministering to;* the slave was considered as existing only for the benefit of his master: δουλεύειν, ὑπηρετεῖν, λατρεύειν, θητεύειν τινί: Eur. Med. 588 τῷδ' ὑπηρετεῖς λόγῳ. So G. T. Matt. ii. 11 προσεκύνησαν αὐτῷ.

3. So when the ruler or guide is supposed to act for the benefit of those under him: ἡγεῖσθαι, ἡγεμονεύειν τινί, *to be his guide*—for his benefit. So στρατηγῶν Eur. Andr. 324: Hdt. VI. 72. So στρατηλατεῖν τινί—χορηγεῖν τινί. Plat.

Obs. 4. Ὑπηρετεῖν is used with a genitive, when the relation between master and servant, with a dative, when the benefit of the master, is considered.

4. So expressions of kindly feelings or wishes towards any one; as the adjectives φίλος, εὔνους, ὠφέλιμος &c.—τινί. So substantives: Thucyd. V. 5 περὶ φιλίας τοῖς Ἀθηναίοις: so εἰρήνην τινί &c. So also ἐλεεῖν is found with a dative, Plat. Phædr. 233 B: so G. T., as Heb. v. 2 μετριοπαθεῖν τοῖς ἀγνοοῦσι. So the forms of greeting in the Epistles.

5. So verbs of *caring for*, &c., the benefit of the patient being considered, rather than the cause of the feeling. (See §. 496.)

Obs. 5. The assistance, or that wherein it consists, is in the accus.; as, βοηθεῖν δίκαιά (βοηθήματα) τινι. So Soph. Aj. 439 ἔργα ἀρκέσας.

§. 597. So possessive and attributive notions take a dativus commodi or incommodi, which usage arises from the thing possessed being conceived of as being for the owner's benefit or harm. So after εἶναι and γίγνεσθαι; as, τῷ Κύρῳ ἦν μεγάλη βασιλεία:

So Plat. Phæd. 63 C εὔελπίς εἰμι εἶναί τι τῷ τετελευτηκότι: Od. ι, 112 τοῖσιν (Κύκλωψι) δ' οὔτ' ἀγοραὶ βουληφόροι, οὔτε θέμιστες (sc. εἰσίν): Ibid. 366 Οὖτις ἔμοιγ' ὄνομα (sc. ἐστι). So Arist. Vesp. 240 ὡς ἔσται Λάχητι νυνί: Hdt. II. 145 ὅσα Ἡρακλεῖ εἶναι ἔτεα: Plat. Rep. p. 329 E τοῖς γὰρ πλουσίοις πολλὰ παραμύθιά φασιν εἶναι: Thuc. II. 45 φθόνος (sc. ἐστὶ) τοῖς ζῶσι πρὸς τὸ ἀντίπαλον: Arist. Ach. 446 Τηλέφῳ δ' (εἴη) ἀγὼ φρονῶ. From this usage things stand in this dative, as if they were capable of receiving good or harm: Hdt. I. 170 Ἴς ὄνομα αὐτῷ, Ἴς καὶ τῷ ποταμῷ: Soph. Œ. R. 735 τίς χρόνος ἦν τοῖσδε ἐξεληλυθώς, *what time had passed to these things.*

Obs. 1. So also with substantives we find the possessive dative instead of the genitive: Æsch. Sept. 420 ματαίων ἀνδράσι φρονημάτων: but mostly only the personal pronouns: Il. μ, 174 Ἕκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι: Hdt. I. 31 οἱ δέ σφι βόες: Id. III. 14 ἀπέλαβε τήν οἱ πατὴρ εἶχε ἀρχήν: Soph. Œ. C. 962 φόνους σοι: Xen. Cyr. V. 1, 27 ἡ γάρ μοι ψυχή (Schneider wrongly, ἐμὴ ψ.), ἔφη, οὐχ ὡς βουλεύσουσα παρεσκεύασται: Plat. Rep. p. 431 B ἀπόβλεπε τοίνυν, ἦν δ' ἐγώ, πρὸς τὴν νέαν ἡμῖν πόλιν, *this new city of ours:* Id. Theæt. p. 210 B ἡ μαιευτικὴ ἡμῖν τέχνη. So Eur. Hec. 1267 ὁ Θρῃξὶ μάντις: Id. Orest. 363 ὁ ναυτίλοισι μάντις. So Æsch. Theb. 438 τῶν ἀνδράσιν φροιημάτων: Hdt. I. 92 ἀναθήματα Κροίσῳ: Thuc. VII. 50 ἡ τοῖς Συρακοσίοις στάσις. So Hdt. II. 17 τῶν ὁδῶν τῷ Νείλῳ. So G. T., as Luke vii. 12 υἱὸς μονογενὴς τῇ μητρί.

Obs. 2. We find two datives in some passages, where we should expect a dative and a genitive. So personal pronouns are used seemingly for possessive; as, Pind. Ol. VIII. 83 ἐνέποι κεν Καλλιμάχῳ λιπαρὸν κόσμον Ὀλυμπία, ὅν σφι Ζεὺς γένει ὤπασεν, *their race:* Ibid. II. 14 εὔφρων ἄρουραν ἔτι πατρίαν σφίσιν κόμισον λοιπῷ γένει, i. e. *serva regionem paternam futuro generi eorum*[a]: Eur. Heracl. 63 βούλει πόνον μοι τῇδε προσθεῖναι χερί. Though the real construction may be that the personal pronoun is in the dativus commodi or incommodi, while the other depends on the transmissive notion of the verb.

Obs. 3. In the σχῆμα καθ' ὅλον καὶ μέρος, we find, most commonly in Epic, the dative used in a seemingly possessive sense, where we should expect the genitive: Il. λ, 11 (ξ, 151) Ἀχαιοῖς δὲ μέγα σθένος ἔμβαλ' ἑκά-

[a] Dissen ad loc.

στῳ καρδίῃ: Il. θ, 129 δίδου δέ οἱ ἡνία χερσίν. So G. T., as 2 Cor. xii. 7 ἐδόθη μοι σκόλοψ τῇ σαρκί. In Il. λ, 447 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν ὤμων μεσσηγύς: the dative μεταστρεφθέντι depends on the verb, μεταφρένῳ is local.

§. 598. The dativus commodi is, as has been said above, joined with all verbs, to express that something is done, *for the use, sake, pleasure, honour, guidance, protection, safety, benefit, furtherance,* &c. of some person or thing: Il. ν, 600 σφενδόνη, ἣν ἄρα οἱ θεράπων ἔχε ποιμένι λάων: Plat. Legg. 660 E πλουτεῖ ἑαυτῷ: Eur. Frag. CXI. οὐχ αὑτῷ σοφός: Dem. 269, 15 ἕκαστος οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ γεγένηται ἀλλὰ καὶ τῇ πατρίδι: so in the phrase τί, οὐδέν, πλέον ἐστί μοι. (§. 596. *Obs.* 2.) This is especially the case with δέχομαι: δέχεσθαι τινί τι, *to receive it at his hands; to please him;* as a compliment to him; for his sake, or benefit, &c. (σχῆμα Σικελικόν):

Il. ο, 87 Θέμιστι δὲ καλλιπαρῄῳ δέκτο δέπας: Il. ρ, 207 οὔτι μάχης ἐκ νοστήσαντι δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλείωνος: Od. π. 40 ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος: Soph. Elect. 442 αὐτῇ, *at her hands, at her request.* So Æsch. Choeph. 762 πατρί. So Pind. So Arist. Ran. 1229 ἐγὼ πρίωμαι τῷδ', *to serve him.* So the dative μοί, *for my sake, at my request, prithee:* Eur. Hec. 535 δέξαι χοάς μοι τάσδε. So Hdt. VI. 86 σὺ δή μοι καὶ τὰ χρήματα δέξαι: Arist. Ach. 60 περὶ εἰρήνης πρυτανεύσητέ μοι: Id. Eccl. 726 ἵν' ἀποβλέπωμαι καὶ λέγωσί μοι (*when I look*); so κλῦθί μοι, *prithee hear.* So also Xen. Hell. III. 1, 15 Φαρναβάζῳ ἔσωζον αὐτάς: Soph. Œ. R. 1402 οἷ' ἔργα δράσας ὑμῖν: Eur. Hec. 459 ἀνέσχε πτόρθους Λατοῖ: Arist. Ran. 1134 ἐγὼ σιωπῶ τῷδ'; *must I hold my tongue to please this fellow?* Il. α, 159 τιμὴν ἀρνύμενοι Μενελάῳ: Il. τ, 290 ὥς μοι (*for love of me*), δέχεται κακὸν ἐκ κακοῦ αἰεί: Æsch. Ag. 1149 ἐμοὶ δὲ μίμνει σχισμός (but see §. 588). —So Δικάζειν τινί, as Hdt. VIII. 61 ἐπιψηφίζειν ἄπολι ἀνδρί.—Προαιδεῖσθαί τινι, *ob acceptum beneficium alicui reverentiam ostendere;* often in Hdt., as III. 140.—Φιλοφρονεῖσθαί τινι for the more usual τινά, *to be gracious to any one:* Soph. Aj. 1045 Μενέλαος, ᾧ (*for whose sake*) δὴ τόνδε πλοῦν ἐστείλαμεν: Il ρ, 313 Ἱπποθόῳ περιβάντα: Eur. Med. 5 ἀνδρῶν ἀριστέων, οἱ τὸ πάγχρυσον δέρος Πελίᾳ μετῆλθον: Id. Heracl. 452 πέφευγεν ἐλπὶς τῶνδέ μοι σωτηρίας (cf. Xen. Œcon. II. 14 ἀποφεύγειν μοι): Demosth. p. 126, 59 Φιλιστίδης μὲν ἔπραττε Φιλίππῳ, *in Philippi gratiam res administrabat.* So Eur. Alc. 685 σαυτῷ γὰρ ἔφυς: Id. Her. 2 πέφυκε τοῖς πέλας. So in acts done in honour of the gods; as, κωμάζειν, Pind. ὀρχεῖσθαι τοῖς θεοῖς, στεφανοῦσθαι θεῷ: Æsch. Ag. 578 θεοῖς λάφυρα ταῦτα—ἐπασσάλευσαν: Hdt. VI. 138 Ἀρτέμιδι ὀρτὴν ἄγειν: Id. II. 40 ἔπην προνηστεύσωσι τῇ Ἴσι: Arist. Av. 501 προκυλινδεῖσθαι τοῖς ἰκτίνοις: cf. Id. Thesm. 107. Hdt. IV. 34 τῇσι παρθένοισι κείρονται. So ὀλολύξατε Arist. Eq. 1327. So perhaps G. T. Rom. vi. 10 ζῇ τῷ Θεῷ, but see also §. 599. *Obs.* 1. and §. 603. 1.: 2 Cor. v. 13 εἴτε ἐξέστημεν, Θεῷ (ἐστί) εἴτε σωφρονοῦμεν, ὑμῖν.

Obs. 1. So with substantives; as, Æsch. Cho. 235 μέλημα δώμασιν: Plat. Rep. p. 607 A ὕμνους θεοῖς καὶ ἐγκώμια τοῖς ἀγαθοῖς[a]: Id. Symp. p. 194 D τοῦ ἐγκωμίου τῷ ἔρωτι: Id. Legg. p. 653 D ἑορτῶν ἀμοιβαὶ τοῖς θεοῖς: Demosth. p. 1313 ἱερωσύνη τῷ Ἡρακλεῖ. So G. T., as Matt. xxvii. 7 εἰς ταφὴν τοῖς ξένοις.

[a] Stallb. ad loc.

ἀσμένῳ εἴη: Od. γ, 228 οὐκ ἂν ἔμοιγε ἐλπομένῳ τὰ γένοιτο: Od. φ, 209 γιγνώσκω δ', ὡς σφῶϊν ἐελδομένοισιν ἱκάνω οἵοισι δμώων: Æsch. P. V. 23 ἀσμένῳ δέ σοι—νὺξ ἀποκρύψει φάος: Id. Choeph. 522 θέλοντι—ἐμοὶ φράσον: Ibid. 465 εὐχομένοις ἂν ἔλθοι: Eur. Ion 642 ὁ εὐκτὸν ἀνθρώποισι κἂν ἄκουσιν ᾖ: Soph. Œ. C. 1505 ποθοῦντι προὐφάνης: Hdt. IX. 46 ἡδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι: Thuc. II. 3 τῷ πλήθει τῶν Πλαταιέων οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι: Id. VI. 46 τῷ Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἐγεσταίων: Plat. Rep. 358 D ἀλλ' ὅρα, εἴ σοι βουλομένῳ (sc. ἐστὶν), ἃ λέγω. This is not a Latin idiom, though it is sometimes adopted from the Greek; as, Sall. Jug. 4 *uti militibus exæquatus cum imperatore labos volentibus esset:* Tac. Agric. 18 *Quibus bellum volentibus erit.*

4. So also the dative is used with ὡς &c. to signify that the thing is spoken of with especial reference to the circumstances, &c. of some one: Soph. Œ. C. 20 μακρὰν γάρ, ὡς γέροντι, προὐστάλης ὁδόν: Id. Antig. 1161 Κρέων γὰρ ἦν ζηλωτός, ὡς ἐμοί (*as he was looked at by me*) ποτε.

Obs. Ὡς is used merely to mark that it is spoken of subjectively, only as conceived by the speaker.

§. 600. 1. So also after verbs which signify or imply *being*, or *seeming to be*, a dative is used of the person, with reference to whom the thing is or seems to be, *in the opinion or estimation of.* So δοκεῖ μοι τόδε, *it appears to me to be so:*

Il. γ, 164 οὔτι μοι αἰτίη ἐσσί, θεοί νυ μοι αἴτιοί εἰσιν: Od. δ, 569 οὕνεκ' ἔχεις Ἑλένην καί σφιν γαμβρὸς Διός ἐσσι. So after adjectives without any verb: Hdt. III. 88 γάμους τοὺς πρώτους Πέρσῃσι, *matrimonia ex Persarum judicio nobilissima:* so Id. I. 117 θυγατρὶ τῇ σῇ, *in the eyes of*, μὴ εἶην αὐθέντης: Arist. Aves 445 νικᾶν πᾶσι τοῖς κριταῖς, *in the eyes of the judges:* Æsch. Ag. 345 θεοῖς ἀμπλακητός: Arist. Pax 1186 θεοῖσιν οὗτοι κἀνδράσιν ῥψάσπιδες: Soph. Aj. 1358 τοιοίδε μέντοι φῶτες ἔμπληκτοι βροτοῖς: cf. Id. Œ. R. 40 κράτιστον πᾶσι. So Ibid. 616 καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν: Id. Antig. 904 καίτοι σ' ἐγὼ τίμησα τοῖς φρονοῦσιν εὖ: Eur. Med. 580 ἐμοὶ γὰρ ὅστις ἄδικος ὢν σοφὸς λέγειν πέφυκε πλείστην ζημίαν ὀφισκάνει, i. e. *meo enim judicio*[a]: Plat. Soph. 226 C ταχεῖαν, ὡς ἐμοί, σκέψιν ἐπιτάττεις: Hdt. II. 22 τῶν τὰ πολλά ἐστι ἀνδρί γε λογίζεσθαι—οἷῳ τε ἐόντι: Plat. Phæd. 101 D εἴ σοι (*in your opinion*) ἀλλήλοις ξυμφωνεῖ ἢ διαφωνεῖ.—So ὡς γ' ἐμοὶ κριτῇ (which may also be expressed by ὡς γ' ἐμοὶ χρῆσθαι κριτῇ): Plat. Rep. 536 C ὡς γ' ἐμοὶ ἀκροατῇ,—ὡς ἐμοὶ ῥήτορι: Soph. Œ. C. 1446 ἀνάξιαι γὰρ πᾶσίν ἐστε δυστυχεῖν (*omnium judicio*). So G. T., as Acts vii. 20 ἀστεῖος τῷ Θεῷ, in the sight of God, i. e. *very, really.* (This form of expression is a Hebraism, cf. Gen. x. 9.)

2. The datives of the I. and II. personal pronouns are very frequently thus used, to express that the person has some peculiar interest in the action—that it has some especial reference to him—the nature of which, and consequently the proper translation of it, must be determined from the context. This appears to have arisen from the simple and emphatic usages of every day speech:

[a] Pflugk ad loc.

Il. ε, 201 μή μοι δευοίατο φορβῆς: Æsch. Ag. 1472 δίκαν μοι κόρακος ἐχθροῦ: Soph. Œ. R. 170 νοσεῖ δέ μοι (*alas!*) πρόπας στόλος: Od. ι, 42 ὡς μήτις μοι ἀτεμβόμενος κίοι ἴσης, *as far as I am concerned*: Xen. Cyr. I. 3, 2 ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κῦρος)· Ὦ μῆτερ, ὡς καλός μοι ὁ πάππος: (Livy Præf. *ad illa mihi si quis acriter intendat animum:* Virg. Æn. v. 162 *Quo tantum mihi dexter abis?*) Xen. Cyr. I. 15 ἢν δέ με καταλίπῃς ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσαις ὦ, οἶμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ ῥᾳδίως νικήσειν: Plat. Rep. 389 D τί δέ; σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς νεανίαις; (where we must not join ἡμῖν with νεανίαις): Ibid. 391 D μηδὲ ἡμῖν ἐπιχειρεῖν πείθειν τοὺς νέους: Id. Theæt. 143 E ἀκοῦσαι πάνυ ἄξιον, οἵῳ ὑμῖν τῶν πολιτῶν μειρακίῳ ἐντετύχηκα: Id. Soph. 216 E τοῦ μὲν ξένου ἡμῖν ἡδέως ἂν πυνθανοίμην: Id. Protag. 328 A εἰ ζητοῖς, τίς ἂν ἡμῖν διδάξειε τοὺς τῶν χειροτεχνῶν υἱεῖς αὐτὴν ταύτην τὴν τέχνην,—οὐ ῥᾴδιον οἶμαι εἶναι τούτων διδάσκαλον φανῆναι. The III. personal pronoun is less frequently thus used—chiefly by Hdt.: Plat. Rep. 343 A εἰπέ μοι, ἔφη ὁ Σωκράτης, τίτθη σοι ἔστι; Τί δαί; ἦν δ' ἐγώ· οὐκ ἀποκίρνεσθαι χρῆν μᾶλλον ἢ τοιαῦτα ἐρωτᾶν; Ὅτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δεόμενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκεις, *to her shame.* "*Nimirum dativus significat, nutricem et ipsam in hujus turpitudinis societatem venire*[a]." So Soph. Œ. C. 444 φυγάς σφιν ἔξω πτωχὸς ἠλώμην. So Id. Aj. 1128 τῷδε δ' οἴχομαι, *as far as he is concerned.*

3. So we sometimes find a dative placed at the beginning of a sentence, of the person to whom the notion of the sentence refers, whether for his good or harm, or to denote that it holds good with regard to him. So Æsch. Ag. 1149 ἐμοὶ δὲ μίμνει σχισμός: Plat. Phileb. 253 τῷ τὸν τοῦ φρονεῖν ἑλομένῳ βίον—οὐδὲν ἀποκωλύει.

Dativus Incommodi.

§. 601. 1. Verbs expressing (really or metaphorically) *hostility, vying with, opposing, fighting with, contending, standing up against in deeds or words, being angry with, differing from,* &c. which express the notion of the speaker's *wishing* for the other person's harm: στῆναι poet., ὑποστῆναι and ὑφίστασθαι, μένειν poet., ἐρίζειν, μάχεσθαι, μάρνασθαι poet., πολεμεῖν—ἀγωνίζεσθαι, δικάζεσθαι, λαγχάνειν δίκην, ἀμφισβητεῖν—ἀείδειν, *cantando cum aliquo certare,* &c.; χολοῦσθαι, νεμεσᾶν, θυμοῦσθαι, μενεαίνειν, κοτεῖν, χαλεπαίνειν, σπέρχεσθαι (Ion.), φθονεῖν, βασκαίνειν, εἰς χεῖρας ἐλθεῖν &c.:

Il. φ, 600 αὐτῷ—ἔστη, *stood up against him:* Il. χ, 85 πρόμος ἵστασο τούτῳ: Il. δ, 509 μήδ' εἴκετε χάρμης (gen. separ.) Ἀγείοις: so μένειν τινί, and ὑποστῆναι, ὑφίστασθαι πολεμίῳ, ξυμφοραῖς Thucyd.: Il. α, 277 ἐριζέμεναι βασιλῆϊ: Od. θ, 188 Φαίηκες ἐδίσκεον ἀλλήλοισιν: Theocr. I. 136 κὴξ ὀρέων τοὶ σκῶπες ἀηδόσι δαρύσαιντο: Id. VIII. 6 λῆς μοι ἀεῖσαι: Id. V. 22 ἀλλά γε τοι διαείσομαι: so ἐπαίρεσθαι, αἴρεσθαι δόρυ τινί: Od. α, 20 ὁ δ' ἀσπερχὲς μενέαινεν ἀντιθέῳ Ὀδυσῆϊ: Hdt. V. 33 ἐσπέρχετο τῷ Ἀρισταγόρῃ: Demosth. 30, 5 ἠνώχλει ἡμῖν ὁ Φίλιππος: Eur. Hipp. 426 ἀμιλλᾶσθαι βίῳ: Soph. Œ. R. 784 δυσφόρως ἦγον τῷ μεθέντι τὸν λόγον: Hdt. IV. 28 [illegible]ται (*is opposed to*) πᾶσι τοῖσι ἐν ἄλλοισι χωρίοισι χειμῶσι. The

[a] Stallb. ad loc.

circumstances under which hostility is shewn to any one are put for the person; as, Soph. Aj. 153 *τοῖς σοῖς ἄχεσι καθυβρίζων, insulting your woes.*

2. So adjectives; as, ἀντίος, ἐναντίος, ἐχθρός, πολέμιος, διάφορος, διάφωνος: Hdt. VI. 77 *ἔζοντο ἀντίοι τοῖσι Λακεδαιμονίοισι*: Demosth. p. 72 princ. *βασιλεὺς γὰρ καὶ τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος*: so also ἐμποδών τινι.

Obs. 1. On these adjectives with the genitive see §. 525.

Obs. 2. Sometimes a substantive expressing these notions is followed by a dative: Eur. Iph. A. 183 *Ἥρᾳ Παλλάδι τ' ἔριν*: Plat. Rep. p. 444 B *ἐπανάστασιν μέρους τινὸς τῷ ὅλῳ*: Thuc. I. 73 *ἀντιλογίαν τοῖς ὑμετέροις συμμάχοις*: Æsch. Pers. 842 *βαρβάροισι πήματα.*

Obs. 3. So also διαβάλλεσθαί τινι, *to quarrel*; and transitive, διαβάλλειν τινά τινι, *to make a person quarrel with another.* Plat. Phæd. p. 67 E *εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, infensi sunt:* Arist. Ach. 24 *ὠστίζεσθαί τινι*: Il. φ, 499 πληκτίζεσθαί τινι: Ibid. 225 πειρηθῆναί τινι, *to measure one's strength against a person:* Thuc. I 73 προκινδυνεῦσαι τῷ βαρβάρῳ. So sometimes in Latin: Virg. Ecl. V. 8 *tibi certet Amyntas:* Ibid. VIII. 55 *certent et cygnis ululæ.* So Matt. xxiii. 31 *μαρτυρεῖτε ἑαυτοῖς.*

Obs. 4. Sometimes this relation is defined by μετά: Il ρ, 148 *μάρνασθαι μετ' ἀνδράσι*, and it is also expressed by πρὸς and ἐπί with accus. So in Latin: *pugnare in aliquem:* Cic. pro Ligar. 4 *contra ipsum Cæsarem est congressus.*

§. 602. 1. So sometimes verbs of *taking away*, &c.; the harm and annoyance received by the patient being the point especially in the speaker's mind: Od. α, 9 *αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.*

Obs. Sometimes the dative is *commodi* instead of *incommodi:* Xen. Cyr. VII. 1, 44 *τὸ μὲν ἐπὶ Κροῖσον συστρατεύειν ἀφελεῖν σφίσιν ἐδεήθησαν*: Ibid. II. 26 *μάχας δέ σοι καὶ πολέμους ἀφαιρῶ.*

2. Under the dativus incommodi is to be classed the construction βλάπτειν τινί: Thuc. IV. 29 *στρατοπέδῳ βλάπτειν.* So *κακουργεῖν* Id. VI. 77 *τοῖς κακουργεῖν*: Hdt. III. 16 *ᾧ λυμαινόμενοι*: so λωβᾶσθαί τινι.

3. So also the dativus commodi et incommodi is joined with all sorts of notions, which, either from their own meaning or the context, are conceived to *have a good or evil tendency*, to bring *good*, or *harm*, or *hindrance*, to any person or thing; so substantives or adjectives with or without εἶναι and γίγνεσθαι, such as χρήσιμον, ἀγαθόν, ῥᾴδιον, χαλεπόν, ἐναντίον, καλόν, αἰσχρόν, φίλον, ἐχθρόν ἐστί μοι τι:

Il. α, 188 Πηλείωνι δ' *ἄχος γένετο*: Eur. Or. 794 *ὄκνος γὰρ τοῖς φίλοις κακὸν μέγα (ἐστί).* So Soph. Antig. 571 κακὰς *ἐγὼ γυναῖκας υἱέσι στυγῶ.* So Æsch. Ag. 1117 *ἀκόρετος γένει*: Id. Choeph. 471 δώμασιν *ἔμμοτον*: Id. Supp. 148 *ῥύσιος διωγμοῖς, against:* Id. Theb. 996 *κακὰ δώμασι καὶ χθονί, πρὸ πάντων δ' ἐμοί*: Eur. Hipp. 189 *χερσὶν πόνος*: Thuc. III. 10 *οὐκ ἐπὶ καταδουλώσει τοῖς Ἀθηναίοις—ἀλλ' ἐπ' ἐλευθερώσει τοῖς Ἕλλησι*: Ibid. 24 *ἀναίρεσιν νεκροῖς.* So Soph. Aj. 716 *μετεγνώσθη θυμῶν Ἀτρείδαις.* So Il. α, 284 χόλον Ἀχιλῆϊ. So οἴμοι, *alas! for me wretched.* So G. T., as 1 Cor. viii. 9 *πρόσκομμα τοῖς ἀσθενέσιν.*

§. 605. The [illegible] as being [illegible] part of, the principal notion [illegible]

1. The circumstances under which [illegible] in which any thing takes place: and when [illegible] that the dative may be used:

Od. [illegible] πλεομεν Βορέῃ ἀνεμῳ ωκυπορῳ κεκα[illegible] τῷ τε κεκρ[illegible] μεγάροισιν: Sophocl. [illegible] ὁμιλροῖς (ἁμμα τοῦ ῥαπτοῦ [illegible] χαλω: Il. [illegible] ἀλεσσαν ἐπ' ἀρμῶν ψεισθείσα δώροις [illegible] Vl. [illegible] ἐπεσ[illegible] βορεῃ αὐτῳ αἰτιμαρόν νηῖς ἐξαυτις [illegible] Thuc. I. 84 μόνοι — εὐπρεπείᾳ [illegible] καὶ ξυμφορᾷ [illegible] ἐλθοιεν: Id. IV. 73 τῷ δεινῷ [illegible] Σλοσφέρνα. S. the article with infin.: Thuc. IV. [illegible] τῷ ἐμπίασθαι S. [illegible] περιτέμνησθε τῷ ἔθει. [illegible] τῇ συνειδήσει [illegible] ἐαθίοντα

(2) [illegible] Generally ἐπί is used to define this more accurately, as ἐπ' [illegible]

2. The [illegible] or *manner*, or wherein any thing takes place, is in the dative:

Il. [illegible] ἀλαγγῇ τ' ἐνοπῇ τ' ἴσαν. [illegible] Hesiod. Op. 91 αἱ [illegible] φοιτῶσι, κακὰ θνητοῖσι φέρουσαι, σιγῇ. ἐπεὶ φωνὴν [illegible] Xen. Cyr. I. 2, 2 βίᾳ εἰς [illegible] πάλεται. So St. James [illegible] Λόγῳ [illegible] XXIV. 4 τῇ σῇ ἐπιεικείᾳ. So δίκῃ. ἐπιμελείᾳ. δημοσίᾳ [illegible] κοινῇ (ὁδῷ), κοινῇ (ὁδῷ), *together*: τρόπῳ τοιῷδε Hdt. VI. [illegible] ἀλλῃ, ταύτῃ. [illegible] *and viii*) *together*: διχῇ. *duplici modo*; [illegible] So τῷ, *wherefore*: τῷ ὄντι—τῇ ἀληθείᾳ—τῷ λόγῳ, [illegible] μιᾷ ψυχῇ ζῆν. So G. T., as Gal. v. 1 ἐλευθερίᾳ [illegible] Col. i. 24. So the pleonastic definitions of [illegible] ἀλήθεια [illegible] to be referred to this head.

[illegible] hereto, as σὺν βίᾳ or ἐν.—See §. 622. 3. [illegible] the function of an adverb.

[illegible] that whereby any thing is accom[illegible] Βακχαῖν *accompanied by*. [illegible] substantive is accompanied by αὐτός, [illegible] gives the notion of an accom[illegible]

[illegible] Πάτροκλον κλαίωμεν: [illegible] αὐτῇσιν ῥίζῃσι καὶ [illegible] λείας ἁπάσας αὐτοῖς [illegible] τοῦ ἐγὼ νύμφαν τ' [illegible] *pessumdatos*): Hdt. [illegible] σινειλήσας

εἶχε ἑτοίμους—ὑποπρῆσαι αὐτοῖσι νεωσοίκοισι: Ibid. 126 ἀποκτείνας δέ μιν ἠφάνισε αὐτῷ ἵππῳ: Id. VI. 32 τὰς πόλιας ἐνεπίμπρασαν αὐτοῖσι τοῖσι ἱροῖσι: Ibid. 93 καί σφεων νέας τέσσερας αὐτοῖσι ἀνδράσι εἷλον: Xen. Cyr. I. 4, 8 πολλοὺς γὰρ (ἔλεγον) ἤδη αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι. Here also seem to belong, Hes. Theog. 742 φέροι πρὸ θύελλα θυέλλῃ: Soph. Œ. R. 175 ἄλλον δ' ἂν ἄλλῳ προσίδοις, *one after another*, (or ἄλλῳ may depend on πρὸς in προσιδοις:) so Eur. Phœn. 1496 φόνῳ φόνος: in this construction ἐπί is more usual.

Obs. 1. The dative is sometimes more accurately defined by σύν: Il. ξ, 498 Πηνέλεως—αὐχένα μέσσον ἔλασσεν, ἀπήραξεν δὲ χαμᾶζε αὐτῇ σὺν πήληκι.

2. So very frequently with verbs of *coming*, *going*, that whereby the person comes or is accompanied is in the dative; generally collective nouns, such as στρατῷ, στόλῳ, πλήθει, or their complements, as στρατιώταις &c., in Homer very frequently; as, πέτετο πνοιῇς ἀνέμοιο:

Hdt. V. 99 οἱ Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσί: Id. VI. 95 ἔπλεον ἑξακοσίῃσι τριήρεσι ἐς τὴν Ἰωνίην: Thuc. I. 102 Ἀθηναῖοι ἦλθον πλήθει οὐκ ὀλίγῳ: Id. II. 21 ἐσβαλὼν—στρατῷ Πελοποννησίων: Xen. Cyr. I. 4, 17 αὐτὸς δὲ τοῖς ἵπποις προσελάσας πρὸς τὰ τῶν Μήδων φρούρια, Perhaps G. T. Rev. viii. 4 ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς.

Obs. 2. Σύν and ἅμα are sometimes added to this dative: Hdt. VI. 118 Δᾶτις δὲ πορευόμενος ἅμα τῷ στρατῷ εἰς τὴν Ἀσίην—εἶδε ὄψιν ἐν τῷ ὕπνῳ: cf. Ibid. 98. So also in the Homeric ἅμα πνοιῇς ἀνέμοιο: Od. ω, 193 ἦ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν, *a wife accompanied by*. So Plaut. Trin. IV. 5, 4 *amicus cum magna fide*; ἅμα is used to mark coincidence of time: Hdt. I. 57 ἅμα τῇ μεταβολῇ.—Cf. §. 606.

Local Dative.

§. 605. 1. The accident of *place* is put in the dative, except when, occasionally in poetry, the place is conceived of as the antecedent condition of the action of the verb.—(See §. 522. 1.) So that all verbs *may* be followed by a dative, when it is wished to define the place; as,

Il. ι, 663 αὐτὰρ Ἀχιλλεὺς εὗδε μυχῷ κλισίης εὐπήκτου: so ρ, 36 μυχῷ θαλάμοιο: Il. π, 158 (λύκοι) ἔλαφον κεραὸν μέγαν οὔρεσι δηώσαντες δάπτουσιν: Ibid. 483 (πίτυν) οὔρεσι τέκτονες ἄνδρες ἐξέταμον: 595 Ἑλλάδι οἰκία ναίων: Il. ρ, 473 τεύχεα δ' Ἕκτωρ αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο: Il. ε, 754 εὗρον δὲ Κρονίωνα—ἥμενον—ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο: Il. ω, 306 στὰς μέσῳ ἔρκεϊ: Il. β, 210 κῦμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μεγάλῳ βρέμεται; Hes. Op. et Di. 8 αἰθέρι ναίων: Soph. Trach. 171 τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε Δωδῶνι—ἔφη: Id. Œ. R. 817 ᾧ μὴ ξένων ἔξεστι μηδ' ἀστῶν τινα δόμοις δέχεσθαι. So where the fuller construction with ἐν is more usual: Plat. Rep. 400 C καὶ τούτων τισίν, *in some of these*.

Obs. 1. Here belong the dative adverbial forms, which are used both in poetry and prose: Ἐλευσῖνι, Ῥαμνοῦντι, Πυθοῖ (from Πυθώ), Σφηττοῖ, Ἰσθμοῖ, οἴκοι,—ησι(ν),—ᾶσι(ν), Ἀθήνησιν, Θήβησιν, Πλαταιᾶσιν, Ὀλυμπίασι &c., ᾗ, τῇ, τῇδε, ταύτῃ &c.: Plat. Menex. p. 245 A Βασιλεῖ δὲ αὕτη μὲν οὐκ ἐτόλμησε βοηθῆσαι, αἰσχυνομένη τὰ τρόπαια τά τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς.—

With ταύτῃ, τῇδε, we often find αὐτοῦ (also αὐτῷ) joined; αὐτοῦ (αὐτῷ) ταύτῃ, τῇδε, *eo ipso loco* (Hdt. VII. 10, 8. and 44.).

Obs. 2. This use of the dative alone is confined mostly to poetry; in prose (and also in poetry) we find this dative more exactly defined by ἐν, ἀνά poet., ἀμφί, περί, ἐπί, μετά (poet.), παρά, πρός, ὑπό.

2. Hence this dative is used to express the notion of *with, among:*

Il. δ, 95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κύδος ἄροιο (*among*)—ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ (*with*): Il. ζ, 477 ἀριπρεπέα Τρώεσσι: Il. ο, 432 ἄνδρα κατέκτα Κυθήροισι ζαθέοισι: Il. α, 247 τοῖσι δὲ Νέστωρ ἡδυεπὴς ἀνόρουσε: Il. β, 433 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ: Od. α, 71 ὅσσον κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι: Od. ο, 227 Πυλίοισι μέγ' ἔξοχα δώματα ναίων: so ἀνθρώποις, *inter homines:* Eur. Hec. 595 ἀνθρώποις δ' ἀεὶ ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός, ὁ δ' ἐσθλὸς ἐσθλός[a]: Id. Bacch. 310 μὴ τὸ κράτος αὔχει δύναμιν ἀνθρώποις ἔχειν: Ibid. 402 ἵν' οἱ θελξίφρονες νέμονται θνατοῖσιν Ἔρωτες (like Plat. Prot. p. 343 C εὐδοκιμεῖν τοῖς τότε ἀνθρώποις): Eur. Phœn. 17 ὦ Θήβαισιν εὐίπποις ἄναξ: Ibid. 88 ὦ κλεινὸν οἴκοις Ἀντιγόνη θάλος πατρί: Id. Hec. 1267 ὁ Θρῃξὶ μάντις εἶπε Διόνυσος τάδε.—In prose: Hdt. VI, 70 Λακεδαιμονίοισι συχνὰ ἔργοισί τε καὶ γνώμῃσι ἀπολαμπρυνθείς, *inter Lac. et rebus gestis et consiliis clarus factus:* Plat. Rep. p. 389 E οἷα καὶ Ὁμήρῳ (*apud H.*) Διομήδης λέγει. So Æsch. Ag. 39 κοὐ μαθοῦσι λήθομαι, *among them:* Thuc. I. 6 οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, *among them:* so τοῖσι δ' ἀνέστη: Soph. Ant. 861 ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας—κλεινοῖς Λαβδακίδαισιν, *that which is among the Labdacidæ:* Hesiod. Th. 569 ὡς ἴδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγήν: Soph. Œ. C. 966 οὐκ ἂν ἐξεύροις ἐμοὶ ἁμαρτίας ὄνειδος οὐδέν: Plat. Rep. p. 421 E ἕτερα—ταῖς φύλαξιν εὑρήκαμεν. G. T. Eph. v. 19 λαλοῦντες ἑαυτοῖς.

Obs. 3. The genitive represents the place as the antecedent condition of the action. The accus. as the space over which the motion extends. The dative as the place wherein it happens. In αὐτοῦ ταύτῃ, *eo ipso loco,* the genitive and dative are united.

3. So also this local dative is sometimes found after verbs of *governing*—in Homer more usually than the gen. with ἀνάσσειν:

Od. α, 181 Ταφίοισιν ἀνάσσω: Il. μ, 242 Διὸς ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει: Il. α, 288 πάντεσσι δ' ἀνάσσειν: Od. α, 117 κτήμασιν οἷσιν ἀνάσσοι: Od. α, 402 δώμασιν ἀνάσσοις. (So with prepos. ἐν, μετά.) So βασιλεύειν, in Homer: Il. ξ, 134 ἦρχε δ' ἄρα σφιν: Od. ξ, 230 ἀνδράσιν ἦρξα (only in poetry): Æsch. P. V. 940 δαρὸν γὰρ οὐκ ἄρξει. So in Homer: ἀρχεύειν τινί: so ἐπιστατεῖν: Od. λ. 485 κρατέεις νεκύεσσι: cf. Ibid. 490. But several of these might be referred to the dativus commodi (§. 597, 598.).

Obs. 4. And after substantives: Il. ε, 546 ἄνδρεσσιν ἄνακτα: Arist. Av. 1732 ἄρχοντα θεοῖς μέγαν.

4. So metaphorically of the sphere in which any moral action or state takes place or operates: Il. α, 116 ἄμφω ὁμῶς θυμῷ φιλέουσα: Ib. 342 ὀλοῇσι φρεσὶ θύει: so ἀπελθέτω δὲ τοῖς λόγοισιν (*in this argument*) ἐκποδὼν γῆρας τὸ σόν: so ποιεῖσθαί τινα μοίραις, *to place a*

[a] Pflugk ad loc.

person in account. So G. T. 1 Cor. xiv. 20 μὴ παιδία γένεσθε ταῖς φρεσίν. So after an adjective used substantively: Col. ii. 14 τὸ χειρόγραφον τοῖς δόγμασιν.

5. Under the local dative, as expressing the particular point wherein any thing takes place, we must class such expressions as ὁ αὐτὸς εἰμὶ τῇ γνώμῃ—ψήφῳ, βουλεύματι Soph., *I am in the same mind* &c.; Thuc. πλεῖστός εἰμι τῇ γνώμῃ, *I am mostly in this mind.*

Obs. 5. The adverbial datives are used both in the transmissive as well as the local force of the dative; as, χαμαί, *humi, humum.* So adverbs in η or η (see *Obs.* 1.): Il. α, 120 γέρας ἔρχεται ἄλλῃ: Hdt. II. 29 τῇ ἂν (*quocunque*) κελεύῃ, ἐκεῖσε στρατεύονται: Plat. Gorg. p. 456 B εἰς πόλιν, ὅπῃ βούλει, ἐλθόντα. In ω, ἄνω, κάτω &c.; ᾧ, *here*, and *hither*, often in Theocr. So ὧδε: Il. σ, 392 πρόμολ' ὧδε; Od. α, 182 νῦν δ' ὧδε ξὺν νηῒ κατήλυθον: cf. ρ, 545. Arist. Ach. 745 ὧδ' ἐσβαίνετε. In οι, as πεδοῖ, *humi, humum*, Æsch. P. V. 272 πεδοῖ βᾶσαι: ἐνταυθοῖ Hom. and Plat., *huc*; Attics, *hic*; as, Plat. Prot. 310 A καθιζόμενος ἐνταυθοῖ (but οἷ, ὅποι, ποῖ always *hither*, &c.). In θα, ἔνθα, ἐνταῦθα, ἐνθάδε (Od. π, 204 ἐλεύσεται ἐνθάδ' Ὀδυσσεύς: Soph. El. 380 ἐνταῦθα πέμψειν, ἔνθα μήποτ' ἡλίου φέγγος προσόψει: Xen. Cyr. 4, 9 εἰς πόλιν, ἔνθα καὶ αὐτὸς κατέφυγεν: Id. Hell. I. 7, 16 ἀνέβην ἐνθάδε: Plat. Gorg. p. 494 extr. ἦ γὰρ ἐγὼ ἄγω ἐνταῦθα); also ὕψι, *in alto* and *in altum* (Sappho: ὕψι δὴ τὸ μέλαθρον ἀείρατε, τέκτονες ἄνδρες): ἵνα, *ubi* and *quo* (Od. δ, 821 ἵν' οἴχεται), ἐκεῖ, κεῖθι, *illic* and *illuc* (Hdt. I. 209 ἐπεὰν ἐγὼ τάδε καταστρεψάμενος ἔλθω ἐκεῖ: Ibid. 121 ἐλθὼν δὲ ἐκεῖ).

Temporal Dative.

§. 606. The *accident of time* is considered as local, and is put in the dative, except when it is conceived of as the antecedent condition of the action.—(See §. 523.)

Il. λ, 707 τρίτῳ ἤματι: Il. ν, 335 ἤματι τῷ, ὅτε κ. τ. λ.: Il. ο, 324 νυκτὸς ἀμολγῷ: Hdt. III. 131 τῷ πρώτῳ ἔτεϊ ὑπερβάλετο τοὺς πρώτους ἰητρούς—· καί μιν δευτέρῳ ἔτεϊ ταλάντου Αἰγινῆται δημοσίῃ μισθεῦνται· τρίτῳ δὲ ἔτεϊ Ἀθηναῖοι ἑκατὸν μνέων· τετάρτῳ δὲ ἔτεϊ Πολυκράτης δυῶν ταλάντων.—So prose: τῇδε τῇ νυκτί, ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτί, πολλοῖς ἔτεσι: Xen. Hell. III. 2, 25 περιιόντι δὲ τῷ ἐνιαυτῷ φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἦλιν: Id. Anab. IV. 8, 1 τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν.

Obs. 1. In prose generally, and in poetry frequently, ἐν is added; and sometimes ἐπί, as in Homer: ἐπ' ἤματι τῷδε, ἐπ' ἤματι, ἐπὶ νυκτί.—ἅμα is used with this dative; as, Hdt. IV. 201 ἅμα τῷ ἔαρι.

Obs. 2. The genitive, accusative, and dative, therefore, are all used to express relations of time, and they differ as follows: the time is represented by the genitive as the antecedent condition of the action; by the dative as the space wherein the action took place; while the accusative expresses the duration of the action. So compare ταύτης τῆς ἡμέρας οἱ Ἕλληνες ἐμαχέσαντο, *this day giving them the occasion*, with ταυτῇ τῇ ἡμέρᾳ, *on this day*, and ταύτην τὴν ἡμέραν, *throughout this day*. So we find the accusative and genitive, in the same sentence, expressing each its proper notion; as, Hdt. II. 95 πᾶς ἀνὴρ αὐτέων ἀμφίβληστρον ἕκτηται, τῷ

τῆς ἡμέρης (*by day*) μὲν ἰχθῦς ἀγρεύει, τὴν δὲ νύκτα (*throughout the night*) αὐτῷ χρᾶται, ἐν τῇ ἀναπαύεται κοίτῃ. The gen. and dative may express the same actual point of time, but differing in the way in which it is looked at, as in the above example. So the accusative differs from the dative as it does from the genitive: Hdt. VII. 55 ταύτην μὲν τὴν ἡμέρην αὐτοὶ· τῇ δὲ ὑστεραίῃ πρῶτοι μέν κ. τ. λ.: Xen. Anab. II. 1, 3 καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειν ἂν αὐτούς—· τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας: Ibid. III. 4, 18 ταύτῃ μὲν ἡμέρᾳ ἀπῆλθον οἱ βάρβαροι, τὴν δὲ ἐπιοῦσαν ἡμέραν ἔμειναν οἱ Ἕλληνες, τῇ δὲ ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου.

Instrumental Dative.

§. 607. The *instrument* or *means* whereby any thing is brought about is in the dative, as being an afterthought in the mind of the speaker, the conception of which is not necessary to the verbal notion; so that any verb *may* be followed by a dative, if it is wished to express the instrument. If the instrument is considered as the antecedent cause or condition of the action, it is in the genitive (see §. 481, 599.). So when the motive or the reason is found in the dative, they are viewed as the instruments of the action. Frequently the practical effect of this dative is to give neuter verbs a passive sense.

1. Verbs of *joy, sorrow*, and *similar feelings* or *states*, take a dative of that whereby they are produced, when it is not conceived of as the cause whence they spring, (see §. 488.) nor as that wherein they consist, (see §. 549:) χαίρειν, ἥδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι (γελᾶν Eur.), λυπεῖσθαι, ἀλγεῖν, στενάζειν: so *wonder*, as θαυμάζειν, ἄγασθαι: rarely of *hope*, ἐλπίζειν—; *contentment*, as στέργειν, rarely στέργεσθαι, ἀγαπᾶν, ἀρέσκεσθαι, ἀρκεῖσθαι, *contentum esse*—; *discontent*, as ἀγανακτεῖν, δυσχεραίνειν, δυσφορεῖν Eur., χαλεπῶς φέρειν, ἄχθεσθαι, ἀσχαλᾶν Eur.—; *shame*, as αἰσχύνεσθαι:

Hdt. VI. 67 ἀλγήσας τῷ ἐπειρωτήματι εἶπε: Id. III. 34 οὐκ ἀρεσκόμενος (*contentus*) τῇ κρίσει: Id. IV. 78 διαίτῃ οὐδαμῶς ἠρέσκετο Σκυθικῇ: Id. IX. 33 ἔφη οὐκέτι ἀρκέεσθαι τούτοισι μούνοισι: Thuc. IV. 85 θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν.—Ἐλπίζειν τῇ τύχῃ Thuc. III. 97: Στέργειν τοῖς παροῦσιν Isoc.: Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς Lysias p. 192, 26: Χαλεπῶς φέρειν τοῖς παροῦσι πράγμασι Xen. Anab. I. 3, 3: Αἰσχύνεσθαι τοῖς πεπραγμένοις Id. M. S. II. 1, 31: Plat. Hipp. maj. p. 285. extr. εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδότι.—Ἀγάλλεσθαι τῇ νίκῃ.—Ἀγασθέντες τῷ ἔργῳ Plat. Symp. p. 179 C: Ἀγανακτεῖν τῷ θανάτῳ, δυσχεραίνειν τοῖς λόγοις Plat.: Demosth. p. 13, 14 ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. So Eur. Hipp. 20 τούτοισι μέν νυν οὐ φθονῶ, *am not made jealous by*: Id. Hec. 251 κακύνει τοῖσδε τοῖς βουλεύμασιν: so Il. ξ, 138 κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ: so G. T., as 1 Pet. iv. 12 μὴ ξενίζεσθε τῇ πυρώσει.

2. So verbs of *causing these states*; as, Eur. Orest. 210 οὐ γάρ μ' ἀρέσκει τῷ λίαν παρειμένῳ.

3. So also verbs of *action* or *state;* as, Hdt. I. 87 ἔπρηξα τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμεωυτοῦ δὲ κακοδαιμονίῃ: the good and bad luck being represented as the active instrument of the action: G. T., as 2 Cor. i. 24 πίστει ᾗ ἑστήκατε, but see also §. 603, or §. 605:) or of *motion*, Æsch. Eum. 235 Λοξίου κελεύσμασιν ἥκω.

§. 608. 1. The actual *means* or *instrument,* by or with which any thing is done:

Il. β, 199 τὸν σκήπτρῳ ἐλάσασκε: Il. κ, 121 βάλλειν χερμαδίοις.—Βάλλειν λίθοις, ἀκοντίζειν αἰχμαῖς. So Arist. Av. 619 θύραις θυρῶσαι: Od. ι, 82 ἔνθεν δ' ἐννῆμαρ φερόμην ὀλοοῖς ἀνέμοισιν πόντον ἐπ' ἰχθυόεντα: Xen. Cyr. IV. 3, 21 ὁ μὲν (ἱπποκένταυρος) γὰρ δυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ δυοῖν ὤτοιν ἤκουεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαροῦμαι, τέτταρσι δὲ ὠσὶ προαισθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν, πολλὰ δὲ τοῖς ὠσὶ παρακούοντα σημαίνειν: Ibid. 18 προνοεῖν μέν γε ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὁπλοφορήσω, διώξομαι, δὲ τῷ ἵππῳ, τὸν δ' ἐναντίον ἀναρτέψω τῇ τοῦ ἵππου ῥώμῃ.

2. So the state of mind wherein or whereby any thing is done; as, φόβῳ, εὐνοίᾳ, ἀπειρίᾳ, φρονήματι, ὀργῇ, ὕβρει, ἀδικίᾳ &c., ποιεῖν τι. Or these may be referred to the modal dative.

Obs. 1. Also with adjectives,—that which is conceived as the instrument whereby the quality is produced, is in the dative: Thuc. IV. 114 οὐδὲν χείρους τῇ ἐκείνων φιλίᾳ: so also ποσὶ ταχύς, where the accus. is more usual (see §. 579): and even with subst., especially in Plato: so Soph. Œ. C. 1026 τὰ γὰρ δόλῳ τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται: Plat. Legg. 631 C κινήσεις τῷ σώματι: Id. Soph. 261 E τῶν τῇ φωνῇ περὶ τὴν οὐσίαν δηλωμάτων: Id. Polit. 280 D τὰς βίᾳ πράξεις: Id. Rep. 397 A διὰ μιμήσεως φωναῖς τε καὶ σχήμασιν, *imitatione per voces et gestus.*

Obs. 2 This is sometimes expressed by the preposition ἐν, the dative being considered local: Hesiod. Scut. 199 ἔγχος ἔχουσ' ἐν χερσί, but Ibid. 214 εἶχε δὲ χερσίν (like *manu* and *in manu tenere*).—Θυμῷ ἔλπεσθαι and ἔλπεσθαι ἐν στήθεσσιν Homer, like *animo* and *in animo volvere.*—Διαφέρειν τινί and ἔν τινι or ἐπί τινι.—Ὀφθαλμοῖς and ἐν ὀφθαλμοῖς ἰδεῖν, or ἐν ὄμμασιν ἰδεῖν.—Σημαίνειν τί τινι and σημαίνειν ἐν ἱεροῖς, ἐν οὐρανίοις σημείοις, ἐν οἰωνοῖς, ἐν φήμαις (Xen.), πυρὶ καίειν and ἐν πυρὶ καίειν.

Obs. 3. Sometimes, though very rarely, a person is conceived of as an instrument; Soph. Elect. 226 τίνι γάρ ποτ' ἂν—ἀκούσαιμ' ἔπος, *by whom.*

§. 609. 1. With comparatives and analogous words that whereby one thing exceeds another is in the dative, conceived of as the instrument whereby the difference is produced:

Hdt. I. 184 Σεμίραμις γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος.—So πολλῷ, ὀλίγῳ μείζων, ὀλίγῳ πρότερον: Hdt. VI. 58 ἀριθμῷ, *certo numero:* Ibid. 89 ὑστέρισαν ἡμέρῃ μιῇ τῆς συγκειμένης, *by one day:* Ibid. 106 πόλι λογίμῃ ἡ Ἑλλὰς γέγονε ἀσθενεστέρη: Plat. Rep. 373 E μείζονος τῆς πόλεως δεῖ οὔτι σμικρῷ ἀλλ' ὅλῳ στρατοπέδῳ. So Thuc. V. 28 ἄριστα ἔσχον τοῖς πᾶσι: so διαφέρειν φρονήσει, ἰσχύειν τῷ σώματι: so ὑπερβάλλειν, προέχειν τινί.

2. So notion of *price* and *value, buying* and *selling:*

Il. η, 473 ἔνθεν ἄρ' οἰνίζοντο—ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἴθωνι σιδήρῳ. So notions of *punishing, fining:* ζημιοῦν τινὰ χιλίαις δραχμαῖς: Hdt. VI. 136 ζημιώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντι ταλάντοισι. So with a participle; Hdt. VIII. 60, 3 Μεγάροισι κερδανέομεν περιεοῦσι, *ex servata Megara lucrum capiemus.*

3. So that whereby any *judgment* or *opinion* concerning any thing is formed. So with verbs of *measuring, deciding,* &c.: σταθμᾶσθαι, γιγνώσκειν, εἰκάζειν, κρίνειν, τεκμαίρεσθαι:

Il. ε, 182 ἀσπίδι γιγνώσκειν: Hdt. II. 2 τοιούτῳ σταθμησάμενοι πρήγματι, *ex tali re judicantes:* Id. VII. 11 εἰ χρὴ σταθμώσασθαι τοῖσι ὑπαργμένοισι ἐξ ἐκείνων, *ex iis, quæ ab illis fieri cœpta sunt:* Ibid. 237 τοῖσι λεγομένοισι σταθμώμενος: Id. III. 15 πολλοῖσι καὶ ἄλλοισι ἔστι σταθμώσασθαι, ὅτι κ. τ. λ.: Id. VII. 16, 3 τῇ σῇ ἐσθῆτι τεκμαιρόμενον, *ex veste tua judicium faciens:* Demosth. 113, 10 τοῦτ' ἐρεῖ, εἴπερ οἷς πρὸς τοὺς ἄλλους πεποίηκε δεῖ τεκμαίρεσθαι·—So γιγνώσκειν, εἰκάζειν τινί, Thuc.—So the dative τῷ, *wherefore, accordingly.*

4. So that whereby any thing is shewn or expressed, even where there is no verb of shewing or expressing; as, Æsch. Ag. 135 οἴκῳ γὰρ ἐπίφθονος Ἄρτεμις ἁγνὰ πτανοισὶν κυσὶ πατρός, *is shewn to be hostile by these winged hounds.*

5. So in Aristotle, the middle term whereby a conclusion is drawn; thus the middle term of second figure Soph. Elench. VI. 8, (illustrating a fallacy): ἡ γὰρ χιὼν καὶ ὁ κύκνος τῷ λευκῷ ταὐτόν: so probably Rhet. I. 9, 22.

§. 610. So also the *material* is put in the dative, when it is not conceived of as an antecedent condition of the thing made or done. (§. 538.) See Il. κ, 438 ἅρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἤσκηται: Hdt. III. 57 ἀγορὴ καὶ τὸ πρυτανήϊον Παρίῳ λίθῳ ἠσκημένα.—So βρύειν ἄνθεσι, στάζειν ἰδρῶτι &c.

§. 611. *a.* So also passive verbs or adjectives take a dative of the agent, or subject of the active notion, considered as the instrument, whereby the state, &c. is produced, not as the cause whence it springs.—(See §. 483. *Obs.* 3.):

Il. σ, 103 δάμεν Ἕκτορι δίῳ: Il. ε, 465 κτείνεσθαι Ἀχαιοῖς: Eur. Hec. 1085 σοὶ εἴργασται κακά: Hdt. VI. 123 μοὶ δεδήλωται: Isocr. Paneg. 1 εἰρῆσθαι τοῖς ἄλλοις: Demosth. 844, 1 τὰ τούτῳ πεπραγμένα.—So ταῦτά μοι λέλεκται: so ὤφθη αὐτοῖς et sim.

b. This dative, joined with neuter verbs, gives them a passive force: δακρύω κακοῖς, *I am made to weep by the evils.*

So Thuc. IV. 35 οὐκ εἶχον χωρίου ἰσχύι, *were prevented by:* ἰσχύος, would be, *by reason of:* so Eur. Ion 82 φεύγει πυρί, *put to flight by:* so G. T. 2 Cor. x. 4 δύνατα τῷ Θεῷ, *through God.*

Obs. 1. Two or more datives may be joined to the same verb or substantive expressing different relations; Æsch. Theb. 908 διαλλακτῆρι δ' οὐκ

ἐμεμψία φίλοις: Id. Ag. 520 φαιδροῖσι τοίσιδ' ὄμμασι δέξασθε κόσμῳ βασιλέα πολλῷ χρόνῳ: Xen. Hell. III. 1, 13 ξενικῷ μὲν Ἑλληνικῷ προσβαλοῦσα τοῖς τείχεσιν: Hdt. VI. 70 Λακεδαιμονίοισι συχνὰ ἔργοισί τε καὶ γνωμῇσι ἀπολαμπρυνθείς: Arist. Aves 1307 πτερῶν δεῖ σοι τοῖς ἐποίκοις.

Obs. 2. The dative in apposition is used instead of the genitive; Hdt. V. 65 ἐπὶ μισθῷ τοῖσι τέκνοισι. So of the part in apposition to the whole; Soph. Aj. 310 ἀπρὶξ ὄνυξι συλλαβὼν χερί: Il. λ, 599 εἱστήκει γὰρ ἐπὶ πρύμνῃ μεγακήτεϊ νηῒ: so G. T. 2 Cor. xii. 7 ἐδόθη μοι σκόλοψ τῇ σαρκί. See §. 597. *Obs.* 3.

Remarks.

§. 612. 1. From the principles which have been laid down and the examples which have been given in the foregoing pages of the force and usages of the three Greek cases, it will be clear that when synonymous verbs are used with different cases, it arises from some slight difference in their notions, which, for the most part lost in the Latin and modern languages, was retained by the Greek. And where the same verb is found with different cases, it arises from a greater or less modification of their proper notion in the speaker's mind at the moment, so that by the use of one or the other of the cases, as was required, he was able to express the exact notion in his mind. And to observe and trace out these differences is a useful branch of the study of Greek, as it forms habits of accurately distinguishing and expressing notions differing slightly, yet often materially, from each other.

2. Sometimes where some verb is commonly used in a particular form of expression, as for instance ἠμείβετο in Homer, a case is used at the beginning of a sentence proper for such a verb, while the writer, from carelessness, or for the metre or emphasis, afterwards uses a verb of cognate meaning, but which would have a different construction; as, Il. γ, 203 τὴν δ' αὖτ' Ἀντήνωρ πεπνύμενος ἀντίον ἤυδα =ἠμείβετο: cf. V. 274.

Verbal Adjectives in τέος, τέα, τέον.

§. 613. 1. These verbal adjectives are formed from all the sorts of verbs, as ἐπιθυμητέον (ἐπιθυμεῖν τινός), κολαστέον (κολάζειν τινά), ἀσκητέον (ἀσκεῖν τι), βοηθητέον (βοηθεῖν τινί), ἡσσητέον (ἡσσᾶσθαί τινος).

2. Verbal adjectives are either *impersonal*, as ἀσκητέον ἐστὶ τὴν ἀρέτην—or *personal*, as ἡ ἀρέτη ἀσκητέα ἐστίν. From neuter verbs they are impersonal—from others either personal or impersonal.

3. The impersonal verbal adjective is followed by the case of the verb from which it is derived: ἀσκητέον (or in plural -τέα) ἐστὶ τὴν

[illegible] ἐπιστάμενον or -τέα) [illegible] ἐπιστάμενος [illegible] ἐπιστάμενον πατέρα: [illegible] from ἐπίσταμαι τινος, [illegible]

[illegible] considered as [illegible] adjectives, with the [illegible] s. ἐπιστάμενος, *necessitatus*. [illegible] ἀναγκαῖος, from ἀναγκάζω [illegible]

[illegible] assume a new sense, [illegible] adjective in both [illegible] *he must persuade* [illegible] s. ἐπιστάμενος [illegible] Plat. Phaed. [illegible]

[illegible] the art and the [illegible] adjective is followed. [illegible] Plat. [illegible]

§ [illegible] adjective agrees, like other predicative adjectives, with its substantive in gender, number and case. It [illegible] or [illegible] [illegible]

[illegible] adjective, the agent is [illegible] the verbal [illegible] is to be performed. [illegible] [illegible]

[illegible] adjectives [illegible] [illegible]

[illegible] sometimes used [illegible] adjective is [illegible] [illegible] [illegible]

δεῖστέον (sc. ἡμᾶς) τὸν εὐθὺν ἐξαιπόντας ἀμφὶ σοῦ λόγον, (*celerrime explorandum nobis est rem aperte declarantibus:*) Demosth. p. 21, 13 πολλὴν δὴ τὴν μετάστασιν καὶ μεγάλην δεικτέον τὴν μεταβολὴν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιοῦντας ἑτοίμως.—And the verbal adjective is frequently interchanged with an infinitive: Xen. M. S. I. 5, 5 ἐμοὶ μὲν δοκεῖ—ἐλευθέρῳ ἀνδρὶ εὐκτέον εἶναι μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ἱκετεύειν τοὺς θεούς κ. τ. λ.: Plat. Gorg. p. 492 D τὰς μὲν ἐπιθυμίας φῆς οὐ κολαστέον, εἰ μέλλει τις οἷον δεῖ εἶναι, ἐῶντα δὲ αὐτὰς ὡς μεγίστας πλήρωσιν ἄλλοθέν γε ποθὲν ἑτοιμάζειν.

Obs. 6. Difficult constructions of this nature may be generally explained by this resolution of the verbal into δεῖ and the infinitive.

Obs. 7. The personal verbal adjective has a purely passive sense: τόδε ποιητέον ἐστίν = δεῖ τόδε ποιεῖσθαι. The impersonal verbal adjective has also a passive force whenever it takes the person in the dative, as ποιητέον τάδε ἐστί σοι; but it has a partly active force, as it takes the object in the case proper to the active verb.

Prepositions.

§. 614. 1. As in the course of time the requirements of language on the one hand increased, and on the other, the intellectual quickness by which the mind was able to recognise and distinguish between the several relations of the cases decreased, it became natural to represent those relations more accurately. In this way certain words (originally themselves cases of nouns) came into use, as definitions of the relations of the cases, by representing the substantival notion or object as standing in a certain *position* to the verbal notion: and as the Cases represent the internal order of notions in the mind, the Prepositions are derived from and represent the *external* position of things around.

2. The prepositions then properly express notions of the space or position in which one thing stands to another—either the parallel notions of *by—from the side of—in front of—round—with,* or the opposed notions of space—*above* and *below—in* and *out—before* and *behind—on this side* and *on that—on* and *off—thereon* and *therefrom—forwards* and *backwards—towards* and *from.*

3. Every notion of position must be conceived of as something either in motion—*whence* or *whither,* or at rest—*where.* Ἀπό and ἐκ imply in themselves a notion of "*whence*"—εἰς and ὡς a notion of "*whither*"—ἐν and σύν a notion of "*where,*" while the rest have a general notion of position, and the sense of the verb, and the force of the cases which are joined to the prepositions determine in which of these three notions each is used. Thus the abstract force of the preposition παρά is not of motion, but only of position—"*by the side of;*" but with a verb expressing motion, and a genitive expressing the point whence the motion begins, it signifies *from the side of*

With ταύτῃ, τῇδε, we often find αὐτοῦ (also αὐτῷ) joined; αὐτοῦ (αὐτῷ) ταύτῃ, τῇδε, *eo ipso loco* (Hdt. VII. 10, 8. and 44.).

Obs. 2. This use of the dative alone is confined mostly to poetry; in prose (and also in poetry) we find this dative more exactly defined by ἐν, ἀνά poet., ἀμφί, περί, ἐπί, μετά (poet.), παρά, πρός, ὑπό.

2. Hence this dative is used to express the notion of *with, among:*

Il. δ, 95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κύδος ἄροιο (*among*)—ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ (*with*): Il. ζ, 477 ἀριπρεπέα Τρώεσσι: Il. ο, 432 ἄνδρα κατέκτα Κυθήροισι ζαθέοισι: Il. α, 247 τοῖσι δὲ Νέστωρ ἡδυεπὴς ἀνόρουσε: Il. β, 433 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ: Od. α, 71 ὅου κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι: Od. ο, 227 Πυλίοισι μέγ' ἔξοχα δώματα ναίων: so ἀνθρώποις, *inter homines:* Eur. Hec. 595 ἀνθρώποις δ' ἀεὶ ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός, ὁ δ' ἐσθλὸς ἐσθλός[a]: Id. Bacch. 310 μὴ τὸ κράτος αὔχει δύναμιν ἀνθρώποις ἔχειν: Ibid. 402 ἵν' οἱ θελξίφρονες νέμονται θνατοῖσιν Ἔρωτες (like Plat. Prot. p. 343 C εὐδοκιμεῖν τοῖς τότε ἀνθρώποις): Eur. Phœn. 17 ὦ Θήβαισιν εὐίπποις ἄναξ: Ibid. 88 ὦ κλεινὸν οἴκοις Ἀντιγόνη θάλος πατρί: Id. Hec. 1267 ὁ Θρῃξὶ μάντις εἶπε Διόνυσος τάδε.—In prose: Hdt. VI, 70 Λακεδαιμονίοισι συχνὰ ἔργοισί τε καὶ γνώμῃσι ἀπολαμπρυνθείς, *inter Lac. et rebus gestis et consiliis clarus factus:* Plat. Rep. p. 389 E οἷα καὶ Ὁμήρῳ (*apud H.*) Διομήδης λέγει. So Æsch. Ag. 39 κοὐ μαθοῦσι λήθομαι, *among them:* Thuc. I. 6 οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, *among them:* so τοῖσι δ' ἀνέστη: Soph. Ant. 861 ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας—κλεινοῖς Λαβδακίδαισιν, *that which is among the Labdacidæ:* Hesiod. Th. 569 ὡς ἴδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγήν: Soph. Œ. C. 966 οὐκ ἂν ἐξεύροις ἐμοὶ ἁμαρτίας ὄνειδος οὐδέν: Plat. Rep. p. 421 E ἕτερα—ταῖς φύλαξιν εὑρήκαμεν. G. T. Eph. v. 19 λαλοῦντες ἑαυτοῖς.

Obs. 3. The genitive represents the place as the antecedent condition of the action. The accus. as the space over which the motion extends. The dative as the place wherein it happens. In αὐτοῦ ταύτῃ, *eo ipso loco,* the genitive and dative are united.

3. So also this local dative is sometimes found after verbs of *governing*—in Homer more usually than the gen. with ἀνάσσειν:

Od. α, 181 Ταφίοισιν ἀνάσσω: Il. μ, 242 Διὸς ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει: Il. α, 288 πάντεσσι δ' ἀνάσσειν: Od. α, 117 κτήμασιν οἷσιν ἀνάσσοι: Od. α, 402 δώμασιν ἀνάσσοις. (So with prepos. ἐν, μετά.) So βασιλεύειν, in Homer: Il. ξ, 134 ἦρχε δ' ἄρα σφιν: Od. ξ, 230 ἀνδράσιν ἦρξα (only in poetry): Æsch. P. V. 940 δαρὸν γὰρ οὐκ ἄρξει. So in Homer: ἀρχεύειν τινί: so ἐπιστατεῖν: Od. λ. 485 κρατέεις νεκύεσσι: cf. Ibid. 490. But several of these might be referred to the dativus commodi (§. 597, 598.).

Obs. 4. And after substantives: Il. ε, 546 ἄνδρεσσιν ἄνακτα: Arist. Av. 1732 ἄρχοντα θεοῖς μέγαν.

4. So metaphorically of the sphere in which any moral action or state takes place or operates: Il. α, 116 ἄμφω ὁμῶς θυμῷ φιλέουσα: Ib. 342 ὀλοιῇσι φρεσὶ θύει: so ἀπελθέτω δὲ τοῖς λόγοισιν (*in this argument*) ἐκποδὼν γῆρας τὸ σόν: so ποιεῖσθαί τινα μοίραις, *to place a*

[a] Pflugk ad loc.

person in account. So G. T. 1 Cor. xiv. 20 μὴ παιδία γένεσθε ταῖς φρεσίν. So after an adjective used substantively: Col. ii. 14 τὸ χειρόγραφον τοῖς δόγμασιν.

5. Under the local dative, as expressing the particular point wherein any thing takes place, we must class such expressions as ὁ αὐτὸς εἰμὶ τῇ γνώμῃ—ψήφῳ, βουλεύματι Soph., *I am in the same mind* &c.; Thuc. πλεῖστός εἰμι τῇ γνώμῃ, *I am mostly in this mind.*

Obs. 5. The adverbial datives are used both in the transmissive as well as the local force of the dative; as, χαμαί, *humi, humum.* So adverbs in ῃ or η (see *Obs.* 1.): Il. α, 120 γέρας ἔρχεται ἄλλῃ: Hdt. II. 29 τῇ ἂν (*quoscunque*) κελεύῃ, ἐκεῖσε στρατεύονται: Plat. Gorg. p. 456 B εἰς πόλιν, ὅπῃ βούλει, ἐλθόντα. In ω, ἄνω, κάτω &c.; ᾧ, *here*, and *hither*, often in Theocr. So ὧδε: Il. σ, 392 πρόμολ' ὧδε; Od. α, 182 νῦν δ' ὧδε ξὺν νηῒ κατήλυθον: cf. ρ, 545. Arist. Ach. 745 ὧδ' ἐσβαίνετε. In οι, as πεδοῖ, *humi, humum*, Æsch. P. V. 272 πεδοῖ βᾶσαι: ἐνταυθοῖ Hom. and Plat., *huc*; Attics, *hic*; as, Plat. Prot. 310 A καθιζόμενος ἐνταυθοῖ (but οἴ, ὅποι, ποῖ always *hither*, &c.). In θα, ἔνθα, ἐνταῦθα, ἐνθάδε (Od. π, 204 ἐλεύσεται ἐνθάδ' Ὀδυσσεύς: Soph. El. 380 ἐνταῦθα πέμψειν, ἔνθα μήποτ' ἡλίου φέγγος προσόψει: Xen. Cyr. 4, 9 εἰς πόλιν, ἔνθα καὶ αὐτὸς κατέφυγεν: Id. Hell. I. 7, 16 ἀνέβην ἐνθάδε: Plat. Gorg. p. 494 extr. ἦ γὰρ ἐγὼ ἄγω ἐνταῦθα); also ὕψι, *in alto* and *in altum* (Sappho: ὕψι δὴ τὸ μέλαθρον ἀείρατε, τέκτονες ἄνδρες): ἵνα, *ubi* and *quo* (Od. δ, 821 ἵν' οἴχεται), ἐκεῖ, κεῖθι, *illic* and *illuc* (Hdt. I. 209 ἐπεὰν ἐγὼ τάδε καταστρεψάμενος ἔλθω ἐκεῖ: Ibid. 121 ἐλθὼν δὲ ἐκεῖ).

Temporal Dative.

§. 606. The *accident of time* is considered as local, and is put in the dative, except when it is conceived of as the antecedent condition of the action.—(See §. 523.)

Il. λ, 707 τρίτῳ ἤματι: Il. ν, 335 ἤματι τῷ, ὅτε κ. τ. λ.: Il. ο, 324 νυκτὸς ἀμολγῷ: Hdt. III. 131 τῷ πρώτῳ ἔτεϊ ὑπερβάλετο τοὺς πρώτους ἰητρούς—' καί μιν δευτέρῳ ἔτεϊ ταλάντου Αἰγινῆται δημοσίῃ μισθεῦνται· τρίτῳ δὲ ἔτεϊ Ἀθηναῖοι ἑκατὸν μνέων· τετάρτῳ δὲ ἔτεϊ Πολυκράτης δυῶν ταλάντων.—So prose: τῇδε τῇ νυκτί, ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτί, πολλοῖς ἔτεσι: Xen. Hell. III. 2, 25 περιιόντι δὲ τῷ ἐνιαυτῷ φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἦλιν: Id. Anab. IV. 8, 1 τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν.

Obs. 1. In prose generally, and in poetry frequently, ἐν is added; and sometimes ἐπί, as in Homer: ἐπ' ἤματι τῷδε, ἐπ' ἤματι, ἐπὶ νυκτί.—ἅμα is used with this dative; as, Hdt. IV. 201 ἅμα τῷ ἔαρι.

Obs. 2. The genitive, accusative, and dative, therefore, are all used to express relations of time, and they differ as follows: the time is represented by the genitive as the antecedent condition of the action; by the dative as the space wherein the action took place; while the accusative expresses the duration of the action. So compare ταύτης τῆς ἡμέρας οἱ Ἕλληνες ἐμαχέσαντο, *this day giving them the occasion*, with ταυτῇ τῇ ἡμέρᾳ, *on this day*, and ταύτην τὴν ἡμέραν, *throughout this day.* So we find the accusative and genitive, in the same sentence, expressing each its proper notion; as, Hdt. II. 95 πᾶς ἀνὴρ αὐτέων ἀμφίβληστρον ἕκτηται, τῷ

τῆς ἡμέρης (*by day*) μὲν ἰχθῦς ἀγρεύει, τὴν δὲ νύκτα (*throughout the night*) αὐτῷ χρᾶται, ἐν τῇ ἀναπαύεται κοίτῃ. The gen. and dative may express the same actual point of time, but differing in the way in which it is looked at, as in the above example. So the accusative differs from the dative as it does from the genitive: Hdt. VII. 55 ταύτην μὲν τὴν ἡμέρην οὗτοι· τῇ δὲ ὑστεραίῃ πρῶτοι μέν κ. τ. λ.: Xen. Anab. II. 1, 3 καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειν ἂν αὐτούς—· τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας: Ibid. III. 4, 18 ταύτῃ μὲν ἡμέρᾳ ἀπῆλθον οἱ βάρβαροι, τὴν δὲ ἐπιοῦσαν ἡμέραν ἔμειναν οἱ Ἕλληνες, τῇ δὲ ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου.

Instrumental Dative.

§. 607. The *instrument* or *means* whereby any thing is brought about is in the dative, as being an afterthought in the mind of the speaker, the conception of which is not necessary to the verbal notion; so that any verb *may* be followed by a dative, if it is wished to express the instrument. If the instrument is considered as the antecedent cause or condition of the action, it is in the genitive (see §. 481, 599.). So when the motive or the reason is found in the dative, they are viewed as the instruments of the action. Frequently the practical effect of this dative is to give neuter verbs a passive sense.

1. Verbs of *joy, sorrow*, and *similar feelings* or *states*, take a dative of that whereby they are produced, when it is not conceived of as the cause whence they spring, (see §. 488.) nor as that wherein they consist, (see §. 549:) χαίρειν, ἥδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι (γελᾶν Eur.), λυπεῖσθαι, ἀλγεῖν, στενάζειν: so *wonder*, as θαυμάζειν, ἄγασθαι: rarely of *hope*, ἐλπίζειν—; *contentment*, as στέργειν, rarely στέργεσθαι, ἀγαπᾶν, ἀρέσκεσθαι, ἀρκεῖσθαι, *contentum esse—; discontent*, as ἀγανακτεῖν, δυσχεραίνειν, δυσφορεῖν Eur., χαλεπῶς φέρειν, ἄχθεσθαι, ἀσχαλᾶν Eur.—; *shame*, as αἰσχύνεσθαι:

Hdt. VI. 67 ἀλγήσας τῷ ἐπειρωτήματι εἶπε: Id. III. 34 οὐκ ἀρεσκόμενος (*contentus*) τῇ κρίσει: Id. IV. 78 διαίτῃ οὐδαμῶς ἠρέσκετο Σκυθικῇ: Id. IX. 33 ἔφη οὐκέτι ἀρκέεσθαι τούτοισι μούνοισι: Thuc. IV. 85 θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν.—Ἐλπίζειν τῇ τύχῃ Thuc. III. 97: Στέργειν τοῖς παροῦσιν Isoc.: Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς Lysias p. 192, 26: Χαλεπῶς φέρειν τοῖς παροῦσι πράγμασι Xen. Anab. I. 3, 3: Αἰσχύνεσθαι τοῖς πεπραγμένοις Id. M. S. II. 1, 31: Plat. Hipp. maj. p. 285. extr. εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδότι.—Ἀγάλλεσθαι τῇ νίκῃ.—Ἀγασθέντες τῷ ἔργῳ Plat. Symp. p. 179 C: Ἀγανακτεῖν τῷ θανάτῳ, δυσχεραίνειν τοῖς λόγοις Plat.: Demosth. p. 13, 14 ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. So Eur. Hipp. 20 τούτοισι μέν νυν οὐ φθονῶ, *am not made jealous by*: Id. Hec. 251 κακύνει τοῖσδε τοῖς βουλεύμασιν: so Il. ξ, 138 κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ: so G. T., as 1 Pet. iv. 12 μὴ ξενίζεσθε τῇ πυρώσει.

2. So verbs of *causing these states;* as, Eur. Orest. 210 οὐ γάρ μ' ἀρέσκει τῷ λίαν παρειμένῳ.

3. So also verbs of *action* or *state;* as, Hdt. I. 87 ἔπρηξα τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμεωυτοῦ δὲ κακοδαιμονίῃ: the good and bad luck being represented as the active instrument of the action: G. T., as 2 Cor. i. 24 πίστει ᾗ ἑστήκατε, but see also §. 603, or §. 605:) or of *motion*, Æsch. Eum. 235 Λοξίου κελεύσμασιν ἥκω.

§. 608. 1. The actual *means* or *instrument,* by or with which any thing is done:

Il. β, 199 τὸν σκήπτρῳ ἐλάσασκε: Il. κ, 121 βάλλειν χερμαδίοις.—Βάλλειν λίθοις, ἀκοντίζειν αἰχμαῖς. So Arist. Av. 619 θύραις θυρῶσαι: Od. ι, 82 ἔνθεν δ' ἐννῆμαρ φερόμην ὀλοοῖς ἀνέμοισιν πόντον ἐπ' ἰχθυόεντα: Xen. Cyr. IV. 3, 21 ὁ μὲν (ἱπποκένταυρος) γὰρ δυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ δυοῖν ὤτοιν ἤκουεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαροῦμαι, τέτταρσι δὲ ὠσὶ προαισθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν, πολλὰ δὲ τοῖς ὠσὶ παρακούοντα σημαίνειν: Ibid. 18 προνοεῖν μέν γε ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὁπλοφορήσω, διώξομαι, δὲ τῷ ἵππῳ, τὸν δ' ἐναντίον ἀναρτέψω τῇ τοῦ ἵππου ῥώμῃ.

2. So the state of mind wherein or whereby any thing is done; as, φόβῳ, εὐνοίᾳ, ἀπειρίᾳ, φρονήματι, ὀργῇ, ὕβρει, ἀδικίᾳ &c., ποιεῖν τι. Or these may be referred to the modal dative.

Obs. 1. Also with adjectives,—that which is conceived as the instrument whereby the quality is produced, is in the dative: Thuc. IV. 114 οὐδὲν χείρους τῇ ἐκείνων φιλίᾳ: so also ποσὶ ταχύς, where the accus. is more usual (see §. 579): and even with subst., especially in Plato: so Soph. Œ. C. 1026 τὰ γὰρ δόλῳ τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται: Plat. Legg. 631 C κινήσεις τῷ σώματι: Id. Soph. 261 E τῶν τῇ φωνῇ περὶ τὴν οὐσίαν δηλωμάτων: Id. Polit. 280 D τὰς βίᾳ πράξεις: Id. Rep. 397 A διὰ μιμήσεως φωναῖς τε καὶ σχήμασιν, *imitatione per voces et gestus.*

Obs. 2 This is sometimes expressed by the preposition ἐν, the dative being considered local: Hesiod. Scut. 199 ἔγχος ἔχουσ' ἐν χερσί, but Ibid. 214 εἶχε δὲ χερσὶν (like *manu* and *in manu tenere*).—Θυμῷ ἔλπεσθαι and ἔλπεσθαι ἐν στήθεσσιν Homer, like *animo* and *in animo volvere.*—Διαφέρειν τινί and ἔν τινι or ἐπί τινι.—Ὀφθαλμοῖς and ἐν ὀφθαλμοῖς ἰδεῖν, or ἐν ὄμμασιν ἰδεῖν.—Σημαίνειν τί τινι and σημαίνειν ἐν ἱεροῖς, ἐν οὐρανίοις σημείοις, ἐν οἰωνοῖς, ἐν φήμαις (Xen.), πυρὶ καίειν and ἐν πυρὶ καίειν.

Obs. 3. Sometimes, though very rarely, a person is conceived of as an instrument; Soph. Elect. 226 τίνι γάρ ποτ' ἂν—ἀκούσαιμ ἔπος, *by whom.*

§. 609. 1. With comparatives and analogous words that whereby one thing exceeds another is in the dative, conceived of as the instrument whereby the difference is produced:

Hdt. I. 184 Σεμίραμις γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος.—So πολλῷ, ὀλίγῳ μείζων, ὀλίγῳ πρότερον: Hdt. VI. 58 ἀριθμῷ, *certo numero:* Ibid. 89 ὑστέρισαν ἡμέρῃ μιῇ τῆς συγκειμένης, *by one day:* Ibid. 106 πόλι λογίμῃ ἡ Ἑλλὰς γέγονε ἀσθενεστέρη: Plat. Rep. 373 E μείζονος τῆς πόλεως δεῖ οὔτι σμικρῷ ἀλλ' ὅλῳ στρατοπέδῳ. So Thuc. V. 28 ἄριστα ἔσχον τοῖς πᾶσι: so διαφέρειν φρονήσει, ἰσχύειν τῷ σώματι: so ὑπερβάλλειν, προέχειν τινί.

2. So notion of *price* and *value*, *buying* and *selling*:

Il. η. 473 ἔνθεν ἄρ' οἰνίζοντο—ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἴθωνι σιδήρῳ. So notions of *punishing*, *fining*: ζημιοῦν τινὰ χιλίαις δραχμαῖς: Hdt. VI. 136 ζημιώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντι ταλάντοισι. So with a participle; Hdt. VIII. 60, 3 Μεγάροισι κερδανέομεν περιεοῦσι, *ex servata Megara lucrum capiemus.*

3. So that whereby any *judgment* or *opinion* concerning any thing is formed. So with verbs of *measuring*, *deciding*, &c.: σταθμᾶσθαι, γιγνώσκειν, εἰκάζειν, κρίνειν, τεκμαίρεσθαι:

Il. ε, 182 ἀσπίδι γιγνώσκειν: Hdt. II. 2 τοιούτῳ σταθμησάμενοι πράγματι, *ex tali re judicantes*: Id. VII. 11 εἰ χρὴ σταθμώσασθαι τοῖσι ὑπαργμένοισι ἐξ ἐκείνων, *ex iis, quæ ab illis fieri cœpta sunt*: Ibid. 237 τοῖσι λεγομένοισι σταθμώμενος: Id. III. 15 πολλοῖσι καὶ ἄλλοισι ἔστι σταθμώσασθαι, ὅτι κ. τ. λ.: Id. VII. 16, 3 τῇ σῇ ἐσθῆτι τεκμαιρόμενον, *ex veste tua judicium faciens*: Demosth. 113, 10 τοῦτ' ἐρεῖ, εἴπερ οἷς πρὸς τοὺς ἄλλους πεποίηκε δεῖ τεκμαίρεσθαι·—So γιγνώσκειν, εἰκάζειν τινί, Thuc.—So the dative τῷ, *wherefore*, *accordingly*.

4. So that whereby any thing is shewn or expressed, even where there is no verb of shewing or expressing; as, Æsch. Ag. 135 οἴκῳ γὰρ ἐπίφθονος Ἄρτεμις ἁγνὰ πτανοισὶν κυσὶ πατρός, *is shewn to be hostile by these winged hounds.*

5. So in Aristotle, the middle term whereby a conclusion is drawn; thus the middle term of second figure Soph. Elench. VI. 8, (illustrating a fallacy): ἡ γὰρ χιὼν καὶ ὁ κύκνος τῷ λευκῷ ταὐτόν: so probably Rhet. I. 9, 22.

§. 610. So also the *material* is put in the dative, when it is not conceived of as an antecedent condition of the thing made or done. (§. 538.) See Il. κ, 438 ἅρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἤσκηται: Hdt. III. 57 ἀγορὴ καὶ τὸ πρυτανήϊον Παρίῳ λίθῳ ἠσκημένα.—So βρύειν ἄνθεσι, στάζειν ἰδρῶτι &c.

§. 611. *a.* So also passive verbs or adjectives take a dative of the agent, or subject of the active notion, considered as the instrument, whereby the state, &c. is produced, not as the cause whence it springs.—(See §. 483. *Obs.* 3.):

Il. σ, 103 δάμεν Ἕκτορι δίῳ: Il. ε, 465 κτείνεσθαι Ἀχαιοῖς: Eur. Hec. 1085 σοὶ εἴργασται κακά: Hdt. VI. 123 μοὶ δεδήλωται: Isocr. Paneg. 1 εἰρῆσθαι τοῖς ἄλλοις: Demosth. 844, 1 τὰ τούτῳ πεπραγμένα.—So ταῦτά μοι λέλεκται: so ἄφθη αὐτοῖς et sim.

b. This dative, joined with neuter verbs, gives them a passive force: δακρύω κακοῖς, *I am made to weep by the evils.*

So Thuc. IV. 35 οὐκ εἶχον χωρίου ἰσχύι, *were prevented by*: ἰσχύος, would be, *by reason of*: so Eur. Ion 82 φεύγει πυρί, *put to flight by*: so G. T. 2 Cor. x. 4 δύνατα τῷ Θεῷ, *through God.*

Obs. 1. Two or more datives may be joined to the same verb or substantive expressing different relations; Æsch. Theb. 908 διαλλακτῆρι δ' οὐκ

ἀμεμψία φίλοις: Id. Ag. 520 φαιδροῖσι τοίσιδ' ὄμμασι δέξασθε κόσμῳ βασιλέα πολλῷ χρόνῳ: Xen. Hell. III. 1, 13 ξενικῷ μὲν Ἑλληνικῷ προσβαλοῦσα τοῖς τείχεσιν: Hdt. VI. 70 Λακεδαιμονίοισι συχνὰ ἔργοισί τε καὶ γνωμῇσι ἀπολαμπρυνθείς: Arist. Aves 1307 πτερῶν δεῖ σοι τοῖς ἐποίκοις.

Obs. 2. The dative in apposition is used instead of the genitive; Hdt. V. 65 ἐπὶ μισθῷ τοῖσι τέκνοισι. So of the part in apposition to the whole; Soph. Aj. 310 ἀπρὶξ ὄνυξι συλλαβὼν χερί: Il. λ, 599 εἱστήκει γὰρ ἐπὶ πρύμνῃ μεγακήτεϊ νηῒ: so G. T. 2 Cor. xii. 7 ἐδόθη μοι σκόλοψ τῇ σαρκί. See §. 597. *Obs.* 3.

Remarks.

§. 612. 1. From the principles which have been laid down and the examples which have been given in the foregoing pages of the force and usages of the three Greek cases, it will be clear that when synonymous verbs are used with different cases, it arises from some slight difference in their notions, which, for the most part lost in the Latin and modern languages, was retained by the Greek. And where the same verb is found with different cases, it arises from a greater or less modification of their proper notion in the speaker's mind at the moment, so that by the use of one or the other of the cases, as was required, he was able to express the exact notion in his mind. And to observe and trace out these differences is a useful branch of the study of Greek, as it forms habits of accurately distinguishing and expressing notions differing slightly, yet often materially, from each other.

2. Sometimes where some verb is commonly used in a particular form of expression, as for instance ἠμείβετο in Homer, a case is used at the beginning of a sentence proper for such a verb, while the writer, from carelessness, or for the metre or emphasis, afterwards uses a verb of cognate meaning, but which would have a different construction; as, Il. γ, 203 τὴν δ' αὖτ' Ἀντήνωρ πεπνύμενος ἀντίον ἤυδα =ἠμείβετο: cf. V. 274.

Verbal Adjectives in τέος, τέα, τέον.

§. 613. 1. These verbal adjectives are formed from all the sorts of verbs, as ἐπιθυμητέον (ἐπιθυμεῖν τινός), κολαστέον (κολάζειν τινά), ἀσκητέον (ἀσκεῖν τι), βοηθητέον (βοηθεῖν τινί), ἡσσητέον (ἡσσᾶσθαί τινος).

2. Verbal adjectives are either *impersonal*, as ἀσκητέον ἐστὶ τὴν ἀρέτην—or *personal*, as ἡ ἀρέτη ἀσκητέα ἐστίν. From neuter verbs they are impersonal—from others either personal or impersonal.

3. The impersonal verbal adjective is followed by the case of the verb from which it is derived: ἀσκητέον (or in plural -τέα) ἐστὶ τὴν

ἀρετήν—ἐπιθυμητέον (or -τέα) ἐστὶ τῆς ἀρετῆς—ἐπιχειρητέον (or -τέα) ἐστὶ τῷ ἔργῳ: Xen. Cyr. III. 1, 15 κολαστέον ἄρ' ἂν εἴη—τὸν πατέρα: Soph. Antig. 678 οὔτε γυναικὸς οὐδαμῶς ἡσσητέα (from ἡσσᾶσθαί τινος, *inferiorem esse aliquo*).

Obs. 1. From deponents also, such as βιάζομαι, ἐργάζομαι, considered as passives, (as εἴργασται, *factum est*,) are formed verbal adjectives, with the same force and construction as those given above; as, ἐργαστέος, *faciendus*, βιαστέον ἐστὶν αὐτούς, *ii cogendi sunt*; so μιμητέον τοὺς ἀγαθούς, from μιμεῖσθαί τινα.

Obs. 2. Those verbs which in their middle voice assume a new sense, and consequently a new construction, have their verbal adjective in both of these senses and constructions: πειστέον ἐστὶν αὐτόν, *one must persuade him*, from πείθω τινά, and πειστέον ἐστὶν αὐτῷ, *obediendum ei est*, πειστέον τοῖς νόμοις, from πείθομαί τινι, *obedio alicui*; ἀπαλλακτέον ἐστὶν αὐτὸν τοῦ κακοῦ, from ἀπαλλαττεῖν τινὰ τοῦ κακοῦ, and ἀπαλλακτέον ἐστὶν ἡμῖν τοῦ ἀνθρώπου, from ἀπαλλάττεσθαί τινος, *to free oneself, or depart*; as, Plat. Phæd. p. 66 E ἀπαλλακτέον αὐτοῦ.

Obs. 3. Where the verb has a double accus. case (of the act and the patient), or a cognate accus. and a dative, the verbal adjective is followed, when necessary, by the cognate accus.; as, Soph. Phil. 994 πειστέον τάδε, (πείθεσθαί τινί τι.)

4. The personal verbal adjective agrees, like other predicative adjectives, with its substantive, in gender, number, and case. It can also be used as an attributive; as, ἀσκητέα ἐστὶν ἡ ἀρετή, or ἡ ἀσκητέα ἀρετή: Xen. Mem. Socr. III. 6, 3 ὠφελητέα σοι ἡ πόλις ἐστίν.

5. The logical subject of the impersonal verbal adjective, the agent or person by whom the verbal operation is to be performed, stands properly (if expressed) in the instrumental dative as in the passive voice: Ἀσκητέον (or -τέα) ἐστί σοι τὴν ἀρετήν—ἀσκητέα ἐστί σοι ἡ ἀρετή—ἐπιθυμητέον (or -τέα) ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς: Demosth. p. 14, 17 φημὶ δὴ—βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν.

Obs. 4. This dative is sometimes used with verbal adjectives in τός, which generally express possibility (English *-ble*): Hesiod Theog. 732 τοῖς οὐκ ἐξιτόν ἐστιν, *quibus non licet exire*: Aristoph. Lys. 636 ἄρα γρυκτόν ἐστιν ὑμῖν;

Obs. 5. In Attic Greek an accusative of the agent is sometimes used instead of the dative; as in the verbal adjective is implied the notion of δεῖ (on which the accus. depends) and the infinitive: Xen. M. S. III. 11, 1 ἰτέον ἂν εἴη θεασαμένους: Plat. Gorg. p. 507 D τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον: cf. Id. Rep. p. 413 E[a]: Id. Crit. p. 49 A οὐδενὶ τρόπῳ φαμὲν ἑκόντας ἀδικητέον εἶναι: Thuc. VIII. 65 ὡς οὔτε μισθοφορητέον εἴη τοὺς ἄλλους=οὐ δέοι τοὺς ἄλλους μισθοφορεῖν. (The two constructions are sometimes found together: Plat. Rep. p. 453 D οὐκοῦν καὶ ἡμῖν νευστέον καὶ πειρατέον σώζεσθαι ἐκ τοῦ λόγου, ἤτοι δελφίνά τιν' ἐλπίζοντας ἡμᾶς ὑπολαβεῖν ἂν—;) Eur. Phœn. 712 sq. ἐξοιστέον τἄρ' ὅπλα Καδμείων πόλει—ἐκτὸς τάφρων τῶνδ' ὡς μαχουμένους τάχα: Id. Hipp. 461 sq. ὡς τάχος

[a] Stallb. ad loc.

διωστέον (sc. *ἡμᾶς*) *τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον*, (*celerrime explorandum nobis est rem aperte declarantibus :*) Demosth. p. 21, 13 *πολλὴν δὴ τὴν μετάστασιν καὶ μεγάλην δεικτέον τὴν μεταβολὴν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιοῦντας ἑτοίμως*.—And the verbal adjective is frequently interchanged with an infinitive : Xen. M. S. I. 5, 5 *ἐμοὶ μὲν δοκεῖ—ἐλευθέρῳ ἀνδρὶ εὐκτέον εἶναι μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ἱκετεύειν τοὺς θεούς κ. τ. λ.* : Plat. Gorg. p. 492 D *τὰς μὲν ἐπιθυμίας φῂς οὐ κολαστέον, εἰ μέλλει τις οἷον δεῖ εἶναι, ἐῶντα δὲ αὐτὰς ὡς μεγίστας πλήρωσιν ἅλλοθέν γε ποθὲν ἑτοιμάζειν*.

Obs. 6. Difficult constructions of this nature may be generally explained by this resolution of the verbal into *δεῖ* and the infinitive.

Obs. 7. The personal verbal adjective has a purely passive sense : *τόδε ποιητέον ἐστίν*=*δεῖ τόδε ποιεῖσθαι*. The impersonal verbal adjective has also a passive force whenever it takes the person in the dative, as *ποιητέον τάδε ἐστί σοι*; but it has a partly active force, as it takes the object in the case proper to the active verb.

Prepositions.

§. 614. 1. As in the course of time the requirements of language on the one hand increased, and on the other, the intellectual quickness by which the mind was able to recognise and distinguish between the several relations of the cases decreased, it became natural to represent those relations more accurately. In this way certain words (originally themselves cases of nouns) came into use, as definitions of the relations of the cases, by representing the substantival notion or object as standing in a certain *position* to the verbal notion : and as the Cases represent the internal order of notions in the mind, the Prepositions are derived from and represent the *external* position of things around.

2. The prepositions then properly express notions of the space or position in which one thing stands to another—either the parallel notions of *by—from the side of—in front of—round—with*, or the opposed notions of space—*above* and *below*—*in* and *out*—*before* and *behind*—*on this side* and *on that*—*on* and *off*—*thereon* and *therefrom*—*forwards* and *backwards*—*towards* and *from*.

3. Every notion of position must be conceived of as something either in motion—*whence* or *whither*, or at rest—*where*. Ἀπό and ἐκ imply in themselves a notion of "*whence*"—εἰς and ὡς a notion of "*whither*"—ἐν and σύν a notion of "*where*," while the rest have a general notion of position, and the sense of the verb, and the force of the cases which are joined to the prepositions determine in which of these three notions each is used. Thus the abstract force of the preposition παρά is not of motion, but only of position—"*by the side of*;" but with a verb expressing motion, and a genitive expressing the point whence the motion begins, it signifies *from the side of*,

ἦλθον παρὰ βασιλέως: joined with a verb of motion and an accus. signifying either the road traversed, or the place arrived at, it expresses the coming *to* a person, so as to be *by his side;* as, ἦλθον παρὰ βασιλέα: or, with inanimate things, the travelling *by the side of,* or parallel to that thing, ἦλθον παρὰ ποταμόν: and with a verb which implies mere position, and a local dative, it defines the position, and signifies, *by the side of, at,* or *before,* παρὰ τῷ βασιλεῖ, *in front of the king.* In fact, prepositions, being used principally to define more clearly the relations signified by the cases, naturally take a peculiar sense from the relations of the case to which they are joined—not altering, but merely expressing more clearly, that relation.

4. Some relations were so prescriptively defined by prepositions, that the construction with the case only became a solecism—so not οἰκεῖν οἴκῳ, but οἰκεῖν ἐν οἴκῳ.

5. We do not find every preposition with all three cases, for the original force of the preposition has sometimes made it inapplicable to the expression of one or more relations, as they were looked at by the Greeks. So that some prepositions only define the relation of the genitive, (ἀντί, ἀπό, ἐκ, πρό:) or only the relation of the dative, (ἐν, σύν:) or only the relation of the accus., (ἀνά, εἰς (ὡς):) or gen. and accus., (διά, κατά, ὑπέρ:) or all three, gen., dat. and accus., (ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό.)

§. 615. 1. Prepositions are divided as to their meaning:—

a. Juxtaposition: παρά, ἀμφί, *by the side of;* ἐπί, *by* and *on;* σύν and μετά, *with.*—*b.* Contraposition: ἐπί, *on;* ἀνά, *up, on;* ὑπέρ, *above;* ὑπό, *below;* κατά, *down;* πρό, πρός, ἀντί, *before;* ὄπισθε (not properly a preposition), *behind;* ἐν, εἰς, *in, within;* ἐκ, ἐξ, *out, without;* διά, *through, within;* περί, *round* (*about*); ὡς, *to;* ἀπό, *from, away.*

2. As the notion of time is nearly connected with the notion of space, and as time is considered as a space, the relations of place and time in which a substantival stood to a verbal notion were expressed by the same preposition; as, πρὸ τῶν πυλῶν ἔστη and πρὸ τῆς ἡμέρας ἀπῆλθεν: ἐκ τῆς πόλεως ἀπέφυγεν and ἐκ τοῦ πολέμου (*immediately after the war*) ἐγένετο εἰρήνη: ἐν ταύτῃ τῇ χώρᾳ and ἐν τούτῳ τῷ χρόνῳ πολλὰ καὶ καλὰ ἔργα ἀπεδείξατο &c.

§. 616. 1. As the increase of civilisation and exchange of thought required a greater variety and accuracy of expression, the notions of local relations expressed by prepositions were applied to repre-

sent, define, and specify more particularly the causal or modal relations of things or persons which were less accurately expressed by the cases—things or persons being considered to stand in certain positions to each other; thus, *μάχεσθαι περί τινος* expresses the cause, *round* which, as it were *standing round it*, the contest was going on; which might be expressed in an equally correct but less defined form, *μάχεσθαί τινος*: so *εἰμὶ δι' ὀργῆς, I am in a state of (passing through) anger.* The poetic language, which loved to paint things as if actually and really existing, frequently expresses the causal relations by the preposition and the local dative, as if realising the actual position of the parties; as, Il. π, 526 *αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι*: so *δαμῆναι, τραφῆναι, κτείνεσθαι ὑπό τινι* &c.

2. So on the contrary, the local notions of place and time sometimes lose their local force, and being regarded as causal, (either causing or suffering something,) are expressed by the cases, as we have already seen; as, *νέφος ἐφαίνετο ὀρέων, τρέχειν πεδίοιο, τῆς ἡμέρας; βαίνειν ὁδόν, πᾶσαν ἡμέραν.*

§. 617. Every preposition has a proper original meaning (generic force), varying as it is joined with different cases or different verbal notions, but retained more or less in all its various applications; this is most discernible in the relations of place and time, while, in the causal usages, the original meaning is often difficult to trace, and sometimes wholly lost; as by fresh and sometimes somewhat forced analogies the relations of place were applied to men and circumstances.

Obs. 1. The original force however of the cases may in most of the combinations with a preposition be discerned. The preposition often either brings out the original force of the case yet more emphatically, or modifies it by attaching some additional notion: thus *ὄμνυναι θεῶν, to swear by the gods; πρὸς θεῶν*, as it were *before them*: so *δηλήσει τι ποιεῖν, to do something harmfully* (the dat. is modal); *ἐπί* adds to the modal notion the more definite one of *motive: ἐπὶ δηλήσει ποιεῖν, to do it for his hurt.*

Obs. 2. All prepositions are originally adverbs of place, from which they differ, inasmuch as the former belong to the substantive, the latter to the verb. There are some local adverbs which, as being seldom found except with a case, are used as prepositions, and are called *Prepositions improper.*—*a.* Local and other adverbs, used both alone and with substantives; as, *ἄντα, ἄντην, ἀντία, ἀπόπροθεν, ἀποπρόθι, ἔξω, ἐκτός, ἄγχι, ἀντικρύ, ἀμφίς; ἄνευ, δίχα, τῆλε, νόσφιν* &c.—*ἄμα.*—*b.* Substantives with a genitive; as, *ἕνεκα, caussa, δίκην, instar; χάριν, gratia,* &c.; with an accus.: Hdt. IV. 72 *κύκλῳ, around.*—See §. 621. *Obs.* 2.

Obs. 3. It not unfrequently happens that the force of the verbal notion is modified, or added to, by the preposition and its case with which it is joined; as, *στὰς ἐπὶ συνεδρίον, going to the assembly and standing there; στὰς ἐπὶ συνεδρίῳ, standing by the assembly.*—See §. 645.

Obs. 4. It may be useful in acquiring an accurate knowledge of the Prepositions to view their several meanings in three lights: 1. Their original proper local meaning as applied to time or place. 2. The

causal meaning directly derived from and traceable to this original force. 3. Their idiomatic meaning derived from and traceable to the original force by an analogy more or less remote and fanciful.

Obs. 5. The local force of prepositions is divisible into *motion* or *rest*.

PREPOSITIONS CONSTRUCTED WITH *one* CASE.

1. *Genitive only.*

1. Ἀντί and πρό, *before.*

Ἀντί—Πρό.

§. 618. Ἀντί [Sanskr. *ati* (*super, supra, trans, ultra*); Lat. *ante;* Litth. *ant;* Goth. *and, anda*]. Original meaning, "*before,*" "*face to face,*" "*over against.*"

1. In its proper local force, *opposite to, before,* as στῆναι ἀντί τινος.

2. Causal. One object being conceived of as if standing before the other.

a. In adjurations &c., for the more usual πρὸς with gen. see Soph. Œ. C. 1326 ἀντὶ παίδων τῶνδε ἱκετεύομεν, by these children, as it were *standing before them:* so G. T. as Rom. iv. 17 κατέναντι οὗ ἐπίστευσε Θεοῦ.

b. In comparisons of equivalent or corresponding notions: one of the objects being conceived as placed *before, over against* the other, Il. φ, 75 ἀντί τοι εἶμ' ἱκέταο, *I am to you as a suppliant:* Dem. 212, 20 ἀντὶ τῶν ἀργυρωνήτων, *as it were slaves:* Soph. Œ. R. 543 ἀντὶ τῶν εἰρημένων ἴσ' ἀντάκουσον, *corresponding to:* Eur. Med. 891 νήπι' ἀντὶ νηπίων: Hel. 1250 χάρις ἀντὶ χάριτος ἐλθέτω: so Plat. Phil. 63 C ἐν ἀνθ' ἑνός, *one against the other:* Theogn. 344 ἀντ' ἀνιῶν ἀνίας: so G. T. as John i. 16 χάριν ἀντὶ χάριτος, *grace for grace;* i. e. grace corresponding to grace.

c. In comparisons of *difference,* or *preference, before, rather than,* as if one object took the place of the other; as, αἱρεῖσθαί τι ἀντί τινος; Xen. Anab. I. 73 τὴν ἐλευθερίαν ἑλοίμην ἂν ἀντὶ ὧν ἔχω πάντων, *in preference to, before:* Id. Cyr. III. 1, 8 ἀντὶ τοῦ μάχεσθαι—πείθεσθαι ἐθέλει: Soph. Trach. 574 στέρξαι—ἀντί σου πλέον: Id. Ant. 182 μείζον' ἀντὶ τῆς αὐτοῦ πάτρας φίλον.

d. With notions of exchange, *value, buying, selling for;* as ὠνεῖσθαι, ἀλλάττεσθαι ἀντὶ χρυσοῦ—ἄξιος ἀντὶ πολλῶν: Xen. Cyr. I. 6. 10 πέζην δύναμιν ἔχων, ἀνθ' ἧς ἄλλην οὐκ ἂν δέξαι, *in exchange for which:* Andoc. 22. 40 ἆθλα ἀντὶ τῆς πονηρίας, *as the price of:* Soph. Elect. 537 ἀντ' ἀδέλφου δῆτα Μενελέω κτανών: so G. T. as Matt. v. 38 ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ: xvii. 21 ἐκεῖνον δὸς ἀντὶ ἐμοῦ καὶ σοῦ: Heb. xii. 16 ἀντὶ βρώσεως.

e. Hence in notions of substitution, *for, in the place of, instead of, except;* Æsch. P. V. 467 θαλασσόπλαγκτα οὔτις ἄλλος ἀντ' ἐμοῦ εὗρε ναυτίλων ὀχήματα: Xen. An. III. 1, 12 δοῦλος ἀντὶ βασιλέως: Hdt. VII. 37 ἀντὶ ἡμέρης—νὺξ ἐγένετο: Æschin. 22. 40 ἡ γνώμη ἀντὶ τῆς πρότερον—παρέστηκε: Soph. Œd. Col. 499 ἀντὶ μυρίων μίαν ψυχὴν τάδ' ἐκτίνουσαν.

1. So G. T. Matt. xx. 28 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν,

Πρό.

in the place of[a]: Ib. ii. 22 Ἀρχέλαος βασιλεύει ἀνθ' Ἡρώδου: 1 Cor. xi. 15 ἡ κόμη ἀντὶ περιβολαίου, *instead of, to serve for.*

f. Hence from the notion of equivalence comes that of *requital* or *recompense*; so ἀντί gives the *reason* or *motive* of any thing, as ἀνθ' οὗ, ἀνθ' ὧν, *wherefore, in return for, on which account, because*: Soph. El. 585 δίδαξον ἀνθ' ὅτου, *tell me, wherefore:* Eur. El. 358 ἀντὶ γὰρ χρηστῶν λόγων ξενίων κυρήσεθ': so G. T. as Luke i. 20 ἄνθ' ὧν, *because:* xii. 3 ἀνθ' ὧν, *wherefore:* Eph. v. 31 ἀντὶ τούτου, *for this reason:* Heb. xii. 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρόν.

Obs. 2. As a general rule the compounds of ἀντί take a dative, as conveying a notion of hostility; but many, in which the notion of substitution is contained, (as ἀντιπαρέχειν,) or of striving after any thing, (as ἀντέχεσθαι,) take the genitive proper to these notions.

§. 619. Πρό [Sanskr. *pra;* Lat. *pro, præ;* Litth. *pro, pra-;* Goth. *faura, faur;* English *pre*] is used in the same way as ἀντί; but, as having a more general meaning, is applied in a greater variety of relations.

1. Local:

a. Before, pro, as στῆναι πρὸ πυλῶν, πρὸ οἴκου: Æschin. 47. 41 πρὸ τῶν ὀφθαλμῶν προφαίνεται: so G. T. as Acts v. 23 πρὸ τῶν θυρῶν.

b. With the collateral notion of motion on in the phrase: Il. δ, 384 πρὸ ὁδοῦ ἐγένοντο, *forward on the road—further on the way.* The genitive is local, and πρὸ defines the position more accurately; so metaphor. Dem. 144, 3, 21 τῶν πρὸ ὁδοῦ, *what will further you.* So Æsch. Prom. Vinct. 682 γῆν πρὸ γῆς ἐλαύνομαι, *I hurry through* (properly, *forward,*) *from one land to another.*

c. So "*forwards from*" Hom., with gen. suffix θι: οὐρανόθι πρό, Ἰλιόθι πρό, *forwards from Troy;* ἠῶθι πρό, *forwards from the morning*—that is, *the whole morning forwards,* Il. λ, 50. The genitive is separative.

2. Temporal—*before,* as πρὸ ἡμέρας: Hdt. VII. 130 πρὸ πολλοῦ, *multo ante:* οἱ πρὸ ἡμῶν.

3. Causal:

a. Very nearly allied to the local force, in expressions of assistance, defence, *before, for,* as προκαθῆσθαι: (Lat. *præsidium;*) as, μάχεσθαι πρό τινος —ὀλέσθαι πρὸ πόλεος Hom., *pro patriâ mori.*

b. In comparisons, valuations, nearly the same as ἀντί; *before, above;* as, πρὸ πολλοῦ ποιεῖσθαι, πρὸ πολλῶν χρημάτων τιμήσασθαι Isocr. c. Soph. p. 293 B, *to value before much riches:* Ant. 22. 39 πρὸ γὲ τούτου τολμήσειεν. Hence with comparatives, and notions of superiority, for ἀντί; as, αἱρεῖσθαί τι πρό τινος, *to choose before the other, instead of:* Thuc. I. 141 δικαίωσις πρὸ δικῆς τοῖς πέλας ἐπιτασσομένη: Plat. Phæd. 99 A εἰ μὴ δικαιότερον ᾤμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν: Id. Crit. 54 B μήτε παῖδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου: Id. Rep. 361 E ἐπαινεῖν πρὸ δικαιοσύνης ἀδικίαν: G. T. as James v. 12 πρὸ πάντων.

c. Hence *substitution, being equivalent,* like ἀντί; as, δοῦλος πρὸ δεσπότου.

d. Of the reason; like ἀντί, properly of recompense, or requital, as πρὸ τῶνδε, "*wherefore—for these things.*"

[a] Magee on Atonement, c. 245.

Ἀπό.

e. Thence of internal causes: *præ;* as, Il. ρ, 667 πρὸ φάβοιο, *præ metu.*

Obs. The compounds of πρό are mostly followed by a genitive; as, προαιρεῖσθαί τι χρήματός τινος—προορᾶν, προφυλάττειν, προνοεῖν τινος—προστατεύειν τινός.

2. Ἀπό, *from*—ἐκ, ἐξ, *out.*

§. 620. These prepositions imply motion from, and they differ, in that the former signifies rather external removal from something, the latter a motion from within something; and in the causal usage, the former signifies a more remote, the latter a more immediate cause.

Ἀπό [Epic ἀπαί; Sanskr. *apa;* Lat. *ab;* Goth. *af;* German *aba, ab, abe, abo*], primary meaning "*from.*"

1. Local:

a. A removal from a place or object, with verbs of motion; as, ἀπὸ τῆς πόλεως ἦλθεν: Plat. Prot. 309 B ἀπ' ἐκείνου ἔρχομαι: so G. T. as Matt. viii. 34 ὅπως μεταβῇ ἀπὸ τῶν ὁρίων. Very often with verbs of rest; Il. υ, 261 σάκος ἀπὸ ἕο—ἔσχετο, but generally giving the notion of some elevated place or object whence the action is supposed to proceed; as, ἀφ' ἵππων, ἀπὸ νεῶν, μάχεσθαι: Æschin. 68. 2 ἀνεκρέμασαν ἡμᾶς ἀπὸ τῶν ἐλπίδων.

b. With verbs which imply motion, real or metaphorical; as, *loosing, delivering, removing*; Dem. 270. 23 ἀνέστησεν αὐτὴν ἀπὸ ταύτης τῆς κακῆς ἐργασίας: so G. T. as Matt. vii. 4 ἐκβαλῶ τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ: so G. T. as Matt. i. 24 διεγερθεὶς ἀπὸ τοῦ ὕπνου.

c. Distance from a place or object with verbs of rest (mostly Epic.); Il. β, 292 μένειν ἀπὸ ἧς ἀλόχοιο: Il. μ, 70 ἀπ' Ἄργεος ἀπολέσθαι: cf. Il. ν, 227. Od. α, 49, 203. Thuc. I. 7 ἀπὸ θαλάσσης ᾠκίσθησαν.

d. A point whence some line or action begins, Thuc. IV. 61 οὐκ ἀπὸ τῆς αὐτῶν ὁρμῶνται Ἀθηναῖοι: Id. VI. 5 Ἱμέρα ἀπὸ τῆς Ζάγκλης ᾠκίσθη: Id. III. 51 ἀπὸ τῆς Νισαίας πύργω προέχοντε: Soph. Aj. 877 τὴν ἀφ' ἡλίου βολῶν (κέλευθον): Xen. An. I. 7. 12 διώρυχες ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ.

2. Temporal:

a. Departure from a point of time, *from, after;* so ἀφ' ἡμέρας, *de die;* ἀφ' ἡλίου ἀνιόντος; ἀπὸ νυκτός, *de nocte;* ἀφ' ἑσπέρας; so G. T. as Luke vii. 24 ἀφ' ἧς ἡμέρας: Id. xiii. 25 ἀφ' οὗ (χρόνον); Matt. ii. 16 ἀπὸ διετοῦς.

b. So where a point of time is marked by an action; Il. θ, 53 δεῖπνον ἕλοντο,—ἀπὸ δείπνου θωρήσσοντο: Hdt. VI. 129 γενέσθαι ἀπὸ δείπνου: Plat. Rep. 365 E ἀδικητέον καὶ θυτέον ἀπὸ τῶν ἀδικημάτων.

c. Temporal distance from, Xen. Mem. Socr. I. 2. 25 πολὺν χρόνον ἀπὸ Σωκράτους γεγονότε: so G. T. as Matt. i. 17 γενεαὶ ἀπὸ Ἀβραάμ. Sometimes written ἄπο.

3. Causal:

a. Origin or birth, as εἶναι, γίγνεσθαι ἀπό τινος; Hdt. VI. 125 ἀπὸ δὲ Ἀλκμαιῶνος καὶ αὐτὶς Μεγακλέος ἐγένοντο καὶ κάρτα λαμπροί.

b. Procession from, dependence on something; as, μήδεα ἀπὸ Θεῶν, *the will of the gods:* Od. ζ, 18 κάλλος ἀπὸ Χαρίτων: Hdt. I. 51 τὰ ἀπὸ τῆς

Ἀπό.

βείρης, *necklaces:* so οἱ ἀπὸ βουλῆς, *qui sunt a consiliis:* οἱ ἀπὸ τῆς σκηνῆς, *players:* τῶν ἀπὸ τοῦ δήμου Thuc.: οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας (so Cic. Tusc. II. 3, 7 *ii qui sunt ab ea disciplina*): τὰ ἀπό τινος, *quæ sunt in homine et ab eo exeunt, verba, sensus, facta:* Dem. 91, 5 τά γε ἀφ' ἡμῶν ἕτοιμα ὑπάρχοντα ὁρῶ: so *belonging to,* Xen. Cyr. ii. 1, 5 τοὺς ἀπὸ Φρυγίας, those (coming from) *belonging to* Phrygia. So G. T., as 2 Tim. i. 3 λατρεύω ἀπὸ προγόνων: Acts xii. 1 τῶν ἀπὸ ἐκκλησίας.

c. So in a partitive force, as if the part were taken from the whole; *out of;* Hdt. VI. 27 ἀπ' ἑκατὸν καὶ εἴκοσι παίδων εἷς μοῦνος ἀπέφυγε: Thuc. I. 110 ὀλίγοι ἀπὸ πολλῶν: so G. T., as Mark vi. 43 ἀπὸ τῶν ἰχθύων.

d. Causation by an agent, (as if the act or state proceeded from him) with passive or neuter verbs instead of ὑπό with the genitive (but seldom); Hdt. II. 54 ζήτησιν μεγάλην ἀπὸ σφέων γενέσθαι: Eur. Iph. A. 1426 τἀπ' ἐμοῦ λελεγμένα: Thuc. I. 17 ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον: so G. T., as Matt. xvi. 24 ἀπὸ τῶν πρεσβυτέρων παθεῖν: 1 John ii. 28 αἰσχυνθῶμεν ἀπ' αὐτοῦ: Matt. xi. 14 ἐδικαιώθη ἀπὸ τῶν τέκνων αὐτῆς.

e. The cause, source, occasion, way, means, and instruments, viewed as that whence the act proceeds: *with, by, in, from:* Plat. Crat. 409 A ἡ σελήνη ἀπὸ τοῦ ἡλίου ἕψει τὸ φῶς: so ἀπὸ ξυμμοχίας αὐτόνομοι Il. μ, 233 ἀπὸ σπουδῆς, *in earnest.* Nearly in the same force, Æsch. Eum. 974 ἀπὸ γνώμης: Id. Aj. 1302 τλήμων ἀπ' εὐτόλμου φρενός: Hdt. VII. 164 ἀπὸ δικαιοσύνης: so ἀπὸ τῆς ὄψεως, *from sight;* ἀπὸ ταυτομάτου—ἀπὸ προφανοῦς: (Matt. xvii. 35 ἀπὸ τῶν καρδιῶν:) Eur. Troad. 767 καλλίστων γὰρ ὀμμάτων ἄπο τὰ κλεινὰ πεδί' ἀπώλεσας Φρυγῶν: Il. ω, 605 ἀπὸ βιοῖο πέφνειν: so ἡ ἀπὸ κυάμου βουλή, *chosen by ballot:* Dem. 49, 34 ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμεῖ συμμάχων, *sociorum vestrorum ope:* Thuc. I. 81 τὰς προσόδους ἀφ' ὧν τὸ ναυτικὸν τρέφουσι: Xen. Cyr. I. 1, 5 τῷ ἀφ' ἑαυτοῦ φόβῳ: Id. III. 3, 53 τῷ ἀπὸ τῶν πολεμίων φόβῳ (like *metus ab aliquo*): ἀφ' ἑαυτοῦ, *from oneself:* Thuc. IV. 68 ἀφ' ἑαυτοῦ γνώμης, *out of his own head:* Plat. Legg. 832 E ὀξύτης ποδῶν ἡ ἀπὸ τοῦ σώματος, Hence many adverbial expressions; as, ἀπ' ὀμμάτων Soph. Œd. Col. 15: ἀπὸ στόματος; ἀπὸ γλώσσης εἰπεῖν; ἀπ' ἄκρας φρενός: so G. T., as Matt. xviii. 7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων.

f. So with notions of learning, &c., *from, by;* Plat. Legg. 772 B ἀπὸ τῆς χρείας μανθάνοντας: Thuc. III. 38 ἀπὸ τῶν εὖ εἰπόντων σκοποῦντες: so G. T., as Matt. xxiv. 32 ἀπὸ τῆς συκῆς μάθετε.

g. With verbs of naming, *from, after;* ἀπό τινος καλεῖσθαι: Hdt. VII. 74 ἀπ' Οὐλύμπου δὲ οὔρεος καλέονται Οὐλυμπιηνοί.

h. Metaphorical removal from, *away from, missing of, failing in;* as, τοξεύειν ἀπὸ σκοποῦ, *to shoot away from the mark;* Il. κ, 324 οὐχ ἅλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης, *falling short of men's opinion:* cf. Od. λ, 348: so ἀπ' ἐλπίδων, ἀπὸ γνώμης: Æsch. Ag. 998 ἀπ' ἐλπίδος, *contrary to my expectation:* Plat. Rep. 470 B ἀπὸ τρόπου λέγεις: Id. Theæt. 143 C καὶ οὐδέν γε ἀπὸ τρόπου: Id. 179 C οὐκ ἀπὸ σκοποῦ εἴρηκεν; and elsewhere in Plato. In this phrase it is sometimes written ἄπο, but without good reason: so G. T., as Matt. xvi. 6 προσέχετε ἀπὸ τῆς ζύμης: so Matt. x. 28 φοβηθῆτε ἀπὸ τῶν κ. τ. λ.

i. Metaphorical distance from, *far from, apart from, without;* Thuc. VI. 61 ἀπὸ τῶν ὅπλων (χωρὶς ὅπλων Schol.): Soph. Œ. C. 900 ἀπὸ ῥυτῆρος: Il. σ, 272 ἀπ' οὔατος γένοιτο, *be it far from my ear:* Æsch. Theb. 2

οὐδ' ἀπ' Ἰσμήνου λέγω, *nor do I leave out Ismenus in my words;* i. e. *nor do I speak apart from Ismenus.*

k. Material, as that whence the thing proceeded; as, ἀπ' ἀργυρίου (see §. 538. *Obs.* 1.): so G. T., as Matt. iii. 4 ἀπὸ τριχῶν καμήλου.

§. 621. Ἐκ, ἐξ, *ex;* preposition of motion. Primary meaning, *out of,* as opposed to ἐν, preposition of rest, and εἰς, preposition of motion.

1. Local:

a. A removal either from the interior of any thing, or the immediate vicinity and connection with any thing; with verbs of motion; as, ἐκ τῆς πόλεως ἀπῆλθεν, ἐκ τῆς μάχης ἔφυγεν (ἀπό, on the contrary, rather expresses departure from the neighbourhood of the city, or battle): Od. λ, 600 κονίη δ' ἐκ κρατὸς ὀρώρει: so G. T., as John viii. 42 ἐκ τοῦ Θεοῦ ἐξῆλθον.

b. Hence metaphorically of an act as if it proceeded out of the place or position spoken of; as, Thuc. IV. 14 ἐκ γῆς ναυμαχεῖν: Il. ε, 322 ἐξ ἄντυγος ἡνία τείνε: Il. τ, 77 εἶπεν αὐτόθεν ἐξ ἕδρης: so G. T., as Luke v. 3 ἐδίδασκεν ἐκ τοῦ πλοίου.

c. Hence with verbs of rest, as implying contact with something whence the verbal notion proceeds; as, Æsch. Ag. 116 χερὸς ἐκ δοριπάλτου, *on the right hand of:* Hdt. VII. 109 ἐξ εὐωνύμου χερός: so G. T. ἐκ δεξιᾶς, ἐκ δεξιῶν, ἐξ εὐωνύμου.

d. Hence to express the immediate succession of one thing on another; like *ex alio loco in alium:* Plat. Pol. 289 E οἱ δὲ πόλιν ἐκ πόλεως ἀλλάττοντες: Id. Apol. Socr. 37 ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένῳ: cf. Soph. 244 B.

e. Distance from, with verbs of rest, as being removed from the object; (Epic.) as. Il. ξ, 130 ἐκ βελέων, *out of reach of the darts:* so Hdt. III. 83 ἐκ τοῦ μέσου καθῆστο, instead of the more usual ἐκτός or ἔξω.

2. Temporal:

a. Immediate procession from a point of time, or some event or act which implies it; *from;* as, Hom. ἐξ ἀρχῆς, *from the beginning:* Soph. El. 780 ἐξ ἡμέρας, *from dawn:* ἐκ νυκτός or νυκτῶν Xen.; so ἐκ παίδων: Il. ω, 535 ἐκ γενετῆς: Il. ξ, 86 ἐξ οὗ, *from the time that:* so G. T., as Matt. xix. 12 ἐκ κοιλίας μητρός: John ix. 32 ἐκ τοῦ αἰῶνος, *from the beginning:* hence the adverbial expressions, ἐξ ὑστέρου—ἐξ ὑστέρας—ἐκ τοῦ λοιποῦ: Dem. 190, 19 ἐξ ὀλίγων ἡμερῶν λέγειν, *after a few days' preparation;* and in G. T. Luke xxiii. 8 ἐξ ἱκανοῦ, *for a long time,* literally *from a time long enough ago:* Acts xxiv. 10 ἐκ πολλῶν ἐτῶν.

b. The immediate succession in time of one thing, or act, or state, upon another; *after, straightway after;* as, Hdt. IX. 8 ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι, *day after day;* then simply of a change from one event or state to another; *after, from:* Hdt. I. 87 ἐκ δὲ αἰθρίης τε καὶ νηνεμίης συνδραμέειν ἐξαπίνης νέφεα, *from a calm:* Thuc. I. 120 ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολεμοῦ πάλιν ξυμβῆναι: Xen. Cyr. III. 17 ὁ σὸς πατὴρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γεγένηται: Eur. Orest. 279 ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὁρῶ: Soph. Œ. R. 454 τυφλὸς ἐκ δεδορκότος: Eur. Hec. 55 ὦ μῆτερ, ἥτις ἐκ τυραννικῶν δόμων δούλειον ἦμαρ εἶδες.

c. Simply after; Eur. Hec. 915 ἐκ δείπνων ὕπνος ἡδύς: Dem. 463, 4 ἐκ τριηραρχίας: Æsch. Choeph. 340 ἐκ τῶνδε: so G. T., as St. John xiii. 4 ἵππου: Rev. xvii. 11 ἐκ τῶν ἑπτά, *after the seven.*

Ἐκ.

3. Causal:

a. The origin of any thing: that which can be viewed as the cause, source, means, occasion, circumstances out of which some act or thing proceeds, but always in an immediate sense, while ἀπό is more remote[a]; as, εἶναι, γίγνεσθαι ἔκ τινος: Il. ε, 896 ἐκ γὰρ ἐμεῦ γένος ἐσσί: Id. 525 ἐξ ἐμέθεν, *coming from me*, i. e. *on my part*.

b. The agent (for ὑπό) with passive or intransitive verbs, almost entirely Ionic, especially Hdt.; rarely in Attic prose; Il. β, 669 ἐφίληθεν ἐκ Διός: Hdt. III. 62 τὰ ἐντεταλμένα ἐκ τοῦ Μάγου: Ib. προδεδόσθαι ἐκ Πρηξάσπεος: Id. VII. 95 Ἀβυδηνοῖσι γὰρ προσετέτακτο ἐκ βασιλέος: Dem. 729, 19 κατ' εἰσαγγελίαν ἐκ τῆς βουλῆς: Deinarch. 95, 42 ἐξ Ἀρειοπάγου φεύγειν, *by the sentence of:* G. T. as Gal. v. 8 ἡ πεισμονὴ οὐκ ἐκ τῶν καλούντων.

c. The cause, occasion, instead of the instrumental dative, but rarely of inanimate objects; as, ἐξ ἔριδος μάχεσθαι, ἔκ καύματος Hom.: Il. ι, 562 ἐξ ἀρέων μητρὸς κεχολωμένος: Hdt. VI. 67 ἔφευγε δὲ Δημάρητος ἐκ Σπάρτης—ἐκ τοιοῦδε ὀνείδεος: Soph. Œ. C. 887 ἔκ τινος φόβου βουθυτοῦντα μ' ἔσχετε: G. T. as John iv. 6 κεκοπιακὼς ἐκ τῆς ὁδοιπορίας.

d. Mode, means, instruments; so, ἐκ θυμοῦ φιλεῖν: Dem. 572, 2 ἐξ ἰδίου πράγματος: Plat. Gorg. p. 510 D ἐκ παντὸς τοῦ νοῦ: (G. T. as Matt. xiv. 30 ἀγαπῶν ἐξ ὅλης τῆς καρδίας:) so ἐκ βίας and the like: so Soph. Trach. 875 ἐξ ἀκινήτου ποδός: Id. Œ. C. 848 ἐκ σκήπτροιν ὁδοιπορεῖν: Eur. Hec. 573 ἐκ χερῶν φύλλοις ἔβαλλον: G. T. as δικαιοῦν ἐκ πίστεως: Luke xvi. 9 ἐκ τοῦ Μαμωνᾶ τῆς ἀδικίας: Matt. xx. 2 ἐκ δηναρίου, *for a penny:* Rev. viii. 11 ἀποθνήσκειν ἐκ τῶν ὑδάτων.

e. Conformity to, *in consequence, by virtue of, according to;* Il. κ, 18 πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον: Hdt. II. 152 ἐκ τῆς ὄψιος τοῦ ὀνείρου: Plat. Crit. 48 B οὐκοῦν ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτέον: Id. Charm. 100 B ἐκ τούτου τοῦ λόγου, *according to this argument:* Dem. 727, 6 ἐκ τῆς λέξεως, *according to the indictment:* Id. 1380, 27 ἐκ γένους ἱερωσύνη: Id. 91 extr. ἐκ τούτων τὰ δίκαια τίθενται: Id. 93, 16 εἴ γε ἐκ τῆς ἐπιστολῆς δεῖ σκοπεῖν: Id. 114, 15 ἐκ τῶν ὀνομάτων μᾶλλον ἢ τῶν πραγμάτων—σκέψαιτ' ἄν: so ἐκ τοῦ, *why?* ἐξ ἴσου, ἐξ ἐλαχίστου (see §. 501. *Obs.* 1.): Thuc. v. 20 ἐξ ἡμισείας, *by the half:* so ὀνομάζεσθαι ἔκ τινος, as *virtus ex viro appellata est* Cicer. Tuscul.: so G. T. as Rom. ii. 27 ἡ ἐκ φύσεως ἀκροβυστία.

f. Figurative removal, or procession from; Il. σ, 107 ὡς ἔρις ἔκ τε θεῶν, ἔκ τ' ἀνθρώπων, ἀπόλοιτο, *from among.*

g. The point whence an action or state begins; G. T. as Mark xi. 20 συκῆν ἐξηραμμένην ἐκ ῥιζῶν: so whence a feeling proceeds; as, 1 Tim. i. 5 ἀγάπη ἐκ καθαρᾶς καρδίας.

h. Dependence on; Hdt. III. 19 πᾶς ἐκ Φοινίκων ἤρτητο στρατός: Il. ν, 632 σέο δ' ἐκ τάδε πάντα πέλονται.

i. Partitive, as if the part were taken out of the whole, often with a collateral notion of selection or preference; among, so ἐξ Ἀθηναίων οἱ ἄριστοι: Il. ο, 680 ἐκ πολέων πίσυρας: Hdt. III. 25 ἐκ δεκάδος, *from every ten:* Id. ι, 139 ἐκ πάντων, *one out of all; in the name of all:* Il. σ, 431 ἐμοὶ ἐκ πασέων: Arist. Eq. 562 φίλτατ' ἐκ τῶν ἄλλων θεῶν, *above the other gods:* so the singular expression, ἐκ τρίτων, *one of three, yourself the third:* Plat. Gorg. 500 A σύμψηφος ἡμῖν εἶ καὶ σὺ ἐκ τρίτων: Eur. Orest. 1178 ἐκ τρίτων

[a] Cf. Isocr. Panath. οἱ μὲν ἀπὸ θεῶν (*descendants of the gods*) οἱ δὲ ἐξ αὐτῶν (*sons of the gods*).

δ' ἐμοί—here also must be referred the phrase τάς or τά ἐξ ἀνθρώπων, *all among men*, to express *excessive, very great*, or *very many*; Plat. Theæt. 190 E τὰ ἐξ ἀνθρώπων πράγματα: Æsch. 9. 12 τὰς ἐξ ἀνθρώπων πληγάς. G. T. as John iv. 13 ἐκ τοῦ πνεύματος ἔδωκε.

k. Hence belonging to, as it were a part of; G. T. as Luke ii. 4 ἐξ ἐφημερίας Ἀβία: Acts x. 45 οἱ ἐκ περιτομῆς: 1 John ii. 21 ὁ ὢν ἐκ τῆς ἀληθείας: Rom. iv. 16 ὁ ἐκ πίστεως: 1 Cor. xii. 14 οὐκ ἐστιν ἐκ τοῦ σώματος.

l. Material, as ἔκπωμα ἐκ ξύλου (see §. 538. *Obs.* 1.); Od. ζ, 22 ἐκ τοῦ ποταμοῦ νίζεσθαι: so G. T. as Matt. xxvii. 29 στέφανον ἐξ ἀκανθῶν: Id. xxiii. 25 γέμουσιν ἐξ ἁρπαγῆς: 2 Pet. iii. 5 γῆ ἐξ ὕδατος: Luke viii. 3 φαγεῖν ἐξ ἄρτου.

Obs. 1. Most compounds of ἐκ take the genitive.

Obs. 2. The improper adverbs which take a genitive are given under the gen.; besides these, the following substantives are used as (improper) prepositions and take a genitive. (See §. 580. 2.) *a.* δίκην (δέμας poet.), *instar:* See §. 580. 2. On ἕδην see §. 578. *Obs.* 2.—*b.* χάριν (poet. and late prose), *gratiâ, for the sake of*; generally after, but sometimes before the genitive: Eur. Andr. 1231 χάριν σῶν τῶν πάρος νυμφευμάτων. For the gen. of the personal pronoun, ἐμοῦ, σοῦ, the possessive pronoun is joined with it as an attributive; as, ἐμήν, σὴν χάριν, *meâ, tuâ, gratiâ.*—*c.* ἕνεκα (ἕνεκεν even before a consonant, and ἕνεκα before a vowel in Attic Greek; εἵνεκα and εἵνεκεν, (Ion., but found sometimes in Attic,) οὕνεκα old poets), appears to be the acc. of an obsolete nom., *causâ* and *gratiâ.* The gen. may be placed either before or after it; it very often means, "*as far as concerns*"—"*with regard to:*" Hdt. III. 85 θάρσει τούτου εἵνεκα, *as far as this goes, be of good heart.* It often gives the more remote cause, "*by reason*"—"*in consequence of:*" Plat. Rep. p. 329 B εἰ γὰρ ἦν τοῦτ' αἴτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθη ἕνεκά γε γήρως, i. e. *in consequence of my age*[a]: Demosth. p. 17, 17 χρηστὰ δ' εἴη παντὸς εἵνεκα, *utinam hæc prospere succedant omnibus adjuvantibus.*—*d.* ἕκητι (only poetic), "*after the will of.*" In Homer and Hesiod it is joined only to the names of the gods, as Διὸς ἕκητι, "*by the favour and help of Jupiter*"—"*by God's blessing.*" In other poets it has the same sense as ἕνεκα. *e.* κύκλῳ occasionally for περί; as, κύκλῳ τοῦ τείχεος Hdt. IV. 202: sometimes with an acc.: Id. 72 κύκλῳ τὸ σῆμα.

Obs. 3. We even find an improper preposition joined with a proper one: Thuc. VIII. 92 ἀπὸ βοῆς ἕνεκα: cf. Xen. Hell. II. So also Plat. Legg. 701 D τίνος δὴ χάριν ἕνεκα[b].

Obs. 4. Ἐκ in composition signifies *completion*, (as, ἐκποιῶ, *to finish off*;) as well as *removal, separation, &c.*

2. *Prepositions with Dative only.*

Ἐν *and* σύν (ξύν).

Ἐν.

§. 622. Ἐν [ἐνί poet., εἰν and εἰνί Epic, (Eur. Heracl. 893,) all of which, as well as ἐς, εἰς, are formed from ἐντ, ἐνς] signifies that one thing is *contained, surrounded, embraced* by another; *in, on, at,*

[a] Stallb. ad loc. [b] Arnold Thuc. VIII. 92.

Ἐν.

by, corresponding to our *in*, as its especial force is union with something; hence it is opposed to ἐκ.

Obs. The passages in tragedy in which εἰν occurs are uncertain; but see Æsch. Suppl. 871; Soph. Ant. 1241; Eur. Alc. 436; Iph. Aul. 767.

1. Local:

a. The notion of being in, enclosed within, contained by a spot, or object—*in*; as, ἐν νήσῳ, ἐν γῇ; G. T. as Luke ii. 7 ἐν τῇ φάτνῃ: John xv. 4 ἐν τῇ ἀμπέλῳ. With names of cities; as, ἐν Σπάρτῃ. Hence, being surrounded by; as, Il. *o*, 192 οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι, *enveloped in:* Plat. Legg. 625 B ἀνάπαυλαι ἐν τοῖς ὑψηλοῖς δένδρεσίν εἰσι σκιαραί. So of clothing or arms (Post-Homeric); as, ἐν ἐσθῆτι—ἐν ὅπλοις, ἐν τόξοις διαγωνίζεσθαι—ἐν στεφάνοις, *corollis impeditus:* Xen. M. S. III. 9, 2 φανερὸν δ' ὅτι καὶ Λακεδαιμόνιοι οὔτ' ἂν Θρᾷν ἐν πέλταις καὶ ἀκοντίοις, οὔτε Σκύθαις ἐν τόξοις ἐθέλοιεν ἂν διαγωνίζεσθαι: so metaphorically; Eur. Med. 433 οὐ γὰρ ἐν ἀμετέρᾳ γνώμᾳ κ. τ. λ., the γνώμη is viewed as if it were a place; so ἐν τῇ ψυχῇ: ἐν φρενὸς δέλτοισι (Soph.) &c.

b. Then of persons—*among*—(the notion of being in a number or crowd); as, ἐν προμάχοις Hom.: Plat. Legg. 879 B ἔν τε θεοῖσι καὶ ἀνθρώποις. So Hdt. IV. 52 ἐν ὀλίγοισι μέγαν, *great among a few:* G. T. as 1 Pet. v. 2 τὸ ἐν ὑμῖν ποίμνιον: 1 Cor. ii. 7 ἐν τοῖς τελείοις: so of things, Xen. Cyr. I. 6, 19 ἐν τοῖς μεγίστοις εἶναι, *to be among the greatest.*

c. Hence *before, coram* (surrounded by a number of hearers): Od. *β*, 194 ἐν πᾶσι: Plat. Legg. p. 886 E κατηγορεῖν ἐν ἀσεβέσιν ἀνθρώποις: Demosth. οἱ λέγοντες ἐν ὑμῖν [a]: Id. p. 96, 27 οἱ κατηγοροῦντες ἐν ὑμῖν: G. T. as 1 Cor. vi. 2 ἐν ὑμῖν κρίνεται ὁ κόσμος: Matt. xxi. 42 ἐν ὀφθαλμοῖς ὑμῶν, *in your eyes.*

d. The notion of one thing being *on* another; the notion of *surrounded by* being lost in the simple notion of position; as, ἐν γῇ πένεσθαι, *to be poor on earth;* ἔστη ἐν οὔρεσιν, ἐν ἵπποις, ἐν θρόνοις [b]: so Il. *o*, 463 νευρὴν ἐν τόξῳ, *the string on the bow:* Il. λ, 29 ἥλοι ἐν ξίφει, *the knobs on the sword.*

e. The notion of one thing being *at*, or *by* another; Xen. Anab. V. 1, 1 ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ: Hdt. II. 37 ἡ ἐν Βουβάστι πόλις; so ἐν ἀριστερῇ, *on the left hand,* Hdt. VII. 42: Xen. Anab. IV. 8, 22 πόλιν—οἰκουμένην ἐν τῷ Εὐξείνῳ πόντῳ. The Attics used it with names of cities, and especially with fields of battle; as, ἡ ἐν Μαντινείᾳ μάχη, *at:* Demosth. 116, 23 μετὰ τὴν ἐν Λεύκτροις μάχην.

f. Analogously of a book or author; G. T. as Rom. xi. 2 ἐν Ἠλίᾳ: Heb. iv. 7 ἐν Δαυΐδ.

2. Temporal:

The time (viewed as space) in which any thing takes place; *in, on, within, by,* in the temporal sense of these words (post-Homeric); ἐν νυκτὶ &c.; ἐν τούτῳ τῷ χρόνῳ, ἐν ᾧ, *in the time that, whilst:* Plat. Phæd. 67 A ἐν ᾧ ζῶμεν: Lys. 154, 28 ἐν τέτταρσιν ἢ πέντε ἔτεσι, *during four or five years:* (G. T. as John v. 7 ἐν ᾧ: Luke xi. 1: Matt. xii. 2 ἐν τῷ σαββάτῳ, *on the sabbath:*) Xen. Mem. iii. 13, 5 ἐν πέντε ἡμέραις: (G. T. as John ii. 19 ἐν τρισὶν ἡμέραις, *within three days:*) so when a point of time is defined by an event or action; Æschin. 44, 23 ἐν τῇ προτέρᾳ πρεσβείᾳ: G. T. as 1 Cor. xv. 52 ἐν τῇ ἐσχάτῃ σάλπιγγι: Matt. xiii. 4 ἐν τῷ σπείρειν, *when he sowed.*

Obs. The dative alone also expresses time and place (see §. 605, 606).

[a] Bremi ad loc. [b] Lidd. and Scott, ad v.

The difference between the two constructions is that with the preposition the position, real or supposed, of one thing *in* another is more defined.

3. Causal:

a. Of means, instruments, particulars, accompaniments, &c. in which an object or act may be viewed as received, contained, held, existing &c.; *in, with.* Of organs of sense; in the phrases *ὁρᾶν, ὁρᾶσθαι, ὄπτεσθαι* ἐν ὀφθαλμοῖς (poet.): Il. *a*, 587 ἐν ὀφθαλμοῖσιν ἴδωμαι, very frequently.

b. Then of other instruments, *by, with, on account of*, in the poets: Il. *ω*, 38 ἐν πυρὶ *καίειν*: ἐν δεσμῷ *δῆσαι*, ἐν χερσὶ *λαβεῖν*, *δαμῆναι* Hom. and especially Pindar; as, Nem. XI. 17 ἐν λόγοις *αἰνεῖσθαι*, like ἔν μολπαῖς *ὑμνεῖν*, *κελαδεῖν* &c.: Id. Ol. *ι*, 15 *ἀγλαΐζεσθαι μουσικᾶς* ἐν ἀώτῳ: Id. Isthm. IV. 30 *κλέονται* ἐν φορμίγγεσσιν: Id. Pyth. II. 8 ἐν χερσὶν *ἐδάμασσε πώλους*. This mode of expression is frequently employed by the poets; it brings the means or instruments more clearly before the eyes than the mere instrumental dative. Prose: *in* or *by*, especially Xenophon, *δηλοῦν, δηλὸν εἶναι, σημαίνειν*, ἐν *τίνι*: Xen. Cyr. I. 6, 2 ἔν *τε* ἱεροῖς *δηλὸν καὶ* ἐν οὐρανίοις σημείοις: cf. Ibid. VIII. 7, 3. Thuc. VI. 1 ἐν *εἴκοσι σταδίων μέτρῳ διείργεται*: Xen. Anab. II. 5, 17 *ὁπλίσεως* ἐν ᾗ *ὑμᾶς βλάπτειν ἱκανοὶ εἴημεν ἄν*: G. T. as John xiii. 35 ἐν τούτῳ *γνώσονται*: Matt. iii. 11 *βαπτίζω* ἐν ὕδατι: James iii. 9 ἐν αὐτῇ (γλώσσῃ) *εὐλογοῦμεν κ. τ. λ.*: Matt. vi. 7 ἐν τῇ πολυλογίᾳ.

c. Then applied to persons viewed as the instrumental agents; Hdt. IX. 48 *ψευσθῆναι* ἐν ὑμῖν, *to be deceived by* (or, as we say, *in*) *you*: Thuc. VII. 8 ἐν τῷ ἀγγέλῳ *ἀφανισθεῖσαν*: so G. T. as Matt. ix. 34 ἐν τῷ ἄρχοντι *τῶν δαιμονίων*: Acts xvii. 31 *κρίνειν* ἐν ἀνδρί, *by the man*.

d. Situations external, or internal circumstances, feelings, in which any one is viewed as being caught or detained, and as it were surrounded; as, ἐν πολέμῳ, ἐν ὅπλοις, ἐν δαιτί, ἐν φόβῳ, ἐν ὀργῇ *εἶναι*: Soph. Aj. 272 *ἥδεθ' οἷσιν εἶχετ'* ἐν κακοῖς: Plat. Crit. 43 C *καὶ ἄλλοι*—ἐν τοιαύταις ξυμφοραῖς *ἁλίσκονται*: Id. Phil. 45 C ἐν τοιούτοις *νοσήμασιν ἐχόμενοι*: Id. Rep. 395 D ἐν ξυμφοραῖς *τε καὶ πένθεσι καὶ θρήνοις ἐχομένην*: Id. Phæd. 108 B ἐν πάσῃ *ἐχομένη* ἀπορίᾳ: Ibid. *δεδεμένος* ἐν ἀνάγκαις: Id. Gorg. 513 B ἐν πάσῃ εὐδαιμονίᾳ *οἰκεῖν*.

e. Thence of persons in whom any verbal energy is viewed as residing or taking effect; Æsch. Ag. 1448 *τὸν ἀεὶ φέρωσ'* ἐν ἡμῖν *μοῖρ' ἀτελευτὸν ὕπνον*: G. T. as Matt. x. 32 *ὁμολογήσει* ἐν ἐμοί: Matt. xi. 6 *σκανδαλισθῇ* ἐν ἐμοί: 1 Cor. iv. 2 ἐν ἡμῖν *μάθητε*: 1 Thess. v. 12 *κοπιῶντες* ἐν ὑμῖν: 1 Cor. x. 15 *ἵνα οὕτω γένηται* ἐν ὑμῖν.

f. Of the sphere in which the verbal notion expressed or implied operates; or any occupation, or position, viewed as such; as, *οἱ* ἐν τέλει, *those in power*: Soph. Œ. T. 562 *τότ' οὖν ὁ μάντις ἦν* ἐν τῇ τέχνῃ: Ibid. 1016 *οὐδὲν* ἐν γένει: Hdt. II. 82 *οἱ* ἐν ποιήσει *γενόμενοι*: Thuc. III. 28 *οἱ* ἐν πράγμασι: Xen. Cyr. IV. 3, 23 *οἱ μὲν δὴ* ἐν τούτοις τοῖς λόγοις *ἦσαν*: Plat. Phæd. 59 A ἐν φιλοσοφίᾳ *εἶναι*[a]:—*οἱ* ἐν γεωργίαις—ἐν τέχνῃ *εἶναι* Plat.: G. T. as Matt. x. 27 ἐν τῷ φωτί: 1 Thess. iii. 2 *συνεργὸν* ἐν τῷ Εὐαγγελίῳ: Rom. vi. 2 *ζῆν* ἐν ἁμαρτίᾳ.

g. Hence many semi-adverbial expressions are developed; as, ἐν *ἴσῳ εἶναι, to be equal;* ἐν ἡδονῇ *μοί ἐστιν* Hdt., *it is pleasing to me:* so ἐν ἀδείᾳ: Hdt. VI. 37 Κροίσῳ ἐν γνώμῃ *γεγονώς, known to Crœsus*. So also

[a] Stallb. ad loc.

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with ἔχειν, ποιεῖσθαι, as ἐν ὁμοίῳ, ἐν ἐλαφρῷ ποιεῖσθαι Hdt., *to hold it in little value:* Hdt. II. 141 ἐν ἀλογίῃσι ἔχειν: so Eur. Supp. 164 ἐν αἰσχύναις ἔχω = αἰσχύνομαι: G. T. as Heb. vi. 18 ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν: Rom. xiv. 22 ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.

h. Hence of persons, in whose hands power resides, as ἐμοί, σοί ἐστί τι. Hence the phrase ἐν ἑαυτῷ εἶναι, *to be in one's own power, sui compotem esse*: Arist. Lys. 29 ὅλης τῆς Ἑλλάδος ἐν ταῖς γυναιξίν ἐστιν ἡ σωτηρία: so of things on which something depends; Thuc. I. 74 ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο: Eur. Hel. 1031 ἐν τῷ δικαίῳ δ' ἐλπίδες σωτηρίας.

i. The points or particulars in which any thing occurs; as, Dem. 701, 1 ἐμοὶ ἐν χιλίαις ἐστὶν ὁ κίνδυνος: so Æschin. 41, 42 ἀποκινδυνεύειν ἔν τινι.

k. The mode and manner; as, ἐν δίκῃ, ἐν σιώπῃ: G. T. as James i. 21 ἐν πραΰτητι.

l. Conformity—*after—according to—on the terms of:* Thuc. I. 77 ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν; Dem. 234, 24 ἐν τοῖν δυοῖν ὀβολοῖν ἐθεώρουν ἄν, *in the two obol seats:* Isæ. 52, 10 ἐν τῷ τρίτῳ μέρει τοῦ κλήρου ἐγένετο υἱὸς ποιητός, *on thirds:* G. T. as Matt. vii. 2 ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε. So ἐν μέρει, *in turn*; Rom. i. 4 ἐν δυνάμει: 1 John i. 2, 3 ἐν τούτῳ, *herein:* Heb. x. 10 ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν: Eph. iv. 16 ἐν μέτρῳ ἑνὸς ἑκάστου: 1 Thess. iv. 15 ἐν λόγῳ Κυρίου. Then with names of persons; Eur. Alc. 723 κακὸν τὸ λῆμα, κοὐκ ἐν ἀνδράσιν, τὸ σόν, *not in the fashion of a man.*

n. In the opinion of; so ἐν ἐμοί, ἐν σοί, ἐν ἐκείνῳ (poet.): Eur. Hipp. 1320 σὺ δ' ἐν τ' ἐκείνῳ, κἀν ἐμοὶ φαίνῃ κακός, *ex illius et meo judicio:* G. T. as 1 Cor. xiv. 11 ἐν ἐμοί, *according to my judgment.*

Obs. 1. The comp. of ἐν generally have the dat. or the acc. with εἰς, and some the acc. alone, as ἐμπίπτειν τινά or τί; occasionally in tragedy.

Obs. 2. Ἐν is often joined seemingly with a genitive by an ellipse of οἴκῳ, as ἐν Ἅιδου. So by a curious construction of ἡμετέρου for ἡμῶν: Hdt. I. 35 μένων ἐν ἡμετέρου: G. T. Heb. xi. 26, some read ἐν Αἰγύπτου sc. γῇ.

Obs. 3. The expressions ἐν Χριστῷ, ἐν Κυρίῳ, ἐν Πνεύματι ἁγίῳ in G. T. do not always express merely *conformity to*, but rather embody the indwelling of the Christian in Christ.

Obs. 4. There is much difficulty in the use of ἐν in 2 Pet. i. 5 ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, κ. τ. λ.: the natural way of explaining it would be "*by*" (see above, *b.*); but it does not seem clear how in the series of graces there given the one is produced *by* the other. It would seem best to take it as denoting the sphere in which the verbal notion ἐπιχορηγήσατε is to take place: in that state in which faith exists a further development and addition is to take place as it were out of it.

§. 623. Σύν [originally ΚΣΥΝ, then in the common dialect σύν, and in Latin *cum;* ξύν old Attic, but also Doric and Ionic; Homer rarely, and only for the metre]. Original meaning—community and conjunction; Lat. *cum;* Eng. *with.*

Obs. 1. The connection expressed by σύν τινι, as compared with μετά τινος, is actual: the two things are viewed as actually *joined together:* in μετά τινος they are rather *side by side;* ἕπεσθαι σύν τινι is "to be actually joined together," and would be used of two prisoners bound together—μετά τινος

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"in company with," and would be used of two persons walking together; of course it is not meant that these distinctions are always observed in the use of either preposition.

1. Local:

a. Actual existence with some one in the same place, or act, or state, as ὁ στρατηγὸς σὺν τοῖς στρατιώταις—ἄνεμος σὺν λαιλαπί: Soph. Elect. 1159 θανόντα σὺν σοί: Id. Phil. 920 ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι: G. T. as Rom. vi. 8 ἀπεθάνομεν σὺν Χριστῷ: Acts ii. 14 Πέτρος σὺν τοῖς ἕνδεκα: Gal. iii. 9 εὐλογοῦνται σὺν τῷ Πατρὶ Ἀβράαμ: Mark ii. 26 σὺν αὐτῷ οὖσι.

2. Temporal. Very rarely coincidence in time: Xen. Cyr. IV. 5, 21 ξὺν τῷ φόβῳ λήγοντι ἄπεισι.

3. Causal:

a. Being with a person, with the collateral notion of protection and partisanship: Il. γ, 439 σὺν Ἀθήνῃ: Xen. Cyr. III. 1, 15 σὺν Θεῷ: Soph. Œ. R. 145 εὐτυχεῖς σὺν τῷ Θεῷ φανούμεθ' ἢ πεπτωκότες: σὺν θεοῖς εἰπεῖν Demosth. Plat. Legg. 682 ξύν τισι Μούσαις καὶ Χάρισι, *with the aid of*. Hence to express a league with a person to defend him; as, σύν τινι εἶναι or γίγνεσθαι, *ab alicujus partibus stare:* Xen. Hell. III. 1, 18 σὺν τοῖς Ἕλλησι μᾶλλον ἢ σὺν τῷ βαρβάρῳ εἶναι: Id. Cyr. V. 3, 5 σὺν ἐκείνῳ μάχεσθαι.

Obs. 2. G. T. 1 Cor. xv. 10 ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί: Acts xiv. 4 καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

b. Accompaniments—means and instruments—conceived of as it were in cooperation with, and guiding the action—but almost entirely confined to real, not moral, actions: Eur. Alc. 915 πεύκαις σὺν Πηλιάσιν σύν θ' ὑμεναίοις ἔστειχον ἔσω: Æsch. Suppl. 119 Πολλάκι δ' ἐμπιτνῶ ξὺν λακίδι: Od. ε, 293 σὺν δὲ νεφέεσσι κάλυψεν γαῖαν ὁμοῦ καὶ πόντον.

c. Accompaniments of mode and manner: σὺν χρόνῳ, σὺν τάχει, σὺν βίᾳ, σὺν φθόνῳ, ποιεῖν τι. So where the verb is limited and defined by a noun: Il. δ, 161 σύν τε μεγάλῳ ἀπέτισαν, σὺν σφῇσιν κεφαλῇσι, γυναιξί τε καὶ τεκέεσσιν: Xen. Cyr. III. 1, 15 σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ. G. T. as Matt. xxv. 27 ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

d. Endowments; that which is joined to a person: Od. ω, 193 σὺν μεγάλῃ ἀρέτῃ ἐκτήσω ἄκοιτιν.

e. Community of opinion—conformity to; as, σὺν τῷ νόμῳ τὴν ψῆφον τίθεσθαι: Soph. Aj. 1125 ξὺν τῷ δικαίῳ τοὶ μέγ' ἔξεστιν φρονεῖν.

Obs. 3. In Luke xxiv. 21 σὺν πᾶσι τούτοις, *with, in addition to, all this:* cf. Nehem. v. 18 καὶ σὺν τούτοις, *for all this, with all this being so.*

Obs. 4. The compounds of σύν almost invariably take a dative; but where σύν gives to the verb the notion, that "the subject performs it with somebody else," it is followed by a partitive gen.; ξυντυγχάνειν sometimes has a genitive depending on the simple verb, while σύν refers to a dative expressed or supplied by the mind.

3. *Prepositions with Accusative only.*

Ἀνά, εἰς, ὡς.

Ἀνά.

§. 624. Ἀνά. Original meaning *on, up* [see κατά]. It is exactly opposed to κατά, the one signifying a motion from above to below, the other from below to above.

Obs. 1. In the Epic, Lyric, and Choral songs of the tragedians, ἀνά has also a local dative; as, ἀνὰ σκήπτρῳ, ὤμῳ, Γαργάρῳ ἄκρῳ in Homer. So ἔνδει δ' ἀνὰ σκάπτῳ Διὸς αἰετός Pind. Pyth. I. 6.

Obs. 2. In Od. β, 416, &c. the ἀνά seemingly joined with a genitive belongs to ἀναβαίνειν, on which the genitive depends, like ἐπιβαίνειν.—See below, *Obs.* 6.

1. Local:

a. Direction towards some higher object: Il. τ, 212 ἀνὰ πρόθυρον τετραμμένος: Od. χ, 132 ἀν' ὀρσοθύρην ἀναβαίη: ν. 176 κίον' ἀν' ὑψηλὴν ἐρύσαι: Il. κ, 466 θῆκεν ἀνὰ μυρίκην. But this is confined mostly to the course of a river: ἀνὰ τὸν ποταμόν Hdt. II. 96: ἀνὰ ῥόον πλεῖν, *up stream;* (κατὰ ποταμόν, *down stream.*)

b. To express an extension of any thing in actual space—from bottom to top—*throughout;* with verbs of rest, as well as motion: Il. ν, 547 (φλέψ) ἀνὰ νῶτα θέουσα διαμπερές (*ab infima dorsi parte usque ad cervicem*), simply *in:* Il. α, 670 ἀνὰ δῶμα: Il. δ, 209 ἀνὰ στρατόν.—ἀνὰ μάχην, ὅμιλον, νῆας, ἄστυ, πεδίον &c. in Homer[a]: Il. ι, 395 πολλαὶ Ἀχαιΐδες εἰσὶν ἀν' Ἑλλάδα: Hdt. VI. 131 καὶ οὕτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα. So metaphorically: ἀνὰ στόμα ἔχειν Hom., Eurip. El. 80 (as it were to cast up and down in one's mouth), ἀνὰ θυμόν Hom.

Obs. 3. G. T. as Matt. xiii. 25 ἀνὰ μέσον τοῦ σίτου.

2. Temporal.—Extension in time—duration—*throughout;* in Homer, only Il. ξ, 80 ἀνὰ νύκτα: Hdt. VIII. 123 ἀνὰ τὸν πόλεμον τοῦτον. So ἀνὰ πᾶσαν τὴν ἡμέραν, ἀνὰ νύκτα: Id. VII. 10, 6 ἀνὰ χρόνον ἐξεύροι τις ἄν, *with time*—properly from a prior (as it were lower) to a later (as it were higher) point of time. So where χρόνον is taken for a point of time: Eur. Ion 830 τοῦνομ' ἀνὰ χρόνον πεπλασμένον, *on the moment.*

3. Causal:

a. Mode and manner like κατά: the action being conceived of moving along in conformity to some higher and opposite object. So ἀνὰ κράτος, *strongly;* ἀνὰ μέρος, *in turn.*

Obs. 4. G. T.: ἀνὰ μέσον, *between;* as 1 Cor. vi. 5 διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ.

[a] Lidd. and Scott ad voc.

Εἰς.

b. Hence arises its use, in definitions of number, often with a distributive force; as, Hdt. VII. 106 πέμπεσκε δὲ ἀνὰ πᾶν ἔτος, *quotannis:* Xen. Anab. IV. 6, 4 ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *five parasangs every day:* Hdt. VII. 184 ἀνὰ διηκοσίους ἄνδρας ἐν ἑκάστῃ νηῒ: Arist. Ran. 554 κριὰ εἴκοσιν ἀν' ἡμιωβολιαῖα, *worth half an obol each.*

c. Lastly, in vague expressions of number, (first in Hdt.:) Eng. *about;* Lat. *circa;* as, Hdt. IV. 101 ἡ δὲ ὁδὸς ἡ ἡμερησίη ἀνὰ διηκόσια στάδια συμβέβληται.

Obs. 5. G. T. as John ii. 6 ὑδρίαι χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς: Luke ix. 3 μήτε ἀνὰ δύο χιτῶνας ἔχειν: Mark vi. 40 ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα Matt. xx. 9 ἔλαβον ἀνὰ δηνάριον: Rev. iv. 8 ἀνὰ πτέρυγας ἓξ.

Obs. 6. The compounds with ἀνά are joined with the accus. or gen. according to the verbal notion of the compound, as discernible in the elements thereof, or the context; as, ἀναβαίνειν τὸ ὄρος, *to climb the mountain;* but in Hom., like ἐπιβαίνειν (see *Obs.* 2): Od, ι, 177 ὡς εἰπὼν ἀνὰ νηὸς ἔβην: Od. β, 416 ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖνε, *stepped on board ship;* ἀνά expressing the stepping up the side of the ship; and the gen. being used, because the spot where Telemachus reached the deck is considered as *part* of the ship, or *it may* be a local genitive. So with the gen., where the compound notion is such as, by the ordinary rules, to require it so to be; as, Il. α, 359 ἀνέδυ πολιῆς ἁλός.—ἀναπνεῦσαι πόνοιο Hom.—So ἀνακουφίζειν, ἀνασώζειν with gen. Soph.: ἀναΐσσειν Eur., &c.

§. 625. Εἰς (ἐς Ion., Hom. old Att.[a], and poets for the metre, and in certain combinations ἐς retained its place) is only a modified form of ἐν; whence the Dorians and Æolians use ἐς and ἐν in the same sense and constructions[b], and ἐς is found in inscriptions with dative. Herod. always uses ἐς, and generally Thucyd. It expresses the same relations as ἐν, except that it has the notion of a direction—*whither,* while ἐν has the notion of rest—*where.* It is used to express the direction or motion of an action—*into* an object, or *up to* an object—into immediate contact with it; especially to express the reaching some definite point.

Obs. 1. The genitive is joined with εἰς in Hom., as εἰς Ἀΐδαο by a familiar ellipse of δόμον (see Od. κ, 512.): so Il. ζ, 378 ἠέ κη ἐς γαλόων ἢ εἰνατέρων εἰπέπλων: and after this analogy, Od. δ, 581 ἅψ' εἰς Αἰγύπτοιο διΐπετέος ποταμοῖο στῆσαι νῆας: so Arist. Lys. 1064 ἥκετ' οὖν εἰς ἐμοῦ: cf. 1070. 1211. So Plat. Phæd. 69 C εἰς Ἅιδου.

1. Local:

a. An actual motion towards and into an actual object, *in, into;* as, ἐσαι εἰς τὴν πόλιν: Il. α, 366 ἐλθόμεθ' ἐς Θήβην. (G. T. as Matt. xiii. 53 ἔκρυψεν εἰς σάτα τρία.) So with persons, but generally with the collateral notion of their dwelling (Epic); as, Od. γ, 317 ἐς Μενέλαον ἐλθεῖν, *to the house of Menelaus:* (but Od. ξ. 127 ἐλθὼν ἐς δέσποιναν ἐμήν, is simply *to my mistress*).

[a] Ellendt Lex Soph. ad voc.

[b] Dissert. Find Pyth. II. 11. and p. 638. Herm. Opusc. I. p. 265.

Εἰς.

Seldom in pure Attic, as Plat. Apol. 17 C εἰς ὑμᾶς (i. e. εἰς δικαστήριον) εἰσιέναι: Demosth. 113, 11 εἰς Φωκέας, *the country of the Phocians*, ὡς πρὸς συμμάχους (as *allies*): in Attic writers with a hostile sense, *against;* as, Thuc. III. 1 ἐστράτευσαν ἐς τὴν Ἀττικήν, (but Xen. Anab. I. 6, 7 ἀποστὰς εἰς Μέσους, *joining the Mysian revolt;*) hence generally *against:* Plat. Hipp. Maj. 292 C οἷα εἰς ἐμὲ ἐκεῖνος ἐρεῖ: Eur. Andr. 63 δεινὰ καὶ βουλεύεται —ἔς σε.

Obs. 2. So G. T. very commonly: Matt. xxviii. 16 ἐπορεύθησαν εἰς τὴν Γαλιλαίαν: John xi. 38 ἔρχεται εἰς τὸ μνημεῖον: Mark xiii. 14 φευγέτωσαν εἰς τὰ ὄρη: Acts xvi. 40 εἰσῆλθον εἰς τὴν Λυδίαν, *to the house of Lydia:* Ib. xx. 29 εἰσελεύσονται εἰς ὑμᾶς, *shall enter in among you.*

b. So *towards—on*—position without motion: Hdt. VII. 42 ἐς ἀριστερὴν χέρα, *on the right hand.*

β. A metaphorical *direction, approach, contact with, entrance, reception into:* implied in a verb of motion, or in an action.

c. Direction of the sight: Il. γ, 364 ἰδὼν εἰς οὐρανὸν εὐρύν: Xen. Symp. 1, 12 ἀποβλέψας εἰς Αὐτόλυκον.

Obs. 3. G. T. Luke vi. 20 ἐπάρας τοὺς ὀφθαλμοὺς εἰς τοὺς μαθητάς: Acts i. 10 ἀτενίζοντες εἰς τὸν οὐρανόν.

d. Various relations in which εἰς is to be translated according to the context: Soph. Œ. R. 430 οὐκ εἰς ὄλεθρον: Ibid. 1158 εἰς τόδ' ἥξεις: Id. Œd. Col. 860 ἀλλ' ἐς τί τρέψει: Id. Phil. 825 εἰς ὕπνον πέσῃ: Lys. 104, 26 εἰς ὑμᾶς τὴν αἰτίαν περιτρέψαι: Æschin. 79, 12 εἰς τὴν ἐσχάτην ἀθυμίαν ἐμβαλεῖτε: Eur. Andr. 430 εἰς χεῖρας ἐλθεῖν: Plat. Euthyd. 300 E τελευτᾶν εἰς Εὐθύδημον, *to finish with Euthydemus:* Id. Mem. 88 C εἰς εὐδαιμονίαν τελευτᾷ: Id. Euthyd. 285 D ἡ δορὰ μὴ εἰς ἀσκὸν τελευτήσει, *finish with being:* Demosth. 66, 20 φέρεσθαι εἰς τὴν ἑαυτοῦ φύσιν.—(See also below, 3. *c.*)

Obs. 4. G. T., as Luke x. 36 ἐμπεσόντος εἰς τοὺς λῃστάς.

Obs. 5. In G. T. ἀκουεῖν εἰς ὦτα, the εἰς signifies the reception of the thing heard into the ear.

γ. Extension without motion; as, ἐκ θαλάσσης εἰς θάλασσαν.

e. The place where an action takes place; that which a motion, or action implying motion, reaches, extends to, or which it comes into contact with and takes effect on, *on, at:* Soph. Trag. Inc. 694 ὅρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω: Id. Ant. 1222 ἐς δ' ὑγρὸν ἀγκῶνα—παρθένῳ προσπτύσσεται: Id. Phil. 738 πάταξον εἰς ἄκρον πόδα: Æschin. 42, 31 προεδρία εἰς τὰ Διονύσια.

Obs. 6. G. T., as Mark xi. 8 ἔστρωσαν εἰς τὴν ὁδόν: Acts xxvi. 14 καταπεσόντων εἰς τὴν γῆν.

f. In the sense of *coram, among,* with the noton of direction towards the object as if it were reached or arrived at; as, λόγους ποιεῖσθαι εἰς τὸν δῆμον: Plat. Menex. 232 A πολλὰ δὴ καὶ καλὰ ἀπεφήναντο εἰς πάντας ἀνθρώπους; Eur. Hec. 303 ἃ δ' εἶπον εἰς ἅπαντας οὐκ ἀρνήσομαι: Plat. Gorg. 526 B ἀλλόγιμος εἰς τοὺς ἄλλους Ἕλληνας: Id. Prot. 349 A ὑποκηρυξάμενος εἰς πάντας τοὺς Ἕλληνας: Thuc. VII. καλὸν—ἐς τοὺς Ἕλληνας: not in the orators.

Εἰς.

Obs. 7. G. T., as Luke xxiv. 21 κηρυχθῆναι—εἰς πάντα τὰ ἔθνη: Acts iv. 17 διανεμηθῇ εἰς τὸν λαόν: Rom. xvi. 26 εἰς πάντα τὰ ἔθνη γνωρισθέντος.

2. Temporal:

a. Duration up to a point of time—*up to, until:* ἐς ἠέλιον καταδύντα = Od. λ, 374 καὶ μὲν ἐς ἠῶ δῖαν ἀνασχοίμην: Hdt I. 66 ἐς ἐμέ, *up to my time*: Demosth. 25, 26 ἐκ παιδὸς εἰς γῆρας.

Obs. 1. G. T., as John xiii. 1 εἰς τέλος.

b. The looking forward to some point of time—*on, at, for:* Hdt IX. 52 ὥρας ἐς τὴν συνέκειτο ἀπαλλάσσεσθαι: Demosth. 77, 14 ἀναβάλλεσθα εἰς καιρὸν καλλίω: Od. ξ, 384 φάτ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην: Xen Anab. V. 3, 11 ἐποιοῦντο θήραν εἰς τὴν ἑορτήν, *for the festival.* So with notion of *delay:* Eur. Iph. Aul. 122 ἐς ἄλλας ὥρας παιδὸς δαίσομεν ὑμεναίους: Arist. Ach. 172 παρεῖναι εἰς ἔνην. So in prose: εἰς τὴν ὑστέραιαν, *for the following day:* εἰς τρίτην ἡμέραν: Xen. Cyr. V. 3, 4 ἥκετε εἰς τὴν τριακοστὴν ἡμέραν.

Obs. 2. G. T., as Acts iv. 3 εἰς τὴν αὔριον: 2 Tim. i. 12 φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

c. Looking towards a space of time; hence *duration* for a space of time—*during, for:* Thuc. III. 46 ἐς τὸν ἔπειτα χρόνον, *for ever after* Xen. Mem. III. 6, 13 εἰς ἐνιαυτόν, *for a year:* Il. φ, 444 πὰρ Διὸς ἐλθόντε θητεύσαμεν εἰς ἐνιαυτόν: Eur. Iph. Aul. 165 εἰς μέλλοντα χρόνον.

Obs. 3. G. T. Luke xii. 9 εἰς πολλὰ ἔτη: Matt. xxi. 19 εἰς τὸν αἰῶνα, *for ever:* Luke i. 50 εἰς γενεὰς γενεῶν: Heb. x. 1 ἐς τὸ διηνεκές, *continually.*

d. An act or state taking place in a space of time; *in, at:* Od. δ, 86 τρὶς τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν: Od. ι, 134 εἰς ὥρας ἀμῶεν, *reap at harvest time.*

e. Approximation to a point of time—towards: εἰς ἑσπέραν, *towards evening.*

3. Causal:

a. The destination, aim, object, intention, purpose, use, function, result, *for, on, to;* as, ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν: Il. ι, 102 εἰπεῖν εἰς ἀγαθόν, *for good:* so εἰς τί, *for what:* Soph. Phil. 111 εἰς κέρδος τι δρᾶν: Xen. Mem. III. 4, 5 δαπανᾶν εἰς νίκην: Lys. 157, 32 ἀνηλωμένα εἰς τὴν πόλιν: Æschin. 79, 24 ἐπασκεῖν εἰς τὰ Παναθήναια. So of persons: Ibid. 162, 29 ἀνηλωμένα εἰς ὑμᾶς, *spent for your service:* Xen. Cyr. II. 2, 8 εἰς τοὺς πολεμίους δαπανήσεις, *on your enemies:* Id. Œc. 4, 5 εἰς ὁπόσους δεῖ διδόναι τροφήν. So with a definite notion of causing, or producing, or effecting something: Id. Cyr. I. 4, 5 οὐκ ἀπεδίδρασκεν εἰς τὸ μὴ ποιεῖν: Thuc. III. 22 εἰς αὐτὸ τοῦτο παρεσκευασμένος, *for this very purpose:* Ibid. 37 ἐς τὴν τῶν ξυμμάχων χάριν μαλακίζεσθαι: Plat. Gorg. 517 E χρηστὸν εἰς τὴν ἀρετήν.

Obs. 1. G. T., as Luke v. 4 χαλάσατε τὰ δίκτυα εἰς ἄγραν: 2 Cor. ii. 12 ἐλθὼν εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον: Mark vi. 4 εἰς μαρτύριον αὐτοῖς: Matt. x. 10 πήραν εἰς ὁδόν: Luke ix. 30 ἀγοράσωμεν εἰς πάντα τὸν λαόν:

Εἰς

Rom. i. 1 ἀφωρισμένος εἰς εὐαγγέλιον : Mark viii. 19 τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους.

Obs. 2. Εἰς with the article and infin. is used in G. T. to express a point arrived at by an action ; the result without any notion of aim or purpose : Rom. i. 20 εἰς τὸ εἶναι αὐτοὺς ἀναπολογητούς. Cf. 1 Thess. ii. 16. Heb. xi. 3. cf. 803, *Obs.* 1.

b. So the object of a feeling, or mental state, or action proceeding therefrom : Thuc. I. 92 τὴν ἐς τὸν Μῆδον προθυμίαν : Eur. Orest. 424 ἀληθὴς ἐς φίλους : Id. Heracl. 148 εἴς σε μωρίαν : Id. El. 253 εἰς ἐμ' εὐσεβής : Dem. 60, 13 κακοὶ τὴν ψυχὴν εἰς τὸν δῆμον : Ibid. 529, 14 ἐάν τις ὑβρίσῃ εἴς τινα : Ibid. 33, 30 σκώπτειν εἰς ἑαυτόν : Andoc. 19, 28 τῶν εἰς ὑμᾶς ἐλπίδων.

Obs. 3. G. T., as 1 Pet. iv. 9 φιλόξενοι εἰς ἀλλήλους : so ἐλπίζειν, πιστεύειν εἴς τινα : Rom. i. 27 ἐν τῇ ὀρέξει—εἰς ἀλλήλους : Acts xxiv. 24 τῆς εἰς Χριστὸν πίστεως.

c. The state, sphere, position, obligations, or privileges, into which persons or things enter or are to enter, or where having as it were entered, they act,—metaphorical accession, transition, hence change adherence, &c. of any one thing or person to another : Thuc. I. 6 ἐς πάντας ὁμοίων διαιτημάτων, *extending to all :* Lys. 894 fin. εἰς τοὺς παῖδας ἐπιτρόπῳ : Dem. 1313, 20 εἰς τοὺς δημότας ἐνεγράφην : Arist. Eq. 925 εἰς τοὺς πλουσίους—ἐγγραφῆς : Eur. Troad. 474 εἰς τύραννν' ἐγημάμην : Ibid. 611 τὸ εὐγενὲς ἐς δοῦλον ἥκει : Æschin. 76, 12 καταστῆναι εἰς ἀρχήν : Isæus 80, 7 ἐγένετο εἰς ἐμὲ ἡ κληρονομία : Æschin. 8, 16 καταψηφίζεσθαι εἰς ἀργύριον, *to be condemned to a fine :* Demosth. 822, 14 εἰς τὰ ἡμέτερα δανείσαντι, *borrowing on our property :* Id. 611, 4 εἰς τὰ σώματα ἐποιήσαντο τιμωρίας : Xen. Cyr. III. 1, 19 χρήματα—εἰς ἀργύριον λογισθέντα, *reduced to money.*—See also above, I. *d.*

Obs. 4. G. T., as 1 Cor. xiv. 36 εἰς ὑμᾶς μόνους κατήντησεν : so βαπτίζειν, βαπτίζεσθαι εἴς τι, or τινα : Ibid. x. 2 εἰς τὸν Μωσῆν ἐβαπτίσαντο : Acts ii. 38 εἰς ἄφεσιν ἁμαρτιῶν : Matt. xxviii. 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα κ. τ. λ : Acts viii. 16 βεβαπτισμένοι εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ : Matt. iii. 11 βαπτίζω ὑμᾶς εἰς μετάνοιαν : (but Rom. vi. 3 ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν has a deeper meaning : Ibid. εἰς τὸν θάνατον αὐτοῦ, *made partakers of his death ;* like 1 Cor. xii. 13 βαπτισ. εἰς ἓν σῶμα :) so λογίζεσθαι εἰς δικαιοσύνην, *to be placed to the account of—to be reckoned for :* Acts xix. 27 εἰς οὐδὲν λογισθῆναι : Matt. v. 22 ἔνοχος εἰς γέενναν : Id. xxi. 42 ἐγενήθη εἰς κεφαλὴν γωνίας : Id. xix. 5 καὶ ἔσονται δύο εἰς σάρκα μίαν.

d. Mode and manner—conformity to : *in, according to,* regarded as objects which the agent is endeavouring to reach, or towards which he is looking, or as what the action is tending to. So a variety of adverbial expressions : εἰς τοῦτο—εἰς καλόν—εἰς τάχος—εἰς δύναμιν—ἐς τὰ πρῶτα—ἐς οὐδέν : Plat. Legg. 1, 635 εἰς ἅ, *wherefore—according to this :* εἰς καιρόν—ἐς τέλος—εἰς ὑπερβολήν &c. : Il. β, 379 ἐς μίαν βουλεύειν : Thuc. V. 111 ἐς μίαν βουλήν : Theocr. XVIII. 7 ἄειδον δ' ἄρα πᾶσαι εἰς ἓν μέλος : Plat. Prot. 343 C εἰς τοῦτο τὸ ῥῆμα τὸ ᾆσμα πεποίηκεν : Id. Legg. 867 B βέλτιστον εἰς εἰκόνα—ἄμφω θεῖναι : Xen. Anab. III. 3, 19 ἵππους εἰς ἱππέας κατασκευάσωμεν, *according to the sort of riders :* Æschin. 21, 38 λογίζομαι τἀληθὲς εἰς ἀνδρὸς φύσιν, *according to the nature &c.* So of parts according to which any division takes place : so εἰς δύο, of soldiers, *two deep :* Xen. Lac. Rep. II. 4 εἰς τρεῖς τὴν ἐνωμοτίαν ἄγειν : Id. Cyr. II. 1, 13 εἰς ἕνα πορεύοιτο ἡ τάξις

δ' ἐμοί—here also must be referred the phrase τάς or τά ἐξ ἀνθρώπων, *all among men*, to express *excessive, very great*, or *very many*; Plat. Theæt. 190 E τὰ ἐξ ἀνθρώπων πράγματα: Æsch. 9. 12 τὰς ἐξ ἀνθρώπων πληγάς. G. T. as John iv. 13 ἐκ τοῦ πνεύματος ἔδωκε.

k. Hence belonging to, as it were a part of; G. T. as Luke ii. 4 ἐξ ἐφημερίας Ἀβία: Acts x. 45 οἱ ἐκ περιτομῆς: 1 John ii. 21 ὁ ὢν ἐκ τῆς ἀληθείας: Rom. iv. 16 ὁ ἐκ πίστεως: 1 Cor. xii. 14 οὐκ ἐστιν ἐκ τοῦ σώματος.

l. Material, as ἔκπωμα ἐκ ξύλου (see §. 538. *Obs.* 1.); Od. ζ, 22 ἐκ τοῦ ποταμοῦ νίζεσθαι: so G. T. as Matt. xxvii. 29 στέφανον ἐξ ἀκανθῶν: Id. xxiii. 25 γέμουσιν ἐξ ἁρπαγῆς: 2 Pet. iii. 5 γῆ ἐξ ὕδατος: Luke viii. 3 φαγεῖν ἐξ ἄρτου.

Obs. 1. Most compounds of ἐκ take the genitive.

Obs. 2. The improper adverbs which take a genitive are given under the gen.; besides these, the following substantives are used as (improper) prepositions and take a genitive. (See §. 580. 2.) *a.* δίκην (δέμας poet.), *instar:* See §. 580. 2. On ἕδην see §. 578. *Obs.* 2.—*b.* χάριν (poet. and late prose), *gratiâ, for the sake of;* generally after, but sometimes before the genitive: Eur. Andr. 1231 χάριν σῶν τῶν πάρος νυμφευμάτων. For the gen. of the personal pronoun, ἐμοῦ, σοῦ, the possessive pronoun is joined with it as an attributive; as, ἐμήν, σὴν χάριν, *meâ, tuâ, gratiâ.* —*c.* ἕνεκα (ἕνεκεν even before a consonant, and ἕνεκα before a vowel in Attic Greek; εἵνεκα and εἵνεκεν, (Ion., but found sometimes in Attic,) οὕνεκα old poets), appears to be the acc. of an obsolete nom., *causâ* and *gratiâ.* The gen. may be placed either before or after it; it very often means, "*as far as concerns*"—"*with regard to:*" Hdt. III. 85 θάρσεε τούτου εἵνεκε, *as far as this goes, be of good heart.* It often gives the more remote cause, "*by reason*"—"*in consequence of:*" Plat. Rep. p. 329 B εἰ γὰρ ἦν τοῦτ' αἴτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθη ἕνεκά γε γήρως, i. e. *in consequence of my age*[a]: Demosth. p. 17, 17 χρηστὰ δ' εἴη παντὸς εἵνεκα, *utinam hæc prospere succedant omnibus adjuvantibus.*—*d.* ἕκητι (only poetic), "*after the will of.*" In Homer and Hesiod it is joined only to the names of the gods, as Διὸς ἕκητι, "*by the favour and help of Jupiter*"—"*by God's blessing.*" In other poets it has the same sense as ἕνεκα. *e.* κύκλῳ occasionally for περί; as, κύκλῳ τοῦ τείχεος Hdt. IV. 202: sometimes with an acc.: Id. 72 κύκλῳ τὸ σῆμα.

Obs. 3. We even find an improper preposition joined with a proper one; Thuc. VIII. 92 ἀπὸ βοῆς ἕνεκα: cf. Xen. Hell. II. So also Plat. Legg. 701 D τίνος δὴ χάριν ἕνεκα[b].

Obs. 4. Ἐκ in composition signifies *completion*, (as, ἐκποιῶ, *to finish off;*) as well as *removal, separation, &c.*

2. *Prepositions with Dative only.*

Ἐν *and* σύν (ξύν).

Ἐν.

§. 622. Ἐν [ἐνί poet., εἰν and εἰνί Epic, (Eur. Heracl. 893,) all of which, as well as ἐς, εἰς, are formed from ἐντ, ἐνς] signifies that one thing is *contained, surrounded, embraced* by another; *in, on, at,*

[a] Stallb. ad loc. [b] Arnold Thuc. VIII. 92.

by, corresponding to our *in*, as its especial force is union with something; hence it is opposed to ἐκ.

Obs. The passages in tragedy in which εἰν occurs are uncertain; but see Æsch. Suppl. 871; Soph. Ant. 1241; Eur. Alc. 436; Iph. Aul. 767.

1. Local:

a. The notion of being in, enclosed within, contained by a spot, or object—*in*; as, ἐν νήσῳ, ἐν γῇ; G. T. as Luke ii. 7 ἐν τῇ φάτνῃ: John xv. 4 ἐν τῇ ἀμπέλῳ. With names of cities; as, ἐν Σπάρτῃ. Hence, being surrounded by; as, Il. ο, 192 οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι, *enveloped in:* Plat. Legg. 625 B ἀνάπαυλαι ἐν τοῖς ὑψηλοῖς δένδρεσίν εἰσι σκιαραί. So of clothing or arms (Post-Homeric); as, ἐν ἐσθῆτι—ἐν ὅπλοις, ἐν τόξοις διαγωνίζεσθαι—ἐν στεφάνοις, *corollis impeditus:* Xen. M. S. III. 9, 2 φανερὸν δ' ὅτι καὶ Λακεδαιμόνιοι οὔτ' ἂν Θρᾷξιν ἐν πέλταις καὶ ἀκοντίοις, οὔτε Σκύθαις ἐν τόξοις ἐθέλοιεν ἂν διαγωνίζεσθαι: so metaphorically; Eur. Med. 433 οὐ γὰρ ἐν ἀμετέρᾳ γνώμᾳ κ. τ. λ., the γνώμη is viewed as if it were a place; so ἐν τῇ ψυχῇ: ἐν φρενὸς δέλτοισι (Soph.) &c.

b. Then of persons—*among*—(the notion of being in a number or crowd); as, ἐν προμάχοις Hom.: Plat. Legg. 879 B ἔν τε θεοῖσι καὶ ἀνθρώποις. So Hdt. IV. 52 ἐν ὀλίγοισι μέγαν, *great among a few:* G. T. as 1 Pet. v. 2 τὸ ἐν ὑμῖν ποίμνιον: 1 Cor. ii. 7 ἐν τοῖς τελείοις: so of things, Xen. Cyr. I. 6, 19 ἐν τοῖς μεγίστοις εἶναι, *to be among the greatest.*

c. Hence *before, coram* (surrounded by a number of hearers): Od. β, 194 ἐν πᾶσι: Plat. Legg. p. 886 E κατηγορεῖν ἐν ἀσεβέσιν ἀνθρώποις: Demosth. οἱ λέγοντες ἐν ὑμῖν [a]: Id. p. 96, 27 οἱ κατηγοροῦντες ἐν ὑμῖν: G. T. as 1 Cor. vi. 2 ἐν ὑμῖν κρίνεται ὁ κόσμος: Matt. xxi. 42 ἐν ὀφθαλμοῖς ὑμῶν, *in your eyes.*

d. The notion of one thing being *on* another; the notion of *surrounded by* being lost in the simple notion of position; as, ἐν γῇ πένεσθαι, *to be poor on earth;* ἔστη ἐν οὔρεσιν, ἐν ἵπποις, ἐν θρόνοις [b]: so Il. ο, 463 νευρὴν ἐν τόξῳ, *the string on the bow:* Il. λ, 29 ἧλοι ἐν ξίφει, *the knobs on the sword.*

e. The notion of one thing being *at*, or *by* another; Xen. Anab. V. 1, 1 ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ: Hdt. II. 37 ἡ ἐν Βουβάστι πόλις; so ἐν ἀριστερῇ, *on the left hand,* Hdt. VII. 42: Xen. Anab. IV. 8, 22 πόλιν—οἰκουμένην ἐν τῷ Εὐξείνῳ πόντῳ. The Attics used it with names of cities, and especially with fields of battle; as, ἡ ἐν Μαντινείᾳ μάχη, *at:* Demosth. 116, 23 μετὰ τὴν ἐν Λεύκτροις μάχην.

f. Analogously of a book or author; G. T. as Rom. xi. 2 ἐν Ἠλίᾳ: Heb. iv. 7 ἐν Δαυΐδ.

2. Temporal:

The time (viewed as space) in which any thing takes place; *in, on, within, by,* in the temporal sense of these words (post-Homeric); ἐν νυκτὶ &c.; ἐν τούτῳ τῷ χρόνῳ, ἐν ᾧ, *in the time that, whilst:* Plat. Phæd. 67 A ἐν ᾧ ζῶμεν: Lys. 154, 28 ἐν τέτταρσιν ἢ πέντε ἔτεσι, *during four or five years:* (G. T. as John v. 7 ἐν ᾧ: Luke xi. 1: Matt. xii. 2 ἐν τῷ σαββάτῳ, *on the sabbath:*) Xen. Mem. iii. 13, 5 ἐν πέντε ἡμέραις: (G. T. as John ii. 19 ἐν τρισὶν ἡμέραις, *within three days:*) so when a point of time is defined by an event or action; Æschin. 44, 23 ἐν τῇ προτέρᾳ πρεσβείᾳ: G. T. as 1 Cor. xv. 52 ἐν τῇ ἐσχάτῃ σάλπιγγι: Matt. xiii. 4 ἐν τῷ σπείρειν, *when he sowed.*

Obs. The dative alone also expresses time and place (see §. 605, 606).

[a] Bremi ad loc. [b] Lidd. and Scott, ad v.

The difference between the two constructions is that with the preposition the position, real or supposed, of one thing *in* another is more defined.

3. Causal:

a. Of means, instruments, particulars, accompaniments, &c. in which an object or act may be viewed as received, contained, held, existing &c.; *in, with.* Of organs of sense; in the phrases *ὁρᾶν, ὁρᾶσθαι, ὄπτεσθαι* ἐν ὀφθαλμοῖς (poet.): Il. *a*, 587 ἐν ὀφθαλμοῖσιν ἴδωμαι, very frequently.

b. Then of other instruments, *by, with, on account of*, in the poets: Il. *ω*, 38 ἐν πυρὶ *καίειν*: ἐν δεσμῷ *δῆσαι*, ἐν χερσὶ *λαβεῖν*, *δαμῆναι* Hom. and especially Pindar; as, Nem. XI. 17 ἐν λόγοις *αἰνεῖσθαι*, like ἔν μολπαῖς *ὑμνεῖν*, *κελαδεῖν* &c.: Id. Ol. *ι*, 15 *ἀγλαΐζεσθαι μουσικᾶς* ἐν ἀώτῳ: Id. Isthm. IV. 30 *κλέονται* ἐν φορμίγγεσσιν: Id. Pyth. II. 8 ἐν χερσὶν *ἐδάμασσε πώλους*. This mode of expression is frequently employed by the poets; it brings the means or instruments more clearly before the eyes than the mere instrumental dative. Prose: *in* or *by*, especially Xenophon, *δηλοῦν, δηλὸν εἶναι, σημαίνειν*, ἐν τίνι: Xen. Cyr. I. 6, 2 ἔν *τε* ἱεροῖς *δηλὸν καὶ* ἐν οὐρανίοις σημείοις: cf. Ibid. VIII. 7, 3. Thuc. VI. 1 ἐν *εἴκοσι σταδίων μέτρῳ διείργεται*: Xen. Anab. II. 5, 17 *ὁπλίσεως* ἐν ᾗ *ὑμᾶς βλάπτειν ἱκανοὶ εἴημεν ἄν*: G. T. as John xiii. 35 ἐν τούτῳ *γνώσονται*: Matt. iii. 11 *βαπτίζω* ἐν ὕδατι: James iii. 9 ἐν αὐτῇ (γλώσσῃ) *εὐλογοῦμεν κ. τ. λ.*: Matt. vi. 7 ἐν τῇ πολυλογίᾳ.

c. Then applied to persons viewed as the instrumental agents; Hdt. IX. 48 *ψευσθῆναι* ἐν ὑμῖν, *to be deceived by* (or, as we say, *in*) *you*: Thuc. VII. 8 ἐν τῷ ἀγγέλῳ *ἀφανισθεῖσαν*: so G. T. as Matt. ix. 34 ἐν τῷ ἄρχοντι *τῶν δαιμονίων*: Acts xvii. 31 *κρίνειν* ἐν ἀνδρί, *by the man*.

d. Situations external, or internal circumstances, feelings, in which any one is viewed as being caught or detained, and as it were surrounded; as, ἐν πολέμῳ, ἐν ὅπλοις, ἐν δαιτί, ἐν φόβῳ, ἐν ὀργῇ *εἶναι*: Soph. Aj. 272 *ἥδεθ' οἷσιν εἶχετ'* ἐν κακοῖς: Plat. Crit. 43 C *καὶ ἄλλοι*—ἐν τοιαύταις ξυμφοραῖς *ἁλίσκονται*: Id. Phil. 45 C ἐν τοιούτοις *νοσήμασιν ἐχόμενοι*: Id. Rep. 395 D ἐν ξυμφοραῖς *τε καὶ πένθεσι καὶ θρήνοις ἐχομένην*: Id. Phæd. 108 B ἐν πάσῃ *ἐχομένη* ἀπορίᾳ: Ibid. *δεδεμένος* ἐν ἀνάγκαις: Id. Gorg. 513 B ἐν πάσῃ εὐδαιμονίᾳ *οἰκεῖν*.

e. Thence of persons in whom any verbal energy is viewed as residing or taking effect; Æsch. Ag. 1448 *τὸν ἀεὶ φέρωσ'* ἐν ἡμῖν *μοῖρ' ἀτελευτὸν ὕπνον*: G. T. as Matt. x. 32 *ὁμολογήσει* ἐν ἐμοί: Matt. xi. 6 *σκανδαλισθῇ* ἐν ἐμοί: 1 Cor. iv. 2 ἐν ἡμῖν *μάθητε*: 1 Thess. v. 12 *κοπιῶντες* ἐν ὑμῖν: 1 Cor. x. 15 *ἵνα οὕτω γένηται* ἐν ὑμῖν.

f. Of the sphere in which the verbal notion expressed or implied operates; or any occupation, or position, viewed as such; as, *οἱ* ἐν τέλει, *those in power*: Soph. Œ. T. 562 *τότ' οὖν ὁ μάντις ἦν* ἐν τῇ τέχνῃ: Ibid. 1016 *οὐδὲν* ἐν γένει: Hdt. II. 82 *οἱ* ἐν ποιήσει *γενόμενοι*: Thuc. III. 28 *οἱ* ἐν πράγμασι: Xen. Cyr. IV. 3, 23 *οἱ μὲν δὴ* ἐν τούτοις τοῖς λόγοις *ἦσαν*: Plat. Phæd. 59 A ἐν φιλοσοφίᾳ *εἶναι*[a]:—*οἱ* ἐν γεωργίαις—ἐν τέχνῃ *εἶναι* Plat.: G. T. as Matt. x. 27 ἐν τῷ φωτί: 1 Thess. iii. 2 *συνεργὸν* ἐν τῷ Εὐαγγελίῳ: Rom. vi. 2 *ζῆν* ἐν ἁμαρτίᾳ.

g. Hence many semi-adverbial expressions are developed; as, ἐν ἴσῳ *εἶναι, to be equal;* ἐν ἡδονῇ *μοί ἐστιν* Hdt., *it is pleasing to me:* so ἐν ἀδείᾳ: Hdt. VI. 37 Κροίσῳ ἐν γνώμῃ *γεγονώς, known to Crœsus*. So also

[a] Stallb. ad loc.

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with ἔχειν, ποιεῖσθαι, as ἐν ὁμοίῳ, ἐν ἐλαφρῷ ποιεῖσθαι Hdt., *to hold it in little value:* Hdt. II. 141 ἐν ἀλογίῃσι ἔχειν: so Eur. Supp. 164 ἐν αἰσχύναις ἔχω=αἰσχύνομαι: G. T. as Heb. vi. 18 ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν: Rom. xiv. 22 ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.

h. Hence of persons, in whose hands power resides, as ἐν ἐμοί, σοί ἐστί τι. Hence the phrase ἐν ἑαυτῷ εἶναι, *to be in one's own power, sui compotem esse*: Arist. Lys. 29 ὅλης τῆς Ἑλλάδος ἐν ταῖς γυναιξίν ἐστιν ἡ σωτηρία: so of things on which something depends; Thuc. I. 74 ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο: Eur. Hel. 1031 ἐν τῷ δικαίῳ δ' ἐλπίδες σωτηρίας.

i. The points or particulars in which any thing occurs; as, Dem. 701, 1 ἐμοὶ ἐν χιλίαις ἐστὶν ὁ κίνδυνος: so Æschin. 41, 42 ἀποκινδυνεύειν ἔν τινι.

k. The mode and manner; as, ἐν δίκῃ, ἐν σιώπῃ: G. T. as James i. 21 ἐν πραΰτητι.

l. Conformity—*after—according to—on the terms of:* Thuc. I. 77 ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν; Dem. 234, 24 ἐν τοῖν δυοῖν ὀβολοῖν ἐθεώρουν ἄν, *in the two obol seats:* Isæ. 52, 10 ἐν τῷ τρίτῳ μέρει τοῦ κλήρου ἐγένετο υἱὸς ποιητός, *on thirds:* G. T. as Matt. vii. 2 ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε. So ἐν μέρει, *in turn*; Rom. i. 4 ἐν δυνάμει: 1 John i. 2, 3 ἐν τούτῳ, *herein:* Heb. x. 10 ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν: Eph. iv. 16 ἐν μέτρῳ ἑνὸς ἑκάστου: 1 Thess. iv. 15 ἐν λόγῳ Κυρίου. Then with names of persons; Eur. Alc. 723 κακὸν τὸ λῆμα, κοὐκ ἐν ἀνδράσιν, τὸ σόν, *not in the fashion of a man.*

n. In the opinion of; so ἐν ἐμοὶ, ἐν σοί, ἐν ἐκείνῳ (poet.): Eur. Hipp. 1320 σὺ δ' ἐν τ' ἐκείνῳ, κἀν ἐμοὶ φαίνῃ κακός, *ex illius et meo judicio:* G. T. as 1 Cor. xiv. 11 ἐν ἐμοί, *according to my judgment.*

Obs. 1. The comp. of ἐν generally have the dat. or the acc. with εἰς, and some the acc. alone, as ἐμπίπτειν τινά or τί; occasionally in tragedy.

Obs. 2. Ἐν is often joined seemingly with a genitive by an ellipse of οἴκῳ, as ἐν Ἅιδου. So by a curious construction of ἡμετέρου for ἡμῶν: Hdt. I. 35 μένων ἐν ἡμετέρου: G. T. Heb. xi. 26, some read ἐν Αἰγύπτου sc. γῇ.

Obs. 3. The expressions ἐν Χριστῷ, ἐν Κυρίῳ, ἐν Πνεύματι ἁγίῳ in G. T. do not always express merely *conformity to*, but rather embody the indwelling of the Christian in Christ.

Obs. 4. There is much difficulty in the use of ἐν in 2 Pet. i. 5 ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, κ. τ. λ.: the natural way of explaining it would be "*by*" (see above, *b.*); but it does not seem clear how in the series of graces there given the one is produced *by* the other. It would seem best to take it as denoting the sphere in which the verbal notion ἐπιχορηγήσατε is to take place: in that state in which faith exists a further development and addition is to take place as it were out of it.

§. 623. Σύν [originally ΚΣΥΝ, then in the common dialect σύν, and in Latin *cum;* ξύν old Attic, but also Doric and Ionic; Homer rarely, and only for the metre]. Original meaning—community and conjunction; Lat. *cum;* Eng. *with.*

Obs. 1. The connection expressed by σύν τινι, as compared with μετά τινος, is actual: the two things are viewed as actually *joined together:* in μετά τινος they are rather *side by side;* ἕπεσθαι σύν τινι is "to be actually joined together," and would be used of two prisoners bound together—μετά τινος

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"in company with," and would be used of two persons walking together; of course it is not meant that these distinctions are always observed in the use of either preposition.

1. Local:

a. Actual existence with some one in the same place, or act, or state, as ὁ στρατηγὸς σὺν τοῖς στρατιώταις—ἄνεμος σὺν λαιλαπί: Soph. Elect. 1159 θανόντα σὺν σοί: Id. Phil. 920 ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι: G. T. as Rom. vi. 8 ἀπεθάνομεν σὺν Χριστῷ: Acts ii. 14 Πέτρος σὺν τοῖς ἕνδεκα: Gal. iii. 9 εὐλογοῦνται σὺν τῷ Πατρὶ Ἀβράαμ: Mark ii. 26 σὺν αὐτῷ οὖσι.

2. Temporal. Very rarely coincidence in time: Xen. Cyr. IV. 5, 21 ξὺν τῷ φόβῳ λήγοντι ἄπεισι.

3. Causal:

a. Being with a person, with the collateral notion of protection and partisanship: Il. γ, 439 σὺν Ἀθήνῃ: Xen. Cyr. III. 1, 15 σὺν Θεῷ: Soph. Œ. R. 145 εὐτυχεῖς σὺν τῷ Θεῷ φανούμεθ' ἢ πεπτωκότες: σὺν θεοῖς εἰπεῖν Demosth. Plat. Legg. 682 ξύν τισι Μούσαις καὶ Χάρισι, *with the aid of.* Hence to express a league with a person to defend him; as, σύν τινι εἶναι or γίγνεσθαι, *ab alicujus partibus stare:* Xen. Hell. III. 1, 18 σὺν τοῖς Ἕλλησι μᾶλλον ἢ σὺν τῷ βαρβάρῳ εἶναι: Id. Cyr. V. 3, 5 σὺν ἐκείνῳ μάχεσθαι.

Obs. 2. G. T. 1 Cor. xv. 10 ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί: Acts xiv. 4 καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

b. Accompaniments—means and instruments—conceived of as it were in cooperation with, and guiding the action—but almost entirely confined to real, not moral, actions: Eur. Alc. 915 πεύκαις σὺν Πηλιάσιν σύν θ' ὑμεναίοις ἔστειχον ἔσω: Æsch. Suppl. 119 Πολλάκι δ' ἐμπιτνῶ ξὺν λακίδι: Od. ε, 293 σὺν δὲ νεφέεσσι κάλυψεν γαῖαν ὁμοῦ καὶ πόντον.

c. Accompaniments of mode and manner: σὺν χρόνῳ, σὺν τάχει, σὺν βίᾳ, σὺν φθόνῳ, ποιεῖν τι. So where the verb is limited and defined by a noun: Il. δ, 161 σύν τε μεγάλῳ ἀπέτισαν, σὺν σφῇσιν κεφαλῇσι, γυναιξί τε καὶ τεκέεσσιν: Xen. Cyr. III. 1, 15 σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ. G. T. as Matt. xxv. 27 ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

d. Endowments; that which is joined to a person: Od. ω, 193 σὺν μεγάλῃ ἀρέτῃ ἐκτήσω ἄκοιτιν.

e. Community of opinion—conformity to; as, σὺν τῷ νόμῳ τὴν ψῆφον τίθεσθαι: Soph. Aj. 1125 ξὺν τῷ δικαίῳ τοὶ μέγ' ἔξεστιν φρονεῖν.

Obs. 3. In Luke xxiv. 21 σὺν πᾶσι τούτοις, *with, in addition to, all this:* cf. Nehem. v. 18 καὶ σὺν τούτοις, *for all this, with all this being so.*

Obs. 4. The compounds of σύν almost invariably take a dative; but where σύν gives to the verb the notion, that "the subject performs it with somebody else," it is followed by a partitive gen.; ξυντυγχάνειν sometimes has a genitive depending on the simple verb, while σύν refers to a dative expressed or supplied by the mind.

3. *Prepositions with Accusative only.*

Ἀνά, εἰς, ὡς.

Ἀνά.

§. 624. Ἀνά. Original meaning *on, up* [see κατά]. It is exactly opposed to κατά, the one signifying a motion from above to below, the other from below to above.

Obs. 1. In the Epic, Lyric, and Choral songs of the tragedians, ἀνά has also a local dative; as, ἀνὰ σκήπτρῳ, ὤμῳ, Γαργάρῳ ἄκρῳ in Homer. So ἔνδει δ' ἀνὰ σκάπτῳ Διὸς αἰετός Pind. Pyth. I. 6.

Obs. 2. In Od. β, 416, &c. the ἀνά seemingly joined with a genitive belongs to ἀναβαίνειν, on which the genitive depends, like ἐπιβαίνειν.—See below, *Obs.* 6.

1. Local:

a. Direction towards some higher object: Il. τ, 212 ἀνὰ πρόθυρον τετραμμένος: Od. χ, 132 ἀν' ὀρσοθύρην ἀναβαίη: ν. 176 κίον' ἀν' ὑψηλὴν ἐρύσαι: Il. κ, 466 θῆκεν ἀνὰ μυρίκην. But this is confined mostly to the course of a river: ἀνὰ τὸν ποταμόν Hdt. II. 96: ἀνὰ ῥόον πλεῖν, *up stream;* (κατὰ ποταμόν, *down stream.*)

b. To express an extension of any thing in actual space—from bottom to top—*throughout;* with verbs of rest, as well as motion: Il. ν, 547 (φλέψ) ἀνὰ νῶτα θέουσα διαμπερές (*ab infima dorsi parte usque ad cervicem*), simply *in:* Il. α, 670 ἀνὰ δῶμα: Il. δ, 209 ἀνὰ στρατόν.—ἀνὰ μάχην, ὅμιλον, νῆας, ἄστυ, πεδίον &c. in Homer[a]: Il. ι, 395 πολλαὶ Ἀχαιΐδες εἰσὶν ἀν' Ἑλλάδα: Hdt. VI. 131 καὶ οὗτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα. So metaphorically: ἀνὰ στόμα ἔχειν Hom., Eurip. El. 80 (as it were to cast up and down in one's mouth), ἀνὰ θυμόν Hom.

Obs. 3. G. T. as Matt. xiii. 25 ἀνὰ μέσον τοῦ σίτου.

2. Temporal.—Extension in time—duration—*throughout;* in Homer, only Il. ξ, 80 ἀνὰ νύκτα: Hdt. VIII. 123 ἀνὰ τὸν πόλεμον τοῦτον. So ἀνὰ πᾶσαν τὴν ἡμέραν, ἀνὰ νύκτα: Id. VII. 10, 6 ἀνὰ χρόνον ἐξεύροι τις ἄν, *with time*—properly from a prior (as it were lower) to a later (as it were higher) point of time. So where χρόνον is taken for a point of time: Eur. Ion 830 τοῦνομ' ἀνὰ χρόνον πεπλασμένον, *on the moment.*

3. Causal:

a. Mode and manner like κατά: the action being conceived of moving along in conformity to some higher and opposite object. So ἀνὰ κράτος, *strongly;* ἀνὰ μέρος, *in turn.*

Obs. 4. G. T.: ἀνὰ μέσον, *between;* as 1 Cor. vi. 5 διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ.

[a] Lidd. and Scott ad voc.

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b. Hence arises its use, in definitions of number, often with a distributive force; as, Hdt. VII. 106 πέμπεσκε δὲ ἀνὰ πᾶν ἔτος, *quotannis:* Xen. Anab. IV. 6, 4 ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *five parasangs every day:* Hdt. VII. 184 ἀνὰ διηκοσίους ἄνδρας ἐν ἑκάστῃ νηῒ: Arist. Ran. 554 κρεὰ εἴκοσιν ἀν' ἡμιωβολιαῖα, *worth half an obol each.*

c. Lastly, in vague expressions of number, (first in Hdt.:) Eng. *about;* Lat. *circa;* as, Hdt. IV. 101 ἡ δὲ ὁδὸς ἡ ἡμερησίη ἀνὰ διηκόσια στάδια συμβέβληται.

Obs. 5. G. T. as John ii. 6 ὑδρίαι χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς: Luke ix. 3 μήτε ἀνὰ δύο χιτῶνας ἔχειν: Mark vi. 40 ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα Matt. xx. 9 ἔλαβον ἀνὰ δηνάριον: Rev. iv. 8 ἀνὰ πτέρυγας ἕξ.

Obs. 6. The compounds with ἀνά are joined with the accus. or gen. according to the verbal notion of the compound, as discernible in the elements thereof, or the context; as, ἀναβαίνειν τὸ ὄρος, *to climb the mountain;* but in Hom., like ἐπιβαίνειν (see *Obs.* 2): Od, ι, 177 ὡς εἰπὼν ἀνὰ νηὸς ἔβην: Od. β, 416 ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖνε, *stepped on board ship;* ἀνά expressing the stepping up the side of the ship; and the gen. being used, because the spot where Telemachus reached the deck is considered as *part* of the ship, or *it may* be a local genitive. So with the gen., where the compound notion is such as, by the ordinary rules, to require it so to be; as, Il. α, 359 ἀνέδυ πολιῆς ἁλός.—ἀναπνεῦσαι πόνοιο Hom.—So ἀνακουφίζειν, ἀνασώζειν with gen. Soph.: ἀναΐσσειν Eur., &c.

§. 625. Εἰς (ἐς Ion., Hom. old Att.[a], and poets for the metre, and in certain combinations ἐς retained its place) is only a modified form of ἐν; whence the Dorians and Æolians use ἐς and ἐν in the same sense and constructions[b], and ἐς is found in inscriptions with dative. Herod. always uses ἐς, and generally Thucyd. It expresses the same relations as ἐν, except that it has the notion of a direction—*whither,* while ἐν has the notion of rest—*where.* It is used to express the direction or motion of an action—*into* an object, or *up* to an object—into immediate contact with it; especially to express the reaching some definite point.

Obs. 1. The genitive is joined with εἰς in Hom., as εἰς Ἀΐδαο by a familiar ellipse of δόμον (see Od. κ, 512.): so Il. ζ, 378 ἠέ πη ἐς γαλόων ἢ εἰνατέρων εὐπέπλων: and after this analogy, Od. δ, 581 ἅψ' εἰς Αἰγύπτοιο διΐπετέος ποταμοῖο στῆσαι νῆας: so Arist. Lys. 1064 ἥκετ' οὖν εἰς ἐμοῦ: cf. 1070. 1211. So Plat. Phæd. 69 C εἰς Ἅδου.

1. Local:

a. An actual motion towards and into an actual object, *in, into;* as, ἰέναι εἰς τὴν πόλιν: Il. α, 366 ᾠχόμεθ' ἐς Θήβην. (G. T. as Matt. xiii. 53 ἔκρυψεν εἰς σάτα τρία.) So with persons, but generally with the collateral notion of their dwelling (Epic); as, Od. γ, 317 ἐς Μενέλαον ἐλθεῖν, *to the house of Menelaus;* (but Od. ξ, 127 ἐλθὼν ἐς δέσποιναν ἐμήν, is simply *to my mistress*).

[a] Ellendt Lex Soph. ad voc.
[b] Dissen Pind. Pyth. II. 11. and p. 638. Herm. Opusc. I. p. 265.

Εἰς.

Seldom in pure Attic, as Plat. Apol. 17 C εἰς ὑμᾶς (i. e. εἰς δικαστήριον) εἰσιέναι: Demosth. 113, 11 εἰς Φωκέας, *the country of the Phocians*, ὡς πρὸς συμμάχους (as *allies*): in Attic writers with a hostile sense, *against;* as, Thuc. III. 1 ἐστράτευσαν ἐς τὴν Ἀττικήν, (but Xen. Anab. I. 6, 7 ἀποστὰς εἰς Μέσους, *joining the Mysian revolt;*) hence generally *against:* Plat. Hipp. Maj. 292 C οἷα εἰς ἐμὲ ἐκεῖνος ἐρεῖ: Eur. Andr. 63 δεινὰ καὶ βουλεύεται —ἔς σε.

Obs. 2. So G. T. very commonly: Matt. xxviii. 16 ἐπορεύθησαν εἰς τὴν Γαλιλαίαν: John xi. 38 ἔρχεται εἰς τὸ μνημεῖον: Mark xiii. 14 φευγέτωσαν εἰς τὰ ὄρη: Acts xvi. 40 εἰσῆλθον εἰς τὴν Λυδίαν, *to the house of Lydia:* Ib. xx. 29 εἰσελεύσονται εἰς ὑμᾶς, *shall enter in among you.*

b. So *towards—on*—position without motion: Hdt. VII. 42 ἐς ἀριστερὴν χέρα, *on the right hand.*

β. A metaphorical *direction, approach, contact with, entrance, reception into:* implied in a verb of motion, or in an action.

c. Direction of the sight: Il. γ, 364 ἰδὼν εἰς οὐρανὸν εὐρύν: Xen. Symp. 1, 12 ἀποβλέψας εἰς Αὐτόλυκον.

Obs. 3. G. T. Luke vi. 20 ἐπάρας τοὺς ὀφθαλμοὺς εἰς τοὺς μαθητάς: Acts i. 10 ἀτενίζοντες εἰς τὸν οὐρανόν.

d. Various relations in which εἰς is to be translated according to the context: Soph. Œ. R. 430 οὐκ εἰς ὄλεθρον: Ibid. 1158 εἰς τόδ' ἥξεις: Id. Œd. Col. 860 ἀλλ' ἐς τί τρέψει: Id. Phil. 825 εἰς ὕπνον πέσῃ: Lys. 104, 26 εἰς ὑμᾶς τὴν αἰτίαν περιτρέψαι: Æschin. 79, 12 εἰς τὴν ἐσχάτην ἀθυμίαν ἐμβαλεῖτε: Eur. Andr. 430 εἰς χεῖρας ἐλθεῖν: Plat. Euthyd. 300 E τελευτᾶν εἰς Εὐθύδημον, *to finish with Euthydemus:* Id. Mem. 88 C εἰς εὐδαιμονίαν τελευτᾷ: Id. Euthyd. 285 D ἡ δορὰ μὴ εἰς ἀσκὸν τελευτήσει, *finish with being:* Demosth. 66, 20 φέρεσθαι εἰς τὴν ἑαυτοῦ φύσιν.—(See also below, 3. *c.*)

Obs. 4. G. T., as Luke x. 36 ἐμπεσόντος εἰς τοὺς λῃστάς.

Obs. 5. In G. T. ἀκουεῖν εἰς ὦτα, the εἰς signifies the reception of the thing heard into the ear.

γ. Extension without motion; as, ἐκ θαλάσσης εἰς θάλασσαν.

e. The place where an action takes place; that which a motion, or action implying motion, reaches, extends to, or which it comes into contact with and takes effect on, *on, at:* Soph. Trag. Inc. 694 ὅρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω: Id. Ant. 1222 ἐς δ' ὑγρὸν ἀγκῶνα—παρθένῳ προσπτύσσεται: Id. Phil. 738 πάταξον εἰς ἄκρον πόδα: Æschin. 42, 31 προεδρία εἰς τὰ Διονύσια.

Obs. 6. G. T., as Mark xi. 8 ἔστρωσαν εἰς τὴν ὁδόν: Acts xxvi. 14 καταπεσόντων εἰς τὴν γῆν.

f. In the sense of *coram, among,* with the noton of direction towards the object as if it were reached or arrived at; as, λόγους ποιεῖσθαι εἰς τὸν δῆμον: Plat. Menex. 232 A πολλὰ δὴ καὶ καλὰ ἀπεφήναντο εἰς πάντας ἀνθρώπους; Eur. Hec. 303 ἃ δ' εἶπον εἰς ἅπαντας οὐκ ἀρνήσομαι: Plat. Gorg. 526 B ἀλλόγιμος εἰς τοὺς ἄλλους Ἕλληνας: Id. Prot. 349 A ὑποκηρυξάμενος εἰς πάντας τοὺς Ἕλληνας: Thuc. VII. καλὸν—ἐς τοὺς Ἕλληνας: not in the orators.

Εἰς.

Obs. 7. G. T., as Luke xxiv. 21 κηρυχθῆναι—εἰς πάντα τὰ ἔθνη: Acts iv. 17 διανεμηθῇ εἰς τὸν λαόν: Rom. xvi. 26 εἰς πάντα τὰ ἔθνη γνωρισθέντος.

2. Temporal:

a. Duration up to a point of time—*up to, until:* ἐς ἡέλιον καταδύντα: Od. λ, 374 καὶ μὲν ἐς ἠῶ δῖαν ἀνασχοίμην: Hdt I. 66 ἐς ἐμέ, *up to my time:* Demosth. 25, 26 ἐκ παιδὸς εἰς γῆρας.

Obs. 1. G. T., as John xiii. 1 εἰς τέλος.

b. The looking forward to some point of time—*on, at, for:* Hdt. IX. 52 ὥρας ἐς τὴν συνέκειτο ἀπαλλάσσεσθαι: Demosth. 77, 14 ἀναβάλλεσθαι εἰς καιρὸν καλλίω: Od. ξ, 384 φάτ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην: Xen. Anab. V. 3, 11 ἐποιοῦντο θήραν εἰς τὴν ἑορτήν, *for the festival.* So with a notion of *delay:* Eur. Iph. Aul. 122 ἐς ἄλλας ὥρας παιδὸς δαίσομεν ὑμεναίους: Arist. Ach. 172 παρεῖναι εἰς ἔνην. So in prose: εἰς τὴν ὑστέραιαν, *for the following day:* εἰς τρίτην ἡμέραν: Xen. Cyr. V. 3, 4 ἥκετε εἰς τὴν τριακοστὴν ἡμέραν.

Obs. 2. G. T., as Acts iv. 3 εἰς τὴν αὔριον: 2 Tim. i. 12 φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

c. Looking towards a space of time; hence *duration* for a space of time—*during, for:* Thuc. III. 46 ἐς τὸν ἔπειτα χρόνον, *for ever after:* Xen. Mem. III. 6, 13 εἰς ἐνιαυτόν, *for a year:* Il. φ, 444 πὰρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτόν: Eur. Iph. Aul. 165 εἰς μέλλοντα χρόνον.

Obs. 3. G. T. Luke xii. 9 εἰς πολλὰ ἔτη: Matt. xxi. 19 εἰς τὸν αἰῶνα, *for ever:* Luke i. 50 εἰς γενεὰς γενεῶν: Heb. x. 1 ἐς τὸ διηνεκές, *continually.*

d. An act or state taking place in a space of time; *in, at:* Od. δ, 86 τρὶς τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν: Od. ι, 134 εἰς ὥρας ἀμῶεν, *reap at harvest time.*

e. Approximation to a point of time—towards: εἰς ἑσπέραν, *towards evening.*

3. Causal:

a. The destination, aim, object, intention, purpose, use, function, result, *for, on, to;* as, ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν: Il. ι, 102 εἰπεῖν εἰς ἀγαθόν, *for good:* so εἰς τί, *for what:* Soph. Phil. 111 εἰς κέρδος τι δρᾶν: Xen. Mem. III. 4, 5 δαπανᾶν εἰς νίκην: Lys. 157, 32 ἀνηλωμένα εἰς τὴν πόλιν: Æschin. 79, 24 ἐπασκεῖν εἰς τὰ Παναθήναια. So of persons: Ibid. 162, 29 ἀνηλωμένα εἰς ὑμᾶς, *spent for your service:* Xen. Cyr. II. 2, 8 εἰς τοὺς πολεμίους δαπανήσεις, *on your enemies:* Id. Œc. 4, 5 εἰς ὁπόσους δεῖ διδόναι τροφήν. So with a definite notion of causing, or producing, or effecting something: Id. Cyr. I. 4, 5 οὐκ ἀπεδίδρασκεν εἰς τὸ μὴ ποιεῖν: Thuc. III. 22 εἰς αὐτὸ τοῦτο παρεσκευασμένος, *for this very purpose:* Ibid. 37 ἐς τὴν τῶν ξυμμάχων χάριν μαλακίζεσθαι: Plat. Gorg. 517 E χρηστὸν εἰς τὴν ἀρετήν.

Obs. 1. G. T., as Luke v. 4 χαλάσατε τὰ δίκτυα εἰς ἄγραν: 2 Cor. ii. 12 ἐλθὼν εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον: Mark vi. 4 εἰς μαρτύριον αὐτοῖς: Matt. x. 10 πήραν εἰς ὁδόν: Luke ix. 30 ἀγοράσωμεν εἰς πάντα τὸν λαόν:

Εἰς

Rom. i. 1 ἀφωρισμένος εἰς εὐαγγέλιον : Mark viii. 19 τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους.

Obs. 2. Εἰς with the article and infin. is used in G. T. to express a point arrived at by an action ; the result without any notion of aim or purpose : Rom. i. 20 εἰς τὸ εἶναι αὐτοὺς ἀναπολογητούς. Cf. 1 Thess. ii. 16. Heb. xi. 3. cf. 803, *Obs.* 1.

b. So the object of a feeling, or mental state, or action proceeding therefrom : Thuc. I. 92 τὴν ἐς τὸν Μῆδον προθυμίαν : Eur. Orest. 424 ἀληθὴς ἐς φίλους : Id. Heracl. 148 εἶς σε μωρίαν : Id. El. 253 εἰς ἐμ' εὐσεβής : Dem. 60, 13 κακοὶ τὴν ψυχὴν εἰς τὸν δῆμον : Ibid. 529, 14 ἐάν τις ὑβρίσῃ εἴς τινα : Ibid. 33, 30 σκώπτειν εἰς ἑαυτόν : Andoc. 19, 28 τῶν εἰς ὑμᾶς ἐλπίδων.

Obs. 3. G. T., as 1 Pet. iv. 9 φιλόξενοι εἰς ἀλλήλους : so ἐλπίζειν, πιστεύειν εἴς τινα : Rom. i. 27 ἐν τῇ ὀρέξει—εἰς ἀλλήλους : Acts xxiv. 24 τῆς εἰς Χριστὸν πίστεως.

c. The state, sphere, position, obligations, or privileges, into which persons or things enter or are to enter, or where having as it were entered, they act,—metaphorical accession, transition, hence change adherence, &c. of any one thing or person to another : Thuc. I. 6 ἐς πάντας ὁμοίων διαιτημάτων, *extending to all :* Lys. 894 fin. εἰς τοὺς παῖδας ἐπιτρόπῳ : Dem. 1313, 20 εἰς τοὺς δημότας ἐνεγράφην : Arist. Eq. 925 εἰς τοὺς πλουσίους—ἐγγραφῆς : Eur. Troad. 474 εἰς τύραννν' ἐγημάμην : Ibid. 611 τὸ εὐγενὲς ἐς δοῦλον ἥκει : Æschin. 76, 12 καταστῆναι εἰς ἀρχήν : Isæus 80, 7 ἐγένετο εἰς ἐμὲ ἡ κληρονομία : Æschin. 8, 16 καταψηφίζεσθαι εἰς ἀργύριον, *to be condemned to a fine :* Demosth. 822, 14 εἰς τὰ ἡμέτερα δανείσαντι, *borrowing on our property :* Id. 611, 4 εἰς τὰ σώματα ἐποιήσαντο τιμωρίας : Xen. Cyr. III. 1, 19 χρήματα—εἰς ἀργύριον λογισθέντα, *reduced to money.*—See also above, I. *d.*

Obs. 4. G. T., as 1 Cor. xiv. 36 εἰς ὑμᾶς μόνους κατήντησεν : so βαπτίζειν, βαπτίζεσθαι εἴς τι, or τινα : Ibid. x. 2 εἰς τὸν Μωσῆν ἐβαπτίσαντο : Acts ii. 38 εἰς ἄφεσιν ἁμαρτιῶν : Matt. xxviii. 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα κ.τ.λ : Acts viii. 16 βεβαπτισμένοι εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ : Matt. iii. 11 βαπτίζω ὑμᾶς εἰς μετάνοιαν : (but Rom. vi. 3 ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν has a deeper meaning : Ibid. εἰς τὸν θάνατον αὐτοῦ, *made partakers of his death ;* like 1 Cor. xii. 13 βαπτισ. εἰς ἓν σῶμα :) so λογίζεσθαι εἰς δικαιοσύνην, *to be placed to the account of—to be reckoned for :* Acts xix. 27 εἰς οὐδὲν λογισθῆναι : Matt. v. 22 ἔνοχος εἰς γέενναν : Id. xxi. 42 ἐγενήθη εἰς κεφαλὴν γωνίας : Id. xix. 5 καὶ ἔσονται δύο εἰς σάρκα μίαν.

d. Mode and manner—conformity to : *in, according to,* regarded as objects which the agent is endeavouring to reach, or towards which he is looking, or as what the action is tending to. So a variety of adverbial expressions : εἰς τοῦτο—εἰς καλόν—εἰς τάχος—εἰς δύναμιν—ἐς τὰ πρῶτα—ἐς οὐδέν : Plat. Legg. 1, 635 εἰς ἄ, *wherefore—according to this :* εἰς καιρόν—ἐς τέλος—εἰς ὑπερβολήν &c. : Il. β, 379 ἐς μίαν βουλεύειν : Thuc. V. 111 ἐς μίαν βουλήν : Theocr. XVIII. 7 ἄειδον δ' ἄρα πᾶσαι εἰς ἓν μέλος : Plat. Prot. 343 C εἰς τοῦτο τὸ ῥῆμα τὸ ᾆσμα πεποίηκεν : Id. Legg. 867 B βέλτιστον εἰς εἰκόνα—ἄμφω θεῖναι : Xen. Anab. III. 3, 19 ἵππους εἰς ἱππέας κατασκευάσωμεν, *according to the sort of riders :* Æschin. 21, 38 λογίζομαι τἀληθὲς εἰς ἀνδρὸς φύσιν, *according to the nature &c.* So of parts according to which any division takes place : so εἰς δύο, of soldiers, *two deep :* Xen. Lac. Rep. II. 4 εἰς τρεῖς τὴν ἐνωμοτίαν ἄγειν : Id. Cyr. II. 1, 13 εἰς ἕνα πορεύοιτο ἡ τάξις.

Ὡς—Διά.

Obs. 5. G. T., as Matt. xiii. 30 δήσατε εἰς δέσμας: Id. x. 40 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου: Id. xii. 41 μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ: Luke xiii. 11 εἰς τὸ παντελές: 2 Cor. iv. 17 εἰς ὑπερβολήν: Id. vi. 1 ἐς τὸ κενόν: Matt. xxvii. 51 ἐσχίσθη ἐς δύο.

e. To express some particular reference to—*with regard to—in respect of—in, on;* as, δυστυχεῖν, φοβεῖσθαι εἴς τι Soph.: Eur. Or. 541 εὐτύχησεν ἐς τέκνα. Prose: θαυμάζειν or ἐπαινεῖν εἴς τι—διαφέρειν εἰς ἀρετήν—εἰς σῶμα—εἰς χρήματα: Xen. Œcon. II. 4 εἰς δὲ τὸ σὸν σχῆμα—καὶ τὴν σὴν δόξαν οὐδ' ὡς ἂν ἱκανά μοι δοκεῖ εἶναί σοι: Plat. Legg. 774 B εἰς μὲν οὖν χρήματα, *with respect to:* Thuc. IV. 18 ἐς (*with respect to*) ἀμφιβόλον ἀσφαλῶς: so βλέπειν, ἀποβλέπειν εἴς τι, *to look at—to have respect to*, like πρός. They are used with different substantival notions: so πρὸς τοὺς λόγους and εἰς τὰ πράγματα are joined in Demosthenes.

Obs. 6. G. T., as Matt. xxii. 16 οὐ βλέπεις εἰς πρόσωπον ἀνθρώπων: Acts ii. 41 λέγει εἰς αὐτόν, *says with regard to him.*

f. To express some number viewed as a point approached or reached—*about—up to:* Thuc. I. 74 ναῦς ἐς τὰς τετρακοσίας: Xen. Cyr. III. 1, 19 πεζοὶ εἰς τέτταρας μυριάδας: Demosth. 815, 5 εἰς ἑβδομήκοντα μνᾶς: Id. 816, 24 εἰς μυρίας δραχμάς. Hence as a distributive: εἰς δύο, *two;* εἰς ἑκατόν, *a hundred.*

Obs. 7. The compounds of εἰς mostly take the accus.: εἰσέρχεσθαι and εἰσιέναι accus. and dat.[a] So Soph. Trach. 298 ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη: Id. Antig. 1345 sq. τὰ δ' ἐπὶ κρατί μοι πότμος δυσκόμματος εἰσήλατο. See §. 642.

§. 626. Ὡς, *ad, to,* is used by good authors only with persons, or things conceived of as persons. It is more common in Attic Greek, though we find it as early as Homer: Od. ρ, 218 ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον: Hdt. II. 121, 5 ἐσελθόντα δὲ ὡς τοῦ βασιλέος τὴν θυγατέρα: Demosth. 54, 48 πρέσβεις πέπομφεν ὡς βασιλέα: Id. 98, 35 πέμπετε ὡς ἡμᾶς—πρέσβεις. It is joined with names of towns, used instead of the inhabitants thereof; as, Thuc. VIII. 56 ἥκοντος ὡς τὴν Μίλητον: Ibid. 103 ὡς Ἄβυδον.

Obs. 1. We must distinguish between this ὡς and the ὡς joined with εἰς, ἐπί, πρός, with accus, (ὡς εἰς, ὡς ἐπί, ὡς πρός τινα), which is no preposition, but merely expresses a supposed, and therefore intended, direction towards something, *as if to:* Thuc. VI. 61 ἀπέπλεον μετὰ τῆς Σαλαμινίας ἐκ τῆς Σικελίας ὡς ἐς τὰς Ἀθήνας: Soph. Phil. 58 πλεῖς δ' ὡς πρὸς οἶκον. Hence also in ὡς ἐπί with a dat.: Thuc. I. 126 κατέλαβε τὴν ἀκρόπολιν ὡς ἐπὶ τυραννίδι.

Obs. 2. Ὡς is not used in composition.

4. *Prepositions with Genitive and Accusative*—διά, κατά, ὑπέρ.

Διά, *through.*

§. 627. Διά (Æsch. διαί). Original force—*through;* properly—*asunder,* (perhaps connected with δίς): with gen., in the direction—*whence;* accus.—*whither.*

[a] See Elm. Med. 56.

Διά.

I. *Genitive.*

1. Local:

a. A motion extending through a space or object, and passing out of it—*through*, and *out of*, then *throughout*. So Homer: διὰ ὤμου ἦλθεν ἔγχος, *through the shoulder and out;* διὰ Σκαιῶν, *out through the Scæan gate:* Il. ρ, 281 ἴθυσεν δὲ διὰ προμάχων: Ibid. 293 ἐπαΐξας δι' ὁμίλου: 294 πλῆξε—κυνέης διὰ χαλκοπαρῄου: Hdt. VII. 8, 2 μέλλω—ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. Yet more forcibly: Ibid. 8, 3 διὰ πάσης διεξελθὼν τῆς Εὐρώπης: Ibid. 105 ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θρηΐκης ἐπὶ τὴν Ἑλλάδα: Id. III. 145 διακύψας διὰ τῆς γοργύρης, *to creep out through the prison:* Id. IX. 25 διὰ τῆς ὑπωρείης, *through the country at the mountain foot.* This notion Homer expresses yet more forcibly by a combination of διά with ἐκ or πρό; as, Od. ρ, 460 δι' ἐκ μεγάροιο ἀναχωρεῖν, *through the house and out at the other side:* Od. σ, 386 δι' ἐκ προθύροιο θύραζε φεύγειν: Il. ξ, 494 δόρυ δ' ὀφθαλμοῖο διὰ πρὸ—ἦλθεν. So in G. T. passim: as Matt. iv. 4 ἐκπορευομένου διὰ τοῦ στόματος Θεοῦ: Luke iv. 30 διελθὼν διὰ μέσου αὐτῶν: 1 Cor. xiii. 12 βλέπομεν δι' ἐσόπτρου.

b. An extension through a space—*throughout*, but without the above given collateral notion of the reappearance of the subject of the action. Mostly poetic; as, Od. μ, 335 διὰ νήσου ἰών: διὰ πεδίου, *per campum:* Xen. Hier. II. 8 διὰ πολεμίας πορεύεσθαι. So somewhat figuratively: Hdt. II. 91 διὰ πάσης ἀγωνίας, *through the whole course of games.* (See 3.) G. T., as Acts xiii. 49 διεφέρετο ὁ λόγος δι' ὅλης τῆς χώρας: 2 Cor. viii. 18 οὗ ὁ ἔπαινος διὰ πασῶν τῶν ἐκκλησιῶν.

Obs. 1. This gen. is applied figuratively in the phrases: διὰ δικαιοσύνης ἰέναι, *to pass through justice,* i. e. *to be just;* διὰ τοῦ δικαίου πορεύεσθαι,—διὰ φόβου ἔρχεσθαι Eur. Or. 757, *to fear;* διὰ φιλίας ἰέναι τινί Xen. Anab. III. 2, 8, *to be friendly to a person.* See below, 3. *b.*

c. So of intervals of space: Thuc. III. 21 διὰ δέκα ἐπάλξεων, *every tenth battlement:* Hdt. IV. 181 διὰ δέκα ἡμερέων ὁδοῦ, *at the distance of ten days' journey:* Thuc. II. 29 διὰ τοσούτου, *at such a distance.*

Obs. 2. The gen. expresses the time (or space), as an antecedent condition of the action (see §. 523.); and διά the extension of the action through that time or space.

2. Temporal:

a. Extension in time, *during, through:* διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο: so δι' ἡμέρας, διὰ νυκτός: Xen. Mem. I. 2, 61 διὰ παντὸς τοῦ βίου: Id. Cyr. II. 4, 2 διὰ παντός: Plat. Symp. 203 D φιλοσοφῶν διὰ παντὸς τοῦ βίου: διὰ τέλους Eur. So G. T., as Heb. ii. 15 διὰ παντὸς τοῦ ζῆν: Acts v. 19 διὰ νυκτός: cf. xvi. 9.

b. The lapse of some period of time—*after;* properly, *through it, and out of it;* as, δι' ἔτους (διά here, as δι' ὁμίλου, is *through and out again*); διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, also δι' ὀλίγου, πολλοῦ, without χρόνου, or διὰ χρόνου ἦλθε, *after long time he came:* Hdt. VI. 118 ἀλλά μιν (τὸν ἀνδριάντα) δι' ἐτέων εἴκοσι Θηβαῖοι αὐτοὶ ἐκ θεοπροπίου ἐκομίσαντο ἐπὶ Δήλιον, *post*

viginti annos. So G. T., as Acts xxiv. 17 δι' ἐτῶν πλειόνων: Mark ii. 1 δι' ἡμερῶν.

c. So of any thing recurring at stated intervals of time; as, διὰ τρίτου ἔτους συνῆεσαν, *every third year*—after three years (inclusive of the year then current), διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, *quinto quoque anno*, διὰ τρίτης ἡμέρας: Plat. Legg. p. 834 E διὰ πέμπτων ἐτῶν; Xen. Rep. Ath. I. 16 δι' ἐνιαυτοῦ, *every year.*

3. Causal (direction whence):

a. The origin; as, διὰ βασιλέων πεφυκέναι.

b. Property or quality (as if one were passing through it), in combinations with εἶναι and γίγνεσθαι; as, Thuc. IV. 30 διὰ προφυλακῆς: Id. V. 59 διὰ φόβου εἶναι, δι' ἔχθρας γίγνεσθαί τινι, δι' ἔριδος, ὀργῆς, ἀσφαλείας εἶναι or γίγνεσθαι: Ibid. ἔχειν τινα δι' ὀργῆς: Eur. δι' οἴκτου λαβεῖν: Thuc. διὰ μάχης ἐλθεῖν. G. T., as Rom. viii. 25 δι' ὑπομονῆς ἀπεκδεχόμεθα: 2 Cor. iii. 11 εἰ γὰρ τὸ καταργούμενον, διὰ δόξης: Heb. xii. 1 δι' ὑπομονῆς τρέχωμεν.

c. With persons—the agent or instrument; as, δι' ἑαυτοῦ (often in prose), δι' ἐμοῦ Dem., δι' ἐκείνου Thuc.: Demosth. 132, 22 οἱ δι' ἐκείνου τὰς πολιτείας ποιούμενοι: Id. 144, 4 δι' αὐτῶν εἶχον τὴν πόλιν: Xen. Anab. II. 3, 10 ἔλεγε δι' ἑρμηνέων: Plat. Phæd. 83 A ἡ διὰ τῶν ὀμμάτων σκέψις. G. T., as Heb. i. 2 δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε *by whom—through whom* (as an instrument) *He made the world:* Acts iii. 16 ἡ πίστις ἡ δι' αὐτοῦ: Matt. i. 22 τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου (author) διὰ τοῦ προφήτου (instrument): Heb. iii. 16 οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως: so διὰ Ἰησοῦ Χριστοῦ as the Instrument of Salvation: Rom. v. 5 διὰ πνεύματος ἁγίου: 2 Tim. ii. 2 διὰ πολλῶν μαρτύρων: so 1 Cor. i. 4 δι' οὗ ἐκλήθητε: cf. Gal. i. 1.

d. With things—the means or accompaniments, as if the action were passing through them—*with:* δι' ὀφθαλμῶν ὁρᾶν—διὰ χειρῶν ἔχειν: Plat. Apol. 17 D ἐὰν διὰ τῶν αὐτῶν λόγων ἀκούητε μοῦ ἀπολογουμένου δι' ὧνπερ εἴωθα λέγειν: Eur. Hipp. 1306 δι' ὁρκῶν: Arist. Nub. 583 βροντὴ ἐρράγη δι' ἀστραπῆς. G. T., as 3 John 13 διὰ μέλανος καὶ καλάμου γράφειν: 2 Thess. ii. 2 διὰ λόγου, δι' ἐπιστολῆς: 1 Cor. vi. 14 ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ: Rom. iii. 25 ἱλαστήριον διὰ πίστεως: Id. ii. 12 κρίνεσθαι διὰ νόμου: 1 John v. 6 ἐλθὼν δι' ὕδατος: 2 Cor. v. 7 διὰ πίστεως περιπατοῦμεν.

e. Hence material; as, δι' ἐλέφαντος.

f. Mode and manner; as, διὰ σπουδῆς: Thuc. II. 18 διὰ τάχους: so διὰ παντός: Eur. Phœn. 261 εἰσεδέξατο δι' εὐπετείας: G. T., as Rom. ii. 27 τὸν διὰ γράμματος παραβάτην: Heb. xiii. 22 διὰ βραχέων.

g. Value; as, Soph. Œ. C. 584 δι' οὐδένος ποιεῖσθαι, *to esteem as nothing:* διὰ πλείστου θαυμαζόμενα (Thuc.).

h. Hence of comparison and superiority; as, Il. μ, 104 ὁ δ' ἔπρεπε καὶ διὰ πάντων (*throughout, among all*): Hdt. I. 25 θέης ἄξιον καὶ διὰ πάντων τῶν ἀναθημάτων: Id. VII. 83 κόσμον δὲ πλεῖστον παρείχοντο διὰ πάντων Πέρσαι: Pind. Isthm. III. 55 Ὅμηρος τετίμακεν δι' ἀνθρώπων.

Obs. 3. Most of these usages arise from the notion of *in* being implied in that of *through.*

Διά.

II. *Accusative.*

1. Local.—The extension of any thing throughout and over a space, (Homer, Pindar, Tragic chorus sometimes, but never in prose:) Æsch. Suppl. 15 φεύγειν διὰ κῦμ' ἅλιον.—διὰ δῶμα, διὰ κρατερὰς ὑσμίνας Hesiod.: Eur. Hipp. 753 διὰ πόντιον κῦμα ἐπόρευσας ἐμὰν ἄνασσαν.

Obs. 4. The difference between διὰ πεδίον ἰέναι and διὰ πεδίου is, strictly speaking, this—the genitive represents the space passed through (διά) as the antecedent condition of the notion; the accus. is of the cognate notion of the space over which the motion takes place: διά in both cases marks that the motion extended throughout the space.

2. Temporal.—Extension through time; as, διὰ νύκτα.

3. Causal:

a. The cause or reason, as well the antecedent as the final—antecedent, *in consequence of;* as, Hom. Od. ψ, 67 δι' ἀτασθαλίας ἔπαθον κακόν: Plat. Symp. 203, 2 ἀναβιώσκεται διὰ τὴν τοῦ πατρὸς φύσιν: so διὰ τοῦτο or ταῦτα—δι' ὅ or διό, *wherefore;* διότι (διὰ τοῦτο ὅτι), *because, for this reason, wherefore.* G. T., as Matt. xxvii. 18 διὰ φθόνον, *for envy*—Final cause, *for the sake of:* Thuc. IV. 102 διὰ τὸ περιέχειν αὐτήν, *in order to surround it:* Ibid. 40 δι' ἀχθήδονα, *in order to annoy:* Id. V. 53 διὰ τοῦ θύματος τὴν εἴσπραξιν.

b. The means—with things—that which is employed in doing something; as, διὰ βουλάς, διὰ μῆνιν.

c. The instrument or agent—with persons, through whose agency or instrumentality something occurs or is done; as, Od. θ, 520 νικῆσαι δι' Ἀθήνην: Plat. Rep. 367 D δικαιοσύνη αὐτὴ δι' ἑαυτὴν τὸν ἔχοντα ὀνίνησιν: Xen. Cyr. V. 2. 15 διὰ τοὺς εὖ μαχουμένους αἱ μάχαι κρίνονται. So in the Att. formula: εἰ μὴ διὰ τοῦτον, *were it not for him;* especially when something has been prevented: Lysias 423, 60 ἀπολέσαι παρεσκευάζοντο τὴν πόλιν, εἰ μὴ δι' ἄνδρας ἀγαθούς[a]: Demosth. 680, 26 ψήφισμα τοιοῦτόν τι παρ' ὑμῶν εὕρετο, ἐξ οὗ κυρωθέντος ἄν, εἰ μὴ δι' ἡμᾶς καὶ ταύτην τὴν γραφήν, ἠδίκηντο φανερῶς οἱ δύο τῶν βασιλέων. G. T., as John v. 57 κἀγὼ ζῶ διὰ τὸν πατέρα: Rom. viii. 20 διὰ τὸν ὑποτάξαντα.

Obs. 4. Διά is sometimes found with the genitive and accusative in the same sentence; with the accusative it signifies rather *in consequence of*=*propter;* with the genitive, the active instrument or cause whereby=*per;* Demosth. 67, 5 τοὺς λογισμοὺς ἀκοῦσαί μου δι' οὓς (*why*) τἀνάντια ἐμοὶ παρέστηκε προσδοκᾶν καὶ δι' ὧν (*through which*) ἐχθρὸν ἡγοῦμαι Φίλιππον: Id. 62, 23 δι' αὐτὸν (*for his sake*) κρίσιν εἰληφέναι (τὸν πόλεμον) καὶ τὰ Πύθια θεῖναι δι' ἑαυτοῦ, *through his agency.* G. T. Compare Rom. xii. 3 λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι (=ἡ χαρὶς ἔν μοι λέγει), with Ibid. xv. 15 διὰ τὴν χάριν τὴν δοθεῖσαν, *by virtue, in consequence of the grace* &c.

Obs. 6. The accus. follows most of the compounds of διά, except those implying the original notion of disunion (δίς), which take a dative, or preeminence, which take a genitive.

[a] Bremi ad loc.

Κατά, *from above, down.*

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§. 628. Original meaning—Direction *from above to below, desuper.* Position *over against, contraposition to.* So that if two similar things were placed opposite to one another, each would be κατά to the other.

I. *Genitive.*

1. Local:

a. Actual motion from above to below—*down, from, desuper, deorsum, downwards.* The local genitive expresses the point whence, or the space over which the motion takes place, κατά the direction of it: Il. *a*, 44 βῆ δὲ κατ' Οὐλύμποιο καρήνων: Id. *ρ*, 438 δάκρυα κατὰ βλεφάρων χέε: Hdt. VIII. 53 ἐρρίπτεον ἑωυτοὺς κατὰ τοῦ τείχεος κάτω: Xen. An. V. 7, 9 ὤχοντο κατὰ τῶν πετρῶν φερόμενοι: Soph. Elect. 1433 βᾶτε κατ' ἀντιθύρων: so Hdt. III. 60 λιμένα βάθος κατὰ ὀργυιέων, where κατὰ seems otiose, but really expresses the measure, as from top to bottom. Especially in the phrases κατ' ἄκρης πόλιν αἱρέειν, *to take a city by storm,* properly from the highest point (citadel) to the lowest. So Θd. *ε*, 313 ἔλασεν μεγὰ κῦμα κατ' ἄκρης, *completely.*—(Hence κατὰ παντός, καθ' ὅλου=πάντως, ὅλως.) G. T., as Matt. viii. 32 ὥρμησε κατὰ τοῦ κρημνοῦ.

b. Direction downwards towards an object—*down upon:* Od. *μ*, 15 κατὰ χθονὸς ὄμματα πῆξαι. So simply of an action directed to any object below or supposed to be so; as, τοξεύειν κατά τινος, παίειν κατά τινος, *to strike at something from above:* τύπτειν κατὰ κόρρης, *down on the head:* Il. *ε*, 696 κατ' ὀφθαλμῶν κέχυτ' ἀχλύς: Arist. Nub. 178 κατὰ τῆς τραπέζας καταπάσας, *down on.* So the familiar expression κατὰ χειρὸς ὕδωρ: Plat. Crit. 120 A κατὰ πυρὸς σπένδοντες. The gen. denotes the object aimed at, the preposition the direction of the blow: so G. T., as Acts xxvii. 14 ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός.

c. Motion down below—*under:* Il. *ψ*, 100 ψυχὴ κατὰ χθονὸς ᾤχετο: Il. *ν*, 505 αἰχμὴ κατὰ γαίας ᾤχετο, *into the ground:* Hdt. VII. 6 ἀφανίζεσθαι κατὰ τῆς θαλάσσης: Ibid. 235 καταδεδυκέναι κατὰ τῆς θαλάσσης: Xen. Cyr. VI. 1, 19 κατὰ τῆς γῆς καταδύομαι—or *under* without motion: Soph. Œd. Col. 1699 τὸν κατὰ γᾶς σκότον.

Obs. 1. This sense of the preposition is applied figuratively; as, G. T. 2 Cor. viii. 2 ἡ κατὰ βάθους πτωχεία, *deep poverty,* properly *reaching to the very depths.*

d. Sometimes, but mostly in doubtful passages, *rest in* or *at a place,* where the original force of the preposition often seems almost lost: Soph. Trach. 675 ψῇ κατ' ἄκρας σπιλάδος, *on:* Hdt. I. 9 ἐπεὰν κατὰ νώτου γένῃ. So Thuc. II. 62. Id. VII. 28 κατὰ γῆς, *by land:* for the more usual κατὰ γῆν: Hes. Opp. 615 πλείων κατὰ χθονὸς ἅρμενος εἴη. The gen. is local as in διὰ γῆς. G. T., as Luke iv. 14 ἐξῆλθεν καθ' ὅλης τῆς περιχώρου: Acts ix. 31 αἱ ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας: 1 Cor. xi. 4 ἀνὴρ κατὰ κεφαλῆς ἔχων.

2. Temporal: Lycurg. 184, 34 κατὰ παντὸς τοῦ αἰῶνος, as we say, *down to the latest time.*

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3. Causal:

a. The simple object or aim considered as the cause (hence the genitive) *of, about*; as, λέγειν κατά τινος, of any thing: the genitive expresses the subject of the speech, &c. (see §. 486.): the preposition figuratively represents it as below (as in the phrase λέγειν ἐπί τινι): Plat. Phædr. 260 B ἔπαινον κατὰ τοῦ ὄνου: Ibid. 279 A μαντεύομαι κατ' αὐτοῦ: Demosth. 8, 9 μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον: Æschin. 60, 36 οἱ κατὰ Δημοσθένους ἔπαινοι: Ibid. 84, 27 κατ' ἀλλήλων ἔχοντες δόξας.

b. More generally in the sense of hostility—*against*; as, λέγειν, λόγος κατά τινος: Xen. Apol. Socr. 13 ψεύδεσθαι κατὰ τοῦ Θεοῦ: Id. Lys. 164, 41 κατὰ τῶν ἀρχόντων ψεύδονται. Not only of words but also of actions: Soph. Œ. R. 228 τουπίκλημ' ὑπεξελὼν αὐτὸς καθ' αὑτοῦ: Id. Ant. 145 καθ' αὑτοῖν—λόγχας στήσαντε: Demosth. 646, 4 αἱ κατὰ Θηβαίων ἐλπίδες: Id. 367, 4 κοινὸν ὑπάρχει κατὰ πάντων τῶν συνδίκων.

c. In the case of—about—in regard to—the object of consideration, considered as lying beneath, *under* consideration; so σκοπεῖν κατά τινος: Plat. Phæd. 70 D μὴ τοίνυν κατ' ἀνθρώπων—σκόπει—ἀλλὰ καὶ κατὰ ζώων πάντων καὶ φυτῶν: Id. Meno. 74 B μίαν ἀρετὴν λαβεῖν κατὰ πάντων: Demosth. 1095, 9 κατὰ τῶν ποιήσεων, *in the case of adoptions*: Plat. Phileb. 19 B δρᾶν κατὰ παντός: Arist. De Anim. I. 1 μία μέθοδος κατὰ πάντων: Demosth. 615, 27 κατὰ παντὸς τοῦ χρόνου σκεψάμενος, *with regard to*. Hence the adverb καθόλου.

d. In oaths and adjurations, &c. *by*—especially Attic. The genitive expressing that whence the force of the oath or adjuration proceeds, the preposition representing the (real or supposed) laying of the hands upon it: Arist. Ran. 101 ὀμόσαι καθ' ἱερῶν: Demosth. 553, 17 ὤμνυε κατ' ἐξωλείας, *he swore by his own destruction; he wished he might die, if &c.*: Id. 1038, 12 κατ' ἐξωλείας ἐπιορκεῖ, signifies the violation of such an oath: Id. 1268, 24 φασὶ γὰρ παραστησάμενον τοὺς παῖδας αὐτοῦ κατὰ τούτων ὀμεῖσθαι: Id. 852, 19 ἡ μήτηρ κατ' ἐμοῦ καὶ τῆς ἀδελφῆς—πίστιν ἠθέλησεν ἐπιθεῖναι, *to pledge her faith on the head of myself and my sisters*. So of a vow viewed as that whereby a person prayed or promised: Arist. Equit. 665 εὔχεσθαι καθ' ἑκατόμβης: Ibid. 660 κατὰ χιλίων εὐχὴν χιμάρων: Dem. 1467, 1 εὔχεσθαι κατὰ νικηκτηρίων, *with a vow of offerings for a victory*.

Obs. 2. So G. T. as Matt. xxvi. 63 ἐξορκίζω σε κατὰ τοῦ Θεοῦ: Heb. vi. 13 ἐπεὶ κατ' οὐδένος εἶχε μείζονος ὀμόσαι.

II. *Accusative.*

§. 629. Κατά with gen. is exactly opposed to ἀνά in respect of the point whence the motion is supposed to begin, but with the accus. they agree in their notion of position, both signifying an extension, over an object, or with verbs of motion, motion through it. The relative position of two parallel perpendicular lines, as

would be expressed by either preposition with the accus.; ἀνά from

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bottom: κατά from top to bottom. Most of the secondary senses of κατά with acc. are derived from this notion of position, *over against*, *opposite to*, *against*, *over against*, *against*, *opposite to*.

1. Local:

a. With verbs of motion, *over against* and *to*, (the verb gives the preposition the force of πρός): Il. φ. 105 κατὰ Πλάκιαν ἐλθὼν τείχεα λαὸν ἐέλσαι = Xen. Anab. V. 2, 5 ἐλθόντων κατὰ τὰς πύλας.

b. A motion through space: *down*, *along*, *through*; Il. φ. 147 τοὶ δ' ἔδραμον κατὰ ῥόον: then generally κατὰ ῥόον, κατὰ ποταμόν opposed to ἀνά: Il. ε. 582 ἔκαον ἱερὰ κατ' αὖθι, *along the high road*: Il. δ. 276 ἔρχεσθον κατὰ πάντα: Soph. Trach. 418 ἔκτεινε κατ' οἶδμα: Plat. Phædr. 114 A κατὰ Κύκνειον ἐκέλευε: Plat. Phædr. 229 A κατὰ τὸ ἐδάφιον λέναι: so κατὰ γῆν, κατὰ θάλασσαν, κατὰ στρατόν, κατὰ νῆας Hom., as ἀνὰ στράτον, ἀνὰ νῆας: both express motion through, the supposed point of commencement being different: G. T. as Luke viii. 39 ἀπῆλθε κατ' ὅλην τὴν πόλιν.

c. Extension through space (viewed as beginning as it were from above, and extending downwards): *over against*, *opposite to*, *on*, *in*, *at*, with persons, *among*; as, Hdt. III. 14 παρῆσαν οἱ παῖδες κατὰ τοὺς πατέρας: ὡς κατ' Ἑλλάδα, κατ' οἶκον: Il. ε. 89 κατ' ἀστράγαλον: Eur. Med. 244 κατ' οἴκους, *at home*: Æsch. Ag. 243 κατ' ἀνδρῶνας: Hdt. VII. 145 κατ' ἀλλήλους, *among each other*: so such phrases as Il. α. 271 κατ' ἐμαυτόν, *by myself*: Hdt. V. 15 κατ' ἑωυτούς, *by themselves*: Dem. I. 45, 11 κατ' ἑαυτοὺς ἕκαστοι, may be referred here: Xen. Anab. 4. 6, 11 κατὰ ταύτην τὴν ὁδόν, *at this pass*: Id. III. 109 οἱ ἐκεῖνοι κατὰ πόδας τὴν γῆν εἰσί: Plat. Rep. 435 E οἱ κατὰ Θρᾴκην: Hdt. VI. 19 ἐνταῦθα κατὰ τοῦτο γένωμαι τοῦ λόγου, *at this point of my history*: so in Homer κατὰ φρένα καὶ κατὰ θυμόν: so G. T. as Acts xxvi. 3 τὰ κατὰ τοὺς Ἰουδαίους ἔθη: Luke xv. 14 λιμὸς κατὰ τὴν χώραν.

d. So of places in vicinity, or of parallels in latitude or longitude; Hdt. I. 76 κατὰ Σινόπην: Thuc. VI. 104 κατὰ τὸν Τεριναῖον κόλπον: Xen. Anab. 7, 21 κώμας, τὰς κατὰ Βυζάντιον: G. T. as Acts ii. 10 τῆς Λιβύης τῆς κατὰ Κυρήνην: Acts xxvii. 12 λιμένα βλέποντα κατὰ λίβα.

2. Temporal:

a. Extension through time, as ἀνά, the point of commencement being different: duration of time, *during*, *contemporaneously with*: Hdt. I. 67 κατὰ τὸν πρότερον πόλεμον: Id. II. 134 κατὰ Ἄμασιν βασιλεύοντα, ἀλλ' οὐ κατὰ τοῦτον: Id. III. 120 κατὰ τὴν Καμβύσεω νοῦσον ἐγένετο τάδε: Thuc. III. 32 κατὰ πλοῦν, *during the voyage*: Xen. Mem. III. 5, 10 οἱ καθ' ἑαυτοὺς ἄνθρωποι: so οἱ κατά τινα, *the contemporaries of any one*: τὸ κατ' ἐμέ, *things in my time*—the person being put for the time of his life: so G. T. κατ' ὄναρ, *during a dream*: Heb. iii. 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ.

b. A particular period of time, viewed as a space of time; the notion of duration is dropped, and κατά signifies simply *at*: Thuc. I. 23 κατ' ἐκεῖνον τὸν χρόνον: Demosth. p. 70, 20 κατ' ἐκείνους τοὺς χρόνους, ὅτε κ. τ. λ.: Hdt. III. 131 κατὰ τὸν αὐτὸν χρόνον: so κατ' ἀρχάς, *at the beginning*: so G. T. as Matt. xxvii. 15 καθ' ἑορτήν, *at the feast*: Acts xvi. 25 κατὰ τὸ μεσονύκτιον.

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c. Distributively, see below, 3; as, Xen. Anab. I. 9, 17 κατὰ μῆνα, *every month;* Æschin. 77, 19 καθ' ἑκάστην ἡμέραν, *every day:* Plat. Rep. 298 E κατ' ἐνιαυτόν: so G. T. as Hebr. ix. 25 κατ' ἐνιαυτόν, *every year:* Acts ii. 46 καθ' ἡμέραν, *daily.*

Obs. καθ' ἡμέραν, κατ' ἦμαρ signifies either *daily, every day* (see below, 3); or *some particular day;* Soph. Ant. 55 μίαν καθ' ἡμέραν: Œd. Col. 3 καθ' ἡμέραν τὴν νῦν: Ibid. 1081 τελεῖ Ζεύς τι κατ' ἆμαρ, *to day,* or *by day:* Soph. El. 251 κατ' ἦμαρ καὶ κατ' εὐφρόνην ἀεί, *by day and by night.*

3. Causal:

a. *Secundum—according to, in accordance with, following, after.* A model or rule for any action: the object being supposed to be placed lengthwise, as a model might be, and the action directed according to it: κατ' αἶσαν, κατὰ μοῖραν, κατὰ κόσμον, *according to order:* Hdt. I. 61 κατὰ νόμον: Ibid. 35 κατὰ νόμους τοὺς ἐπιχωρίους: Ibid. 134 κατὰ λόγον, *ad rationem, pro ratione;* Id. II. 26 κατὰ γνώμην τὴν ἐμήν: Eur. Phœn. 788 λωτοῦ κατὰ πνεύματα μοῦσαν μέλπει, *to the breath of the lotus pipe:* Id. Alc. 446 κατὰ λόγον.

b. Hence generally of any thing to which the verbal notion has reference more or less special, as this is in some sense the model or rule of the action, *with reference to, in respect of, about, concerning;* as, Hdt. II. 3 κατὰ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον: Id. I. 85 κατὰ μέν νυν τὸν κρητῆρα οὕτως ἔσχε: Id. VII. 142 οἱ μὲν κατὰ τὸν φραγμὸν ξυνεβάλοντο τοῦτο τὸ ξύλινον τεῖχος εἶναι. so διαφέρειν κατά τι Lysias: Soph. Trach. 379 ἦ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν: Id. Œ. T. 1087 κατὰ γνώμην ἴδρις: Plat. Phædr. 227 B κατὰ Πίνδαρον, *according to Pindar, as Pindar says:* κατά τι, *quodammodo* Plat. Gorg. 527 B: κατ' οὐδέν Id. Polit. 302 B: κατὰ πάντα, *in every respect;* κατὰ τοῦτο, *hoc respectu, propter hoc,* very often Hdt.: Demosth. 90, 2 οὓς κατὰ τοὺς νόμους ἐφ' ὑμῖν ἔστιν, ὅταν βούλησθε, κολάζειν: καθ' αὑτούς, *as far as regards themselves:* Demosth. τὸ κατ' ἐμέ, *as far as I am concerned,* καθ' ὅσον, *inasmuch.*

c. So to express some relation which the subject follows as its model—*in proportion to, for;* as, κατὰ φύσιν, *secundum naturam:* Thuc. I. 22 κατὰ τὸ ἀνθρώπειον, *according to human nature;* κατὰ δύναμιν, *after one's power;* κατὰ κράτος, *according to one's strength;* κατὰ τὸ μέγεθος: so after comparatives, Hdt. VIII. 38 μέζονας ἢ κατ' ἀνθρώπων φύσιν: Thuc. VII. 75 μεῖζον ἢ κατὰ δάκρυα: Ibid. 45 πλειὼ ἢ κατὰ τοὺς νεκρούς, *more than in proportion to the slain.*

d. Hence the object of a verbal motion, at which any one looks and undertakes the motion, *for, after:* Od. γ, 72 ἤ τι κατὰ πρῆξιν—ἀλάλησθε: Ibid. 106 πλαζόμενοι κατὰ λητῶ': Hdt. II. 152 κατὰ λητῆν ἐκπλώσαντας: Id. III. 4 ἀποστείλας κατ' αὐτόν, *after him:* Thuc. VI. 31 κατὰ θέαν ἥκειν, *spectatum venisse:* Soph. Œ. C. 1068 ὁρμᾶται κατ' ἀμπυκτήρια: Id. Aj. 32 κατ' ἴχνος ᾤσσω: so κατὰ τί, *wherefore? for what?*

e. Hence sometimes the cause of an action as that which directs the action; Hdt. VII. 178 κατὰ τὸ ἔχθος τὸ Θεσσάλων: Plat. Prot. 337 D κατ' αὐτὸ τοῦτο, *for this very cause:* Id. Gorg. 457 D κατὰ φθόνον—τὸν ἑαυτῶν λέγειν, *for the purpose of:* Id. Tim. 76 C κατὰ ταῦτα τὰ πάθη, *in consequence of.*

f. Approximation to a number, *about;* Hdt. II. 145 κατὰ τὰ ἑξήκοντα ἔτεα καὶ χίλια, *about* 1060 *years.*

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g. Mode and manner as the model of the action—*by, in, according to;* Hdt. I. 9 καθ' ἡσυχίαν: Demosth. 92, 12 συμβαίνει τῷ μὲν ἐφ' ἃ ἂν ἔλθῃ ταῦτ' ἔχειν κατὰ πολλὴν ἡσυχίαν: Eur. Andr. 554 κατ' οὖρον, *favourably:* Hdt. VII. 178 κατὰ τάχος: Id. IX. 21 κατὰ συντυχίαν: so κατὰ τὸ ἥμισυ, κατὰ μικρόν, κατ' ὀλίγον, κατὰ πολύ or πολλά, *by little, by far* &c. = so Xen. κατ' ὀφθαλμούς, *face to face:* so κατὰ μόνας (sc. μοίρας), *alone:* Plat. Phædr. 245 A ἐκβακχεύουσαι κατά τε ᾠδάς: Id. Apol. 22 A κατὰ Θεόν, *as God wills:* so κατὸ τὸ ἰσχυρόν, *by force:* κατὰ τὸ ὀρθόν: so more definitely *after the fashion of, like;* as, κατὰ ἄνθρωπον: Hdt. I. 121 οὐ κατὰ Μιτραδάτην, *not like Mitradates:* Æsch. Ag. 342 γύναι κατ' ἄνδρα σώφρον' εὐφρόνως λέγεις: Plat. Apol. 17 B οὐ κατὰ τούτους ῥήτωρ: Id. Parm. 126 C κατὰ τὸν πάππον, *after the fashion of:* Id. Gorg. 467 A κατά σε, *in your own coin.* So a number of adverbial expressions; Demosth. 98, 34 χαρίζεσθαι καθ' ὑπερβολήν, *exceedingly;* καθό (for καθ' ὅ) or καθότι (καθ' ὅτι), *as far as—according to which or what;* καθά or καθάπερ (καθ' ἅπερ) *as.*

h. And hence any division, (as early as Homer,) these divisions serving as models or rules for the distribution: κατὰ ἔθνεα Hdt., κατὰ φῦλα: Id. VI. 79 ἄποινά ἐστι δύο μνέαι κατ' ἄνδρα, *viritim*—κατὰ κώμας, *vicatim:* Hdt. VI. 42 κατὰ παρασάγγας, *by parasangs:* Id. IV. 180 κατὰ χόνδρους μεγάλους, *in great lumps;* Thuc. I. 117 κατὰ χρόνους ταξαμένοι ἀποδοῦναι, *to pay at certain times.*—ἓν καθ' ἕν, *one after the other—singly;* καθ' ἑπτά, *septeni* Hdt. V. 15.

Obs. The compounds of κατά take the genitive where the verbal action is to be represented as aimed at some one; this force is communicated distinctly to many simple verbs by κατά; the gen. being considered as the cause of the action, and κατά representing the superiority of the agent. A cognate accus. of the act is found frequently both without this gen., (where κατά is not the principal element,) as κατηγορεῖν ταῦτα, *to say this openly;* and with it, as κατηγορεῖν τί τινος, *to say something against some one;* καταγιγνώσκειν τί (as ἄνοιαν, κλοπήν) τινος, κατακρίνειν τινὸς θάνατον, καταδικάζειν τινὸς θάνατον, καταψηφίζεσθαί τινος δειλίαν, καταψεύδεσθαί τινος; καταφρονεῖν τινός *despicere,* καταγελᾶν τινός; κατασκεδάζειν, καταχεῖν, καταυλεῖν τί τινος. Sometimes the preposition is repeated: κατηγορεῖν and καταγιγνώσκειν κατά τινος Xenoph. Some of these verbs take an accus. of the patient instead of a genitive of the cause of the verbal notion: καταφρονεῖν τινά Eur. Bacch. 503. So καταγελᾶν with acc. in Eur., κατηγορεῖν τινά Plat., καταδικάζεσθαι with acc., Lysias, καταγιγνώσκειν τινά Xen. Cyr. VIII. 4, 9. Oecon. II. 18. So Demosth. 102, 52 ὑμᾶς ἔνιοι καταπολιτεύονται[a]. So a dativus incommodi, instead of either accus. of patient, or genitive of cause of verbal action: with καταχεῖν in Homer frequently; so also καταγελᾶν: Hdt. VII. 9 τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἐάσεις καταγελάσαι ἡμῖν·—Soph. Aj. 153 ἄχεσιν καθυβρίζειν.—κατακρίνειν in Hdt. VII. 146 τοῖσι μὲν κατακέκριτο θάνατος.

Ὑπέρ, *above.*

§. 630. Ὑπέρ, [Sanskrit *upari;* Lat. *super, above.*—]

I. *Genitive.*

1. Local:

a. Motion above and over an object. Mostly poetic: Il. ο, 382 κῦμα

[a] Cf. Schæfer et Bremi ad hunc loc.

Ὑπέρ.

—*ηὸς* ὑπὲρ τοίχων καταβήσεται. So in Homer: ὑπὲρ κεφαλῆς στῆναί τινι: Xen. M. S. III. 8, 9 ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει: Xen. Cyr. VI. 3, 11 τοξευόντες ὑπὲρ τῶν πρόσθεν.

b. Position—*above* a place or object. The genitive signifies the relation of position (§. 524.), ὑπέρ defines it: Pind. Nem. VII. 65 ἀνὴρ Ἰονίας ὑπὲρ ἀλὸς οἰκέων: Hdt. VII. 69 Ἀραβίων δὲ καὶ Αἰθιόπων τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἦρχε Ἀρσάμης: Ib. 115 οἱ ὑπὲρ θαλάσσης: Thuc. I. 46 ἔστι δὲ λιμὴν καὶ πόλις ὑπὲρ αὐτοῦ: Xen. Anab. III. 4, 8 ἐγένοντο ὑπὲρ τῶν ἑπομένων: so of the position of a place on the sea, *situated above the sea*—ὑπὲρ θαλάσσης οἰκεῖν: so of stature; Od. ζ, 107 πασάων δ' ὕπερ ἦγε καρὴ ἔχει.

Obs. It is not used in its local force in G. T.

2. Causal:

a. Ὑπέρ is used much as περί[a], in the notion of defending, helping, &c. for a person's good (connected with its local force)—*to stand over, and defend or help a person; for, in behalf of, on the side of;* as, μάχεσθαι ὑπὲρ τῆς πατρίδος.—ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος: Il. η, 449 τεῖχος ἐτειχίσαντο νεῶν ὕπερ: Id. α, 444 ῥέξαι ὑπὲρ Δαναῶν, *in behalf of:* Æsch. Prom. 397 νῦν ὑπὲρ πάντων ἀγών: Eum. 100 οὐδεὶς ὑπέρ μου—μηνίεται: Soph. Œ. R. 107 ὧν ὑπὲρ εὐῶπα πέμψον ἀλκάν: Xen. Cyr. I. 4, 12 ὑπὲρ ἡμῶν πράττειν: Dem. 305, 20 μάλιστα ὑπὲρ ἐχθρῶν, *for the enemies' good:* And. 119, 12 τῆς ὑπὲρ τουτοῦ μιαρίας, *wickedness done for his sake:* Demosth. 19, 4 πολιτεύεσθαι ὑπέρ τινος (Φιλίππου), *in alicujus gratiam:* Ib. p. 30, 13 στρατηγεῖν ὑπὲρ Φιλίππου: Ib. p. 100, 43 ὑπὲρ τῶν πραγμάτων σπουδάζειν: so G. T. as Mark ix. 40 ὑπὲρ ὑμῶν.

b. Substitution for—one thing being placed as it were over another and thus substituted for it; *in the place, in the stead of:* Eur. Alc. 700 εἰ μὴν παροῦσαν κατθανεῖν πείσεις ἀεὶ γυναῖχ' ὑπὲρ σοῦ. So Plat. Symp. 179 B ὑπὲρ τοῦ αὐτῆς ἀνδρὸς ἀποθανεῖν. So Gorg. 515 C ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι, *in your stead:* Xen. Cyr. III. 3, 14 ἐπεὶ σιωπᾷς λέξω ὑπέρ σου καὶ ὑπὲρ ὑμῶν: Id. Anab. VII. 4, 9 ὑπὲρ τούτου ἀποθανεῖν. So G. T. as, Rom. v. 8 Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε[b]: so *requital,* Lys. 148, 41 ὑπὲρ ἀδικημάτων τιμωρίας.

c. The cause of some feeling, or affection, or action, where ὑπό with gen. is more usual; as, ὑπὲρ πένθους, ὑπὲρ παθέων: Eur. Suppl. 1125 βάρος μὲν οὐκ ἀβριθὲς ἀλγέων ὕπερ: Id. Andr. 490 κτείνει δὲ τὴν τάλαιναν—δύσφορος ἔριδος ὕπερ: Soph. Antig. 923 κλαύμαθ' ὑπάρξει βραδύτητος ὕπερ: Xen. Œcon. 167 ὑπὲρ τούτων περὶ αὐτοῦ καταγνῶναι τοὺς δικάστας: Æsch. S. c. Th. 404 τρέμω—ὑπὲρ φίλων ὀλομένων: Soph. Œ. R. 989 γυναικὸς ἐκφοβεῖσθ' ὑπέρ: Xen. Cyr. II. 2, 4 ὑπὲρ οὗ, *for the sake of whom:* λέγουσι ταῦτα καὶ ἀλαζονεύονται: Id. Anab. I. 7, 2 ὑπὲρ ἧς ἐγὼ ὑμᾶς εὐδαιμονίζω; Lycurg. 161, 37 ὑπὲρ τῆς πατρίδος—εὔνοιαν ἔχειν. Also δεδιέναι ὑπέρ τινος, *to be afraid for some one:* Plat. Apol. Socr. 24 A ὑπὲρ ποιητῶν ἀχθόμενος: Dem. 116, 20 ὑπὲρ τῶν πραγμάτων—φοβοῦμαι.

[a] "*Id unum interest, quod* περί *usu frequentissimo teritur, multo rarius usurpatur* ὑπέρ: *quod ipsum discrimen inter Lat. præp. de et super locum obtinet. Sed Demosth. a vulgari usu sic deflectit, ut passim ponat* ὑπέρ, *ubi assuetus consuetudini positum malit* περί. Buttm. Ind. ad Midian. p. 188.

[b] Magee on Atonement, I. p. 245. sqq. Raphelius, Annot. II. p. 253–4. Schleusner Lex. ad Voc. Viner Gramm. p. 328.

Ὑπέρ—Ἀμφί.

d. With verbs of entreating, supplicating: Il. ω, 466 καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἠϋκόμοιο λίσσεο καὶ τέκεος, *for the sake of—by:* so G. T. 2 Cor. v. 20 δεόμεθα ὑπὲρ Χριστοῦ.

e. The object of an action, considered as the cause, especially with the article and infin.: Demosth. 52, 43 ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου: Xen. Hier. IV. 3 δορυφοροῦσι—ὑπὲρ τοῦ μηδένα βιαίῳ θανάτῳ ἀποθνῄσκειν: Dem. 703, 5 ὑπὲρ δὴ τούτων πάντων λύσιν: so G. T. as 2 Cor. xii. 8 ὑπὲρ τούτου ἐδεόμην: John xi. 4 ὑπὲρ τῆς δόξης τοῦ Θεοῦ: Ephes. vi. 20 ὑπὲρ οὗ πρεσβεύω.

f. Generally to express a special reference to something—*about*, as περί with genitive: Æsch. S. c. Theb. 107 δουλοσύνης ὑπέρ: Soph. Œ. R. 14 ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ: Id. Elect. 544 ὑπὲρ τῆς κασιγνήτης: Xen. Cyr. VII. 1, 9 θάρρει ὑπὲρ ἐκείνων, *about them:* Id. Mem. IV. 3, 12 προνοεῖσθαι ὑπὲρ τῶν μελλόντων: Hdt. II. 122 τὰ λεγόμενα ὑπὲρ ἑκάστου: Lys. 102, 31 δικὴν λαβεῖν ὑπὲρ ὧν φησὶν ἠδικῆσθαι: Dem. 1116 fin. δικάσειν ὁμόμοκατε οὐ περὶ ὧν ἂν ὁ φεύγων ἀξιοῖ ἀλλ' ὑπὲρ αὐτῶν ὧν ἂν ἡ δίωξις ᾖ: G. T. as Rom. ix. 27 κράζει ὑπὲρ τοῦ Ἰσραήλ: Rom. i. 5 ὑπὲρ τοῦ ὀνόματος.

II. *Accusative.*

1. Local:

a. Motion above, over, beyond an object (rarely in Attic Greek) Hdt. IV. 188 ῥιπτέουσι ὑπὲρ τὸν δόμον, *over the house.* Position above, *above, beyond;* Xen. Anab. I. 1, 4 ὑπὲρ Ἑλλήσποντον οἰκοῦσι: Plat. Crit. 108 E τοὺς ὑπὲρ Ἡρακλείας στήλας: In G. T. it does not occur in the local force.

2. Temporal:

On the other side, in point of *time;* Plat. Tim. 23 C ὑπὲρ τὴν μεγίστην φθορὰν ὕδασιν, *before the deluge;* so ὑπὲρ τὴν ἡλικίαν.

3. Causal:

a. Beyond, and so contrary to; so ὑπὲρ αἶσαν, ὑπὲρ μοῖραν: Il. ρ, 327 ὑπὲρ Θέον, *contrary to the will of God.*

b. Beyond, above, and so *more than, greater than;* ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον: Hdt. V. 64 ὑπὲρ τὰ τεσσερήκοντα ἔτη: Plat. Parm. 128 B ὑπὲρ ἡμᾶς, *beyond our comprehension:* Dem. 172, 7 εὐδαίμων ὑπὲρ τὴν πόλιν, *beyond the interest* (or *the endurance*) *of the state:* so G. T. as Acts xxvi. 13 ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου: Matt. x. 37 ὑπὲρ ἐμέ, *more than me:* 2 Cor. xii. 13 ὑπὲρ τὰς ἄλλας ἐκκλησίας.

Obs. The compounds of ὑπέρ take a genitive, when the notion of superiority is the prominent notion in the compound verb, as ὑπερφρονεῖν: otherwise it does not materially alter the sense or construction of the simple verb.

5. *Prepositions with Genitive, Dative, and Accusative:* ἀμφί, περί, ἐπί, μετά, παρά, πρός, ὑπό.

1. Ἀμφί *and* περί.

§. 631. 1. Ἀμφί, περί, express the same position—*about, around;*

Ἀμφί—περί.

ἀμφί, two sides only; περί, all round. They agree also in their usage, except that *ἀμφί* is mostly confined to the Ionic dialect and poetry, while *περί* is used in all the dialects, and therefore has acquired a greater variety of meanings and a more general usage.

a. Ἀμφί, *about.*

2. Ἀμφί (*ἀμπί*) [Sanskr. *api;* Lat. *apud;* in Comp. *amp, amb, am, an*]. General force—the relative position of two things, so that one is bounded on two sides by the other.

I. *Genitive.* (*Seldom in Attic Greek.*)

1. Local (Post-Homeric):

a. Removal of something surrounded from the thing surrounding it; the gen. signifying the removal, *ἀμφί* the relative position of the things: Or. 1458 ἀμφὶ πορφυρέων πέπλων ξίφη σπάσαντες, *drawing the sword from the garment which enveloped it.*

b. Round any thing—(in rest); Hdt. VIII. 104 τοῖσι ἀμφὶ ταύτης οἰκέουσι τῆς πόλιος: Soph. Phil. 1349 πάντ' ἀμφ' ἐμοῦ, *round me:* Theocr. XV. 9 ἀμφ' Ἐλισσοῦντος. The gen. signifies an antecedent condition (§. 522.) of the notion of the verb, *ἀμφί* defines the position.

2. Causal:

The thing on which a person is physically or morally employed, is considered as the cause of such employment, and therefore is in the gen., while *ἀμφί* defines the relation more clearly by adding the local notion of "about;" as, *μάχεσθαι* ἀμφί τινος, round—*for:* Il. π, 824 *μάχεσθον* πίδακος ἀμφ' ὀλίγης: Od. θ, 267 ἀμφὶ φιλότητος *ἀείδειν* (for the more usual *περί*), as it were, *lingering in song round love:* Eur. Hec. 580 τοιάδ' ἀμφὶ σῆς λέγω παιδὸς θανούσης: so ἀμφ' ἡμῶν λέγων Æschin.: Hdt. VI. 131 ἀμφὶ μὲν κρίσιος τῶν μνηστήρων τοσαῦτα ἐγένετο, as in English *about:* Xen. Cyr. III. 1, 3 τῆς δίκης—τῆς ἀμφὶ τοῦ πατρός: Pind. Ol. XII. 7 σύμβολον—ἀμφὶ πράξιος ἐσομένας.

Obs. 1. *ἀμφί* does not occur in G. T.

Obs. 2. In Il. β, 384 *ἀμφίς* seems to be used for *ἀμφί* in the sense of *round.* See Lidd. and Scott. ad voc.

II. *Dative.*

1. Local:

a. Position, *round, about, at, near, on;* as, ἀμφὶ πύλαις: Il. β, 388 τελαμὼν ἀμφὶ στήθεσσιν: so *στῆσαι τρίποδα* ἀμφὶ πυρί Homer, *to place it on the fire,* so that it stood therein; Il. β, 428 ἀμφ' ὀβελοῖσιν ἔπειραν: then to express total envelopment: Eur. Phœn. 1514 ἀμφὶ κλάδοις ἕζεσθαι, *among—surrounded by twigs.* So ἀμφὶ Νεμέᾳ, *at the Nemean games:* very rare in Attic Greek, as Soph. Aj. 559 λείψω πυλωρὸν ἀμφί σοι φύλακα.

2. Temporal:

In; Pind. Ol. XIII. 37 ἀμφ' ἑνὶ ἁλίῳ, *in one day.*

Ἀμφί—Περί.

3. Causal:

a. The cause or object of an action or feeling, as with gen., with this difference, that the dative represents it as being in some local relation; *about, for*, with the notion of its actual existence in some particular place; while the genitive keeps the position out of view, and brings forward the notion of causation: Il. π, 565 ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι: Il. γ, 157 ἀμφὶ γυναικὶ ἄλγεα πάσχειν: Soph. El. 1180 τί δή ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; Hdt. VI. 129 οἱ μνηστῆρες ἔριν εἶχον ἀμφί τε μουσικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον. So with verbs of *fear, anxiety, &c.*: Od. α, 48 ἀλλά μοι ἀμφ' Ὀδυσῆϊ δαίφρονι δαίεται ἦτορ: Hdt. VI. 62 φοβηθεὶς ἀμφὶ τῇ γυναικί: Il. η, 407 ἀμφὶ δὲ νεκροῖσιν κατακηέμεν οὔτι μεγαίρω: Æschin. 80, 46 μόχθον ἔχειν ἀμφὶ ξυνοῖσι πράγμασι. With verbs of *saying*: Hdt. III. 32 ἀμφὶ δὲ τῷ θανάτῳ αὐτῆς διξὸς—λέγεται λόγος.

b. Some mental cause; as, Eur. Or. 825 ἀμφὶ φόβῳ, *præ metu* (as it were encircled by fear): so ἀμφὶ θυμῷ, *præ irâ*; ἀμφὶ τάρβει, *præ pavore*: Æschin. 21, 26 ἀμφ' ἀστραγάλοισι χολωθείς.

c. The means or opportunity, considered as being in a local position, so that one thing is surrounded by another, lingers round it (often in Pindar): Pyth. I. 12 θέλγει φρένας ἀμφί τε Λατοίδα σοφίᾳ βαθυκόλπων τε Μοισᾶν, *demulcet mentes per Apollinis et Musarum artem*: Ibid. VIII. 34 ἴτω τε χρέος, ὦ παῖ,—ἐμᾷ ποτανὸν ἀμφὶ μαχανᾷ, *tua res, tuum facinus divulgetur per meam artem alatum.*

III. *Accusative.*

1. Local:

a. Extension round any thing: as, ἀμφὶ ῥέεθρα Il. β, 461.

b. Thence an action in the interior (within the circle) of anything: Il. λ, 706 ἀμφί τε ἄστυ ἔρδομεν ἱερὰ θεοῖσιν, *around in the* (=*round*) *the city.*

c. So also of those environing any one: οἱ ἀμφί τινα, *a person and those round*, i. e. *his followers.*

2. Temporal:

An indefinite time; as, ἀμφὶ τὸν χειμῶνα, *about winter*: Xen. Cyr. V. 4, 16 ἀμφὶ δείλην: Xen. An. I. 8, 1 ἀμφὶ ἀγορὰν πλήθουσαν. An indefinite space of time: Pind. Ol. I. 97 λοιπὸν ἀμφὶ βίοτον, *for the remainder of his life.* Thence an indefinite number; as, ἀμφὶ τοὺς μυρίους, *circiter.*

3. Causal:

a. A mental lingering round, employment, pains about something (also in Att. prose); as, εἶναι, ἔχειν ἀμφί τι: Xen. Cyr. V. 8, 44 ἀμφὶ δεῖπνον ἔχειν: Ibid. VII. 5, 52 ἀμφ' ἵππους, ἅρματα, μηχανὰς ἔχειν: Xen. Anab. I. 1, 8 ἀμφὶ ὅπλα καὶ ἵππους δαπανᾶν.

b. Thence of any thing which extends as it were round about something else, *about*; as, τὰ ἀμφὶ τὸν πόλεμον: Æsch. Suppl. 243 εἴρηκας ἀμφὶ κόσμον ἀψευδῆ λόγον: Pind. Isth. VI. 9 θυμὸν εὐφραίνειν ἀμφ' Ἰόλαον: Æsch. S. c. Th. 843 μέριμνα ἀμφὶ πόλιν: Id. Ag. 715 ἀμφὶ μέλεον αἷμα.

b. Περί, *round—about.*

§. 632. Περί (Æol. πέρ, Sanskr. *pari-* (i. e. *circa*); Lat. and Lith.

Περί.

per; Goth. *fair.*) Original meaning—*round, in a circle:* Ion. πέριξ: Hdt. IV. 4, 15.

I. *Genitive.*

1. Local:

The position of one thing round, encircling another, (only in poetry, and but seldom.) The genitive expresses the antecedent condition (§. 522.), the preposition defines it, by adding a notion of particular position. Homer only Od. ε, 68 αὐτοῦ (*there*) τετάνυστο περὶ σπείους γλαφυροῖο ἡμερίς: and Ibid. 130 τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα, as it were riding on the keel, *encircling it with his legs:* Eur. Troad. 818 (Chorus) τείχη περὶ Δαρδανίας φονία κατέλυσεν αἰχμά: cf. Sapph. in Aphrod. 10.

2. Causal:

It is used in a great variety of senses: the gen. expresses some antecedent condition to the action, the prep. defines it, and frequently represents the action as if it were actually springing from the centre, so to say, of such condition.

a. The cause, as ἀμφί, but in in a greater variety of relations: μάχεσθαι περὶ τῆς πατρίδος: Eur. Alc. 178 οὐ θνήσκω περί.

b. The object or subject matter. With verbs of moral or physical perception, &c. *about, concerning;* ἀκούειν, εἰδέναι &c.; of saying, asking, proving, &c.; as, λέγειν περί τινος, λόγος περί τινος—ἔρεσθαι περί τινος[a]; of care, fright, and other passions; as, φοβεῖσθαι περὶ πατρίδος, περὶ ἑαυτῶν ἐπιμελεῖσθαι, ἐπιμέλεια περί τινος: so Dem. 1140, 10 περὶ μὲν τῆς μαρτυρίας—αὐτοί μοι δόκουσιν ἐξελέγκειν αὐτήν: so G. T., as John xv. 22 πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας.

c. Thence generally the cause, occasion, relation, reference, object, in various combinations; as, Eur. Phœn. 524 εἴπερ γὰρ ἀδικεῖν χρή, Τυραννίδος πέρι κάλλιστον ἀδικεῖν, *about, for the sake of:* Demosth. 52, 43 τὴν μὲν ἀρχὴν τοῦ πολέμου γεγενημένην περὶ τοῦ τιμωρήσασθαι Φίλιππον: Il. π, 74 τὼ δ' αὖτις συνίτην ἔριδος περὶ θυμοβόροιο.

d. Some mental cause; *in* or *from*; as, περὶ ἔριδος μάχεσθαι Hom., *from strife:* Thuc. IV. 130 περὶ ὀργῆς, (περιόργης al.) *præ irâ.*

e. The relation of an agent to that which belongs to and surrounds him, as if he were the possessor thereof, as in the Attic formulas: τὰ περί τινος, *a person's affairs,* &c.; οἱ περί τινος, *those belonging to any one:* Demosth. 50, 36 ἐν δὲ τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἅτακτα ἅπαντα (sc. ἐστίν).

f. Superiority: Homer περὶ ἄλλων, *præ ceteris:* Il. α, 287 περὶ πάντων ἔμμεναι ἄλλων, properly, *from the midst of them;* as if preeminent in a group: Od. ρ, 388 ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἶς μνηστήρων, *amidst them all:* so G. T., as 3 John 2 εὔχομαι περὶ πάντων. (The verb εἶναι is commonly found in these constructions with περί; as περιεῖναι with gen. often has in Homer the sense of *surpassing.*)

g. Estimated worth; Theog. 118 εὐλαβίης ἐστὶ περὶ πλέονος, *is a matter pertaining to greater caution.* Then Hdt. and very frequently in Att. writers

[a] Liddell and Scott Lex.

in certain phrases: περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ ἐλάττονος, περὶ ἐλαχίστου, περὶ οὐδενὸς ποιεῖσθαι or ἡγεῖσθαί τινα, *to esteem one high, higher*, &c.; περὶ πολλοῦ ἔστιν ἡμῖν, *of great value to us*. The gen. signifies the antecedent notion of the value, as it is good Greek to say πολλοῦ ποιεῖσθαι, but περί represents the value as being an object of the mental act, *to esteem it as being about a great matter;* see the passage from Theognis above.

Obs. 1. περί with its subst. sometimes stands at the beginning of a sentence, in the same way as *the accusativus de quo*, 1 Cor. xvi. 1 περὶ τῆς λογίας, *concerning the collection:* cf. ibid. xvi. 12.

Obs. 2. In G. T. we find the phrase ἱλασμὸς περὶ ἁμαρτιῶν (1 St. John ii. 2): Heb. x. 18 περὶ ἁμαρτίας προσφορά: and Heb. x. 26 περὶ ἁμαρτιῶν θυσία; and thence by an ellipse περὶ ἁμαρτίας is a *sin offering;* as, Heb. x. 6; Rom. viii. 3.

II. *Dative.*

1. Local:

a. A position in rest in a circle, environs, neighbourhood (like ἀμφί), but generally with the collateral notion of close connexion [b], as θώραξ περὶ τοῖς στέρνοις: Il. ν, 570 ἀσπαίρειν περὶ δουρί: Il. σ, 453 μάρναντο περὶ Σκαιῇσι πύλῃσι, *at:* Hdt. VII. 61 περὶ μὲν τῇσι κεφαλῇσι εἶχον τιάρας: Plat. Rep. 359 D περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν: so Il. α, 303 αἷμα—ἐρώησει περὶ δουρί: Soph. Aj. 828 πεπτῶτα περὶ ξίφει, *on the sword:* Od. λ, 424 ἀποθνήσκων περὶ φασγάνῳ.

b. Simply round, in: Plat. Phæd. 112 E περὶ κύκλῳ, *round, in a circle.*

2. Causal:

a. In, about, the object, or sphere round which the verbal notion occurs; like ἀμφί with dat., as μάχεσθαι περί τινι poet.—δεδιέναι περί τινι: the agent being viewed as it were standing round, clinging to, interested about, the object: Hdt. III. 35 περὶ ἑωυτῷ δειμαίνοντα: so analogously Thuc. II. 69 περὶ αὐτῷ σφαλῆναι: Plat. Phæd. 114 D θαρρεῖν περί τινι, *to be of good cheer about it.*

b. Some ground for an action, internal or external: Il. θ, 183 ἀτύζεσθαι περὶ καπνῷ (Wolf, ὑπὸ καπνοῦ).—So περὶ χάρματι, φόβῳ, σθένει, ὀδύνῃ, *præ* (as it were surrounded by).

Obs. περί is not used with a dative in G. T.

III. *Accusative.*

1. Local:

a. Motion round or in a circle, around and into, or on any thing: Il. κ, 139 περὶ φρένας ἦλυθ' ἰωή, *round his mind came the call:* Arist. Ach. 1195 περὶ λίθον πεσών.

b. Frequently with verbs of rest to express as it were a circular extension through space, a position *round, at, through;* with persons, *among*

[a] Nitzsch ad Od. p. 243.

Ἐπί.

or *with:* Il. σ, 374 ἑστάμεναι περὶ τοῖχον: Hdt. III. 61 Καμβύσῃ—χρονίζοντι περὶ Αἴγυπτον—ἐπανιστέαται ἄνδρες Μάγοι, *in and round Egypt:* Id. VII. 131 ὁ μὲν δὴ περὶ (*in*) Πιερίην διέτριβε ἡμέρας συχνάς, (see ἀμφί with accus.:) Thuc. VI. 2 ᾤκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν, *per Siciliam:* Demosth. 90, 3 Φίλιππος—περὶ Ἑλλήσποντον ὤν: Xen. Cyr. I. 2, 4 ἀγορὰ ἡ περὶ τὰ ἄρχεῖα: so Plat. περὶ τοὺς βαρβάρους, *among the barbarians:* Arist. Ach. 692 ἀπολέσαι περὶ κλεψύδραν. So analogously: Pind. Pyth. IV. 216 ἂν περὶ ψυχὰν γάθησεν, *in his soul*[a]. Hence οἱ περί τινα, *those who are about a person;* οἱ περὶ Πλάτωνα, *Plato's scholars:* cf. ἀμφί. So Hdt. I. 174 τὰ περὶ τοὺς ὀφθαλμούς.

2. Temporal (Post-Homeric)—an indefinite period, like ἀμφί: Thuc. III. 89 περὶ τούτους τοὺς χρόνους: Xen. An. II. 1, 6 περὶ (*about*) πλήθουσαν ἀγοράν.

3. Causal:

a. As the object of an action or feeling—*occupation:* περὶ (ἀμφί) δόρπα πονεῖσθαι Hom. (as it were, *running about.*) Attic: ἀμελῶς ἔχειν περί τινα; very often εἶναι περί τι, and so

b. About—indefinitely of numbers as of time: περὶ μυρίους, *about ten thousand;* generally to express a particular reference to any thing; the point *with regard to which, about* or *in which* any thing takes place, or any one is occupied; as, Xen. Anab. III. 2, 20 ἐξαμαρτάνειν περί τινα: Ibid. I. 6, 8 ἄδικος περί τινα: Id. M. S. I. 1, 20 σωφρονεῖν περὶ τοὺς θεούς: Thuc. I. 122 περὶ αὐτὸν πταίειν: Plat. Rep. princ πονηρὸς περί τι: Id. Gorg. 490 C περὶ σιτία λέγειν: αἱ περὶ τὸ σῶμα ἡδοναί—τὰ περὶ τὴν ἀρετήν, *the essence of virtue:* τὰ περὶ τὴν δίκην, *the matters of the suit.*

c. Also the subject matter of an argument, or treatise, or system, or study: Plat. Phædr. 261 D περὶ δικαστήριά ἐστιν ἡ ἀντιλογική: Id. Crat. 408 A περὶ λόγου δύναμίν ἐστι πᾶσα ἡ πραγματεία.

Obs. 1. In the philosophical works of Aristotle, περί signifies, "*to be engaged in or upon,*" and takes its definite sense from the word on which it depends. So ἀρετή ἐστιν περὶ πάθη καὶ πράξεις, *the subject matter of virtue is passions and actions;* ἀρετή ἐστιν περὶ ἡδονὰς καὶ λύπας, *virtue is the regulation of pleasures and pains.*

Obs. 2 The compounds of περί generally follow the simple verb; as περί does not commonly form the principal part of the compound, except where a notion of superiority exists in the compound; as, περιγίγνεσθαι Thuc. I. 55. So the dat. with περιστῆναι Lys. 126, 4, and frequently in Demosth. in the sense of "*to defend.*"

2. Ἐπί, *on.*

§. 633. Ἐπί (Sanskr. *abhi*). Original force *upon, on,* whence almost all its various meanings may be derived. It originally expresses the position of one thing *on* another, the latter being as it were the support or the foundation of the former, that whereon

[a] Dissen ad loc. "*Pindarus suaviter addit ἂν περὶ ψυχάν quasi ambiente et recreante animum calore lætitiæ.*"

ἐπί.

1. *Place.* Where an action is conceived to rest upon the motive or cause &c. for which it is done, the *motive* being as it were the *foundation* of the action—that whereon it rests; ἐπί expresses the *motive*, the *cause*, &c. like *on* in old English: and as this motive implies, with different verbal notions, different relations, ἐπί has a corresponding variety of meanings.

I. *Genitive.*

1. *Local.*

a. Being *in* any point or space whether in rest or motion. The genitive expresses an indefinite notion of the action or state, and ἐπί defines the peculiar position. E. g. 225 ἐπὶ ῥαδίης ἐοικότα: Hdt. VII. 111 τὰ δὲ μετόπωρα τῶν ἐπὶ τῶν ἀκρέων τῶν ἀνθρώπων: Id. VI. 129 ἐπὶ πίστει τῶν ἀνθρώπων πεφυκότα: so Isocrat. οἱ Ἀθηναῖοι—ἀφ' ἑκατέρου τῆς ἠπείρου τιθέναι ἔπαινον. Plat. Legg. 728 A ἐπὶ γῆς καὶ ἐπὶ γῆς χρυσός: so ἀφ' ἵππου ἱππεύειν, τὰ ἐπὶ ἵππου—ἵππου. Ibid. II. 35 τὰ ἔχθιστα οἱ μάλιστα ἀνδρὸς ἐπὶ τῶν ἀγαθῶν φυόμενα, τὰ δὲ κακίστου ἐπὶ τῶν ἀγαθῶν: Thuc. I. 126 ἐπὶ τῶν σωμάτων ἔκειτο ἀνεῳγμένος. Plat. Gorg. 456 C ἐπὶ κόρρης τύπτειν. cf. Theocr. XIV. 32. Xen. Cyr. IV. [illegible] ἐπὶ τῆς γῆς κατεστρωμένοι, *falling to the ground:* so ἐπ' ἵππου κοιμᾶσθαι. So Acts x. 11 τινὰ σκεῦος καθιέμενον ἐπὶ τῆς γῆς: Matt. xxvii. [illegible] κρεμάσας τὰ μέλη ἐπὶ τοῦ σώματος. John xix. 19 ἔθηκεν ἐπὶ σταυροῦ. So metaphorically: Soph. Ant. 550 τοιούτῳ χρόνῳ ἐπὶ πλείστοις ἀρθῆς: Arist. Pax 691 εἰ ἐπὶ ἀκμῆς τίθει. Id. Eqnit. 1244 ἀλεὶς δὲ ἧς ἀγεώμεθα: so ἐπὶ ξίφους ἀκμῆς: Xen. Ages. I. 37 ἐπὶ τῆς ἀρχῆς ἄκρου (see below, 3. *f.*): Plat. Phileb. 14 A ταῦτα ἐπὶ τοῦ ἀλφίτου: Hdt. VII. 10, 4 προσεφέρετο ἐπὶ τοιούτῳ ὡς ἐπὶ τοῦ τοιούτου τὰ μάλιστα, i. e. *upon*.—See below, 3. *e.*

b. A motion towards a place or thing. The genitive represents the place as something aimed at (the desire antecedent to the notion, §. 507.): as early as Homer. So Thuc. I. 110 πλεῖν ἐπὶ Σάμου: Xen. Cyr. VII. 2. 2 ἐπὶ Σάρδεων ἀπῆρε. Demosth. 1113. 48 ἀναχωρεῖν ἐπ' οἴκου πάλιν: Thuc. I. 63 ἢ ἐπὶ τῆς Ὀλυνθίας, ἢ ἐς τὴν Πιερίαν, *towards Olynthus or to Pieria*. Eur. Ener. 1243 πορεύ' ἐπ' Ἀθηνῶν. Also Hdt. VII. 31 ὁδοὶ—ἐπὶ Καρίης φερούσαι.

c. So of vicinity—the place being viewed as immediately over the *other*. So τὰ ἐπὶ Θρᾴκης, *on the Thracian frontier*: Thuc. V. 34 λιμένα ἐπὶ τῆς Λακωνικῆς καὶ Ἠλείας: Xen. Anab. IV. 3, 38 μάχαι ἐπὶ τοῦ πόντου. So G. T. as Luke xxii. 49 γενόμενος ἐπὶ τοῦ τόπου: John vi. 21 τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς: Id. xxi. 1 ἐπὶ τῆς θαλάσσης: Mark xii. 26 ἐπὶ τοῦ βάτου: so Isocrates, τὰ διαλεγόμενα ἐπὶ τοῦ δικαστηρίου: Matt. xxviii. 14 ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος.—(See Causal, *a.*)

2. Temporal.—The time when any thing happens or exists; the time being, as in the local or temporal genitive, considered as a space or spot whereon the action rests as a foundation; as early as Homer:

Il. 3, 797 ἐπ' εἰρήνης: Il. ε, 637 ἐπὶ προτέρων ἀνθρώπων: Hdt. V. 117 ἐπ' ἡμέρης ἑκάστης: Id. VI 98 ἐπὶ γὰρ Δαρείου—ἐγένετο πλεῖστα κακὰ τῇ Ἑλλάδι: Demosth. ἐπὶ τῶν κινδύνων, *in the moment of danger*: Thuc. II. 54

[a] Liddell and Scott Lex.

Ἐπί.

ἐπὶ τοῦ παρόντος, *at the present time:* so G. T., as Heb. i. 1 ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων: Rom. i. 10 ἐπὶ τῶν προσευχῶν μου. (We often find the gen. with a present participle expressing an action with which the verbal notion is coeval, whence *ἐπί* is said to express duration of time: ἐπὶ Κύρου βασιλεύοντος.) So also ἐφ' ἡμῶν, *nostrâ memoriâ:* Demosth. 28, 2 ἐπ' ἐμοῦ γὰρ—γέγονε ταῦτα[a]: Ibid. 34, 21 ἐπὶ τῶν προγόνων: Xen. Cyr. I. 6, 31 ἐπὶ τῶν ἡμετέρων: Demosth. 34, 23 τῶν τ' ἐπὶ τῶν προγόνων ἔργων καὶ τῶν ἐφ' ὑμῶν: Ibid. 22, 4 οἷον ὑπῆρξέ ποθ' ὑμῖν ἐπὶ Τιμοθέου, *duce Timotheo:* Thuc. VI. 103 τοὺς στρατηγοὺς ἐφ' ὧν ταῦτα ξυνέβη: so G. T., as Matt. i. 11 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος: Acts xi. 28 ἐπὶ Κλαυδίου.

3. Causal:

a. With verbs of *saying, swearing, affirming, witnessing before* some one: the judges, witnesses, generals being considered by the Greeks as that whence the action proceeded, arising and having its force from their authority—the antecedent cause of the action; while *ἐπί* still further defines the relation by representing it as resting on these persons; or it may arise from the sense of *at* or *before*, derived from that of *on:* λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων: Demosth. 273, 8 ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν. So G. T., as Acts xxiii. 30 λέγειν ἐπὶ σοῦ: 1 Tim. v. 19 εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. So Hdt. IX. 11 εἶπαν ἐπ' ὅρκου, *quasi substrato vel supposito jurejurando.*

b. The occasion—after verbs of naming any thing—Καλεῖσθαι ἐπί τινος, *to be named after some one* or *something*, whereon, as it were, the name rests: Hdt. VII. 40 Νισαῖοι δὲ καλέονται—ἵπποι ἐπὶ τοῦδε: Ibid. c. 74 ἐπὶ δὲ Λυδοῦ τοῦ Ἄτυος ἔσχον τὴν ἐπωνυμίην: Id. IV. 45 ἔχειν ὄνομα ἐπί τινος.—τὴν ἐπωνυμίην ποιεῖσθαι ἐπί τινος.

c. A cause, or object viewed as the cause.—The genitive expresses that whence the action springs, and *ἐπί* represents the action as resting on the object: λέγειν ἐπί τινος, *dicere de aliqua re:* Plat. Charm. 155 D ἐπὶ τοῦ καλοῦ λέγων παιδός. So Hdt. ἐπὶ ὅτευ; *for why?*—ἐφ' ἑαυτοῦ, *sua sponte:* Id. VII. 151 ἐπὶ προφάσιος, *by reason of this excuse.* G. T., as Gal. iii. 16 οὐ λέγει ὡς ἐπὶ πολλῶν: John vi. 2 σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

d. Conformity to—after the fashion of, in the case of (where περὶ is more usual): with verbs of *examining, deciding, saying, shewing,* &c. The genitive signifies the antecedent condition whence the action springs; *ἐπί* represents this condition as that whereon the action rests: Ζητεῖν τι ἐπί τινος, κρίνειν τι ἐπί τινος, σκοπεῖν τι ἐπί τινος, λέγειν τι ἐπί τινος, ἐπιδείξαί τι ἐπί τινος: Isocr. 203 ἐπὶ τῶν ἐλαττόνων καὶ τοῦ βίου τοῦ καθ' ἡμέραν ἐπιδείξειεν ἄν τις κ. τ. λ.: Xen. Cyr. I. 6, 25 καὶ ἐπὶ τῶν πράξεων δέ, ἣν μὲν ἐν θέρει ὦσι, τὸν ἄρχοντα δεῖ τοῦ ἡλίου πλεονεκτοῦντα φανερὸν εἶναι: Plat. Rep. 597 B βούλει οὖν, ἔφην, ἐπ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; *visne, ad hæc ipsa imitatorem istum exigamus*[b]? Ibid. 475 A εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν, ὅτι οὕτω ποιοῦσι, συγχωρῶ τοῦ λόγου χάριν, *ita ut de me rei exemplum petatur*[c]: Demosth. 18, 1 ἐπὶ πολλῶν (*in many cases*) μὲν ἄν τις ἰδεῖν—δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὔνοιαν φανερὰν γιγνομένην τῇ πόλει. So possibly Soph. Antig. 748 ἀθανάτων οὐδεὶς, οὐδ' ἀμερίων ἐπὶ ἀνθρώπων, *nor in the case of* (=*among*) *mortal men:* Æschin. 25, 16 ὁ λόγος ἐπὶ τοῦ παραδείγματος ἔσται, *shall be proved by an example.*

[a] Bremi ad loc. [b] Stallb. ad loc. [c] Ibid.

Ἐπί.

e. Dependence on—ἐπί representing a resting on something: ἐφ' ἑαυτοῦ, ἑαυτῶν, ἡμῶν αὐτῶν, ἑαυτῆς, *by oneself*—properly, *resting* or *depending on oneself:* Homer Il. η, 194 εὔχεσθε—σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῶές γε πύθωνται: Hdt. V. 98 οἰκέοντας τῆς Φρυγίης χῶρόν τε καὶ κώμην ἐπ' ἑωυτῶν: Id. IV. 114 οἰκέωμεν ἐπ' ἡμέων αὐτῶν. So in Attic writers: Soph. Œ. C. 746 ἐπὶ προσπόλου μιᾶς οἰκεῖν, *with* (as it were depending on) *one servant maid.* So also ἐπὶ ἑωυτοῦ βάλλεσθαι, *secum solo reputare,* in Hdt.; Id. VII. 10 προσκεψάμενος ἐπὶ σεωυτοῦ.—See above, 1. *a.*

f. The mode and manner of an action or state, as if resting *on, or in it:* Arist. Vesp. 557 ἐπὶ στρατιᾶς τοῖς συσσίτοις: Plat. Theæt. 172 D ἐπὶ σχολῆς ποιοῦντας: so Demosth. 1390, 23 ἐπὶ κεφαλαίων εἰπεῖν: Id. 9, 61 ἐπ' ἐξουσίας—ἔπραττον: Id. 39, 21 ἐπὶ τοῦ ὀνόματος τούτου πάντα τὸν χρόνον ἦν, *he went by this name:* Id. 18, 22 τοιαῦτα ὄντα ἐπὶ τῆς ἀληθείας, *really:* Soph. Elect. 1061 ἐπ' ἴσας (μοίρας), *equally:* Dem. 317, 11 ἐπὶ τοῦ πολέμου διασωθέντας, *in the war:* Eur. Suppl. 1153 ἐπ' ὀμμάτων, *in your sight:* Soph. Aj. 1268 οὐδ' ἐπὶ σμικρῶν λόγων, *even slightly.* See also above, 1. *a.* Hence apparently the phrase so frequent in Attic historians: ἐφ' ἑνός, ἐπὶ τριῶν, τεττάρων γενέσθαι, τετάχθαι, στῆναι, *one, two, three men deep.* See above, 1. *a.*

g. Hence also ἐπί is used to express a steady continuance in a thing (see above, 1. *a.*); as, Soph. Ant. 1142 ἔχεται ἐπὶ νόσου: Demosth. 42, 6 ἂν—καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐθελήσητε γενέσθαι γνώμης, *firmiter adhærere huic rationi:* Ibid. 9 οὐχ οἷός τ' ἐστίν, ἔχων ἃ κατέστραπται, μένειν ἐπὶ τούτων: Id. 66, 3 κωλύσαιτ' ἂν ἐκεῖνον (*Philippum*) πράττειν ταῦτα, ἐφ' ὧν ἔστι νῦν, *quibus nunc studet:* Id. 93, 14 οἴεσθε τοὺς Βυζαντίους μενεῖν ἐπὶ τῆς ἀνοίας τῆς αὐτῆς: Id. 101, 47 μένειν ἐπὶ τῆς ἑαυτοῦ, *domi se continere.*

h. An object, conceived of as if it were a place *on* or *over* which a person is standing or placed. Hence of *offices, occupations, employments:* Hdt. V. 109 ἐπ' οὗ ἐτάχθημεν, *over which we were placed:* Xen. Men. III. 3, 2 ἐφ' ἧς ἀρχῆς ἤρησαι. Hence οἱ ἐπὶ τῶν πραγμάτων, *those entrusted with the management of affairs;* ὁ ἐπὶ τῶν ἱππέων, *over the cavalry:* Demosth. 1297 οἱ ἐπὶ τοῦ δανείζειν ὄντες=οἱ δανεισταί[a]. G. T., as Matt. ii. 22 βασιλεύει ἐπὶ Ἰουδαίας: Acts viii. 27 ἦν ἐπὶ πάσης τῆς γάζας,

II. *Dative.*

§. 634. 1. Local.—Position *on,* and hence in a secondary sense *at,* or *by* a place or thing.

a. On or *in* (rather more usual in poetry than prose): Hdt. V. 77 κληρούχους ἐπὶ τῇ χώρῃ λείπουσι: Id. VII. 217 ἐγένοντο ἐπὶ τῷ ἀκρωτηρίῳ τοῦ οὔρεος: Ibid. 41 ἐπὶ τοῖς δόρασι—ῥοιὰς εἶχον χρυσέας: cf. Ibid. 74. Plat. Rep. 614 B κείμενος ἐπὶ τῇ πυρᾷ: Thuc. II. 80 Κνῆμον—καὶ ὁπλίτας ἐπὶ ναυσὶν ὀλίγαις πέμπουσι. So G. T., as Matt. xiv. 11 κεφαλὴ ἐπὶ πίνακι. So in a somewhat metaphorical force: ἐπὶ τῷ εὐωνύμῳ, *on the left* (Xen. Anab. I. 8, 14.). So Id. Cyr. VII. 2, 3 μένειν ἐπὶ τοῖς ὅπλοις, *to remain under arms.* So G. T., as Heb. x. 16 διδοὺς νόμους μου ἐπὶ ταῖς καρδίαις.

b. By, near, at: Hdt. III. 16 ἔθαψεν ἐπὶ τῇσι θύρῃσι: Ibid. 89 οἴκεον ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ. So Il. ζ, 424 βουσὶν ἐπ' εἰλιπόδεσσιν, *as they were*

[a] See Lobeck Pryn. 164. and 474.

Ἐπί.

them: Xen. Anab. VII. 3, 13 ἥλιος ἦν ἐπὶ δυσμαῖς: Id. Cyr. I. 3, τῷ δείπνῳ, *at supper.* So G. T., as John iv. 6 ἐπὶ τῇ πηγῇ: Mark ' ἐρήμοις τόποις: Acts xxviii. 14 ἐπ' αὐτοῖς ἐπιμεῖναι, *with them.*

ence applied to being stationed at or over any thing, to *manage* or it: Demosth. 928, 11 πλευσεῖσθαι ἐπὶ τοῖς χρήμασιν, *to embark to e of the property,* as *supercargo:* Xen. Cyr. VI. 3, 28 τῶν ἐπὶ ταῖς s, *those stationed at the engines:* Demosth. 21, 19 εἶναι ἐπὶ τοῖς πρά- -οι ἐπὶ τοῖς πράγμασι Demosth.: Eur. Alc. 438 ὃς ἐπὶ κώπᾳ πηδαλίῳ ν ἵζει: Demosth. 946, 13 ἐπικαθήμενος ἐπὶ τῇ τραπέζῃ, *a banker:* 7, 1 τῶν νόμων, ἐφ' οἷς ἔστε, *to protect which.* So G. T., as Luke ἐπὶ τοῖς ὑπάρχουσι καταστήσει αὐτόν. Perhaps this usage may be to its causal sense, applied to the *object.*

fter, in, position: Xen. Anab. VI. 5 ἐπὶ τῷ μέσῳ ἕπεσθαι, *to follow re:* Id. Hell. II. 4, 8 ἐπὶ δὲ τούτοις οἱ πετροβόλοι: so οἱ ἐπὶ πᾶσι ίνοι) Xen., *those who were stationed in the rear of the whole army.*

'emporal:

period *in* which any thing is done; as, Il. θ, 529 ἐπὶ νυκτί, the ing considered as a space or spot on which the action occurs: Il. ἐπ' ἤματι τῷδε, *to day:* Xen. Mem. II. 2, 8 ἐπὶ τῷ βίῳ παντί, *in all e.* So G. T., as Heb. ix. 6 ἐπὶ συντελείᾳ τῶν αἰώνων. So with a le: Æsch. Eum. 343 γιγνομέναισιν ἐφ' ἡμῖν, *at our birth.*

fter: Il. η, 163 ἐπὶ τῷδε ἀνέστη: Xen. Cyr. II. 3, 7 ἀνέστη ἐπ' αὐτῷ s: Demosth. 927, 3 τὴν ἐπὶ Κυνί, *the day after the dog-star sets:* XXIV. 137 ἐπ' ἄματι, *at day-close:* Plat. Phædr. 207 E ἐπ' αὐτῇ πότισε. So the phrases ἐπ' ἐξεργασμένοις, *after all was over:* Xen. I. 1, 21 ἐπὶ τούτοις, (*thereupon*) εἶπε. So of an accumulation of Od. η, 120 ὄγχνη ἐπ' ὄγχνῃ, *pear on pear:* so Eur. φόνος ἐπὶ φόνῳ, *after murder:* so Arist. Eq. 411 πολλ' ἐπὶ πολλοῖς: G. T., as John πὶ τούτῳ *thereupon.*

o this temporal force, we may refer its use to denote that which nes on something already existing: Hdt. IV. 154 ἐπὶ θυγατρὶ ἀμή- ving already *a motherless daughter:* cf. Eur. Alc. 305. Od. η, 216 τι στυγερῇ ἐπὶ γαστέρι (*when one has a hungry stomach*) κύντερον

'ausal:

he object or aim of an action considered as the motive or ion thereof—with verbs which express or imply motion the accu- s commonly used: Hdt. IX. 82 ἐπὶ γελῶτι, *for a joke:* Id, I. 41 —ἐπὶ δηλήσει φανέωσι, *with a view to:* Thuc. V. 44 οὐκ ἐπὶ κακῷ, *any view to injure:* so ἐπὶ τούτῳ, *with this design:* Plat. Prot. 312 ἐπὶ τέχνῃ ἔμαθες, ὡς δημιουργὸς ἔσομενος, ἀλλ' ἐπὶ παιδείᾳ: Xen. An. 3 καλεῖν ἐπὶ ξενίᾳ: Arist. Av. 583 ἐπὶ πείρᾳ, *to try for an experi-* Xen. Symp. I. 5 ἐπὶ σοφίᾳ, *to learn wisdom:* Plat. Apol. 20 E ἐπὶ ' τῇ ἐμῇ λέγει: Demosth. 68, 12 ἡγεῖτ' οὖν, εἰ μὲν ὑμᾶς ἕλοιτο φίλους, ιίοις αἱρήσεσθαι: Id. 92, 9 ἐπὶ πᾶσι τοῖς δικαίοις συμβουλεύουσιν. ersons—*for the use of:* so νόμους θεῖναι or θέσθαι ἐπί τινι Plato and . So G. T., as 1 Thess. iv. 7 οὐκ ἐκάλεσεν ἐπὶ ἀκαθαρσίᾳ.

ἐπί.

b. Generally in a literal sense—*upon*: frequently in Homer, and used in all writers: the dative is instrumental; as, Thuc. III. 92 πολεμούσιν τῇ τῶν ἐναντίων ναυμαχίᾳ: Hdt. I. 61 πόδας τε καὶ χεῖρας ἐπ' ἀλοιφῇ: Id. VI. 88 τὴν ἀκροπόλιν ἐπὶ λέκτρῳ. So G. T., as Luke xii. 52 πατὴρ ἐφ' υἱῷ καὶ υἱὸς ἐπὶ πατρί.

c. It expresses also the antecedent cause or occasion: Thuc. VII. 46 ἐπ' ἀπορίᾳ ἀναχωρήσαντες: Demosth. 35, 11 τὴν ἐπὶ τοῖς ἔργοις δόξαν: Hdt. IV. 162 ἐπὶ πάντι τῷ δεδρησμένῳ, *in each deed*: Plat. Rep. 472 B διαφορὰ ἐπὶ τῇ τοῦ πόσου ἔχθρᾳ: Demosth. 542 ἐφ' αἵματι φεύγειν, *for murder*: Il. κ, 157 πόδας ἔ ἀκαμάτους ἐπ' αὐτῇ: Antiph. 10, 18 ἐπὶ παντί, *on every occasion*. So G. T., as Luke v. 5 ἐπὶ τῷ ῥήματί σου, *at thy word*: ἐφ' ᾧ, *wherefore, since, because*.

d. The ground of any mental affection: as, χαίρειν μέγα, φρονεῖν, χαίρειν, μαίνεσθαι, ἀγωνιᾶν ἐπί τινι (for dative, see §. 607, 1). So Demosth. 21, 3 ἀνθεῖ τι ἐπὶ τοῖς ὅπλοις: Xen. Mem. II. VI. 11 ἐπ' ἀρετῇ φιλοτιμούμενοι. So G. T., as 2 Cor. vii. 13 ἐπὶ τῇ παρακλήσει—ἐχαίρομεν: Mark vi. 52 οὐ συνῆκαν ἐπὶ τοῖς ἄρτοις: Matt. xviii. 13 χαίρει ἐπ' αὐτῷ.

e. The condition or ground of any thing—*on these terms*—the terms being considered as the foundation on which the whole rests. (The dative is modal as without ἐπί: Hdt. VI. 130 ἐγγυᾶν παῖδα πάρεστι τοῖσι Ἀθηναίοισι, cf. Soph. El. 1043.—*on the terms of*, Eur. Iph. Aul. 29 οὐκ ἐπὶ τοῖσδ' ἐφίεσ' ἀγαθοῖς, *on the terms of your having nothing but good*: so ἐπὶ ῥητοῖς, and especially ἐπὶ τούτῳ, ἐφ' ᾧ, ἐπὶ τούτοις, ἐπ' οὐδενί, *nulla conditione, nullo pacto*: Hdt. III. 83 ἐπὶ τούτῳ ἐνεξίστασαι τῆς ἀρχῆς ἐφ' ᾧτε ἐπ' οἴδεσι ἱρέων ἄρξωσι: Demosth. 1283, 18 ἐπὶ τῇ τῇδε δανείζεσθαι, *on the mortgage of*. So of consequence viewed as the condition: Thuc. V. 90 ἐπὶ μεγίστῃ τιμωρίᾳ σφαλέντες, *failure followed by the most fearful punishment*. G. T., as σφίγγειν, βαπτίζειν ἐπὶ τῷ ὀνόματι Ἰησοῦ. So in G. T. with words expressing trust or confidence, as Mark x. 24 τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν, the ἐπί brings out the notion of *resting on*.

f. Hence the price, reward—*with a view to, for the sake of*, &c.: Il. ι, 622 ἐπὶ δώροις ἔρχεο: Il. κ, 304 δώρῳ ἐπὶ μεγάλῳ: Hdt. III. 48 ἐπὶ τίνι χρήματι δεξαίατ' ἂν τελευτήσαντες τοῖς πατέρες κατακαίειν πυρί: so ἐπ' ἀργύρῳ τὴν ψυχὴν προλεῖναι—ἐπὶ κέρδεσιν λέγειν (Soph.): Demosth. 816, 12 ἐπὶ δραχμῇ δεδανεισμένον: Id. 103, 1 μὴ κοσ' ἡγήσασθε ἐπὶ πολλῷ γεγενῆσθαι, *magno constitisse*: Arist. Ach. 13 ἐπὶ μόσχῳ ᾄδειν, *for the prize of a calf*: Ant. 119, 42 ἐπὶ τοῖς ἱματίοις διαφθείραντες αὐτούς. So Isæus 69, 36 προῖκα ἤνεγκεν ἐπ' αὐτῇ ἔλαβε, *for her*: Æschin. 15, 16 δανείζεσθαι τὴν μνᾶν ἐπ' ἔννεα ὀβολοῖς: Demosth. 1185, 12 ἐπ' ἐνεχύρῳ, *on pawn*. (It sometimes represents a conditional sentence, with an adjective or participle joined to the substantive: Eur. Ion 228 ἐπ' ἀσφάκτοις μήλοισι μὴ πάρει' εἰς μυχόν, *if the sacrifices are not offered*.) So G. T., as 1 Cor. ix. 10 ἐπ' ἐλπίδι ἀροτριᾶν: Heb. viii. 6 ἐπὶ κρείττοσιν ἐπαγγελίαις.

g. The mode, means, instruments, circumstances, particulars, accompaniments of the action or state, conceived as the foundation thereof—*in, by, with*, &c.; Soph. El. 108 ἐπὶ κακοῖσι: Id. Ant. 759 ἐπὶ φόνοισι δεινάσεις ἐμέ: Demosth. 803, 14 ἐφ' οἷς ὁ νόμος κελεύει: Hdt. VI. 7 ἐπὶ κοινῇ ἔχρησε: Plat. Rep. 522 C ἐπ' ἀδυναμίᾳ βλεπεῖν: Demosth. p.

Ἐπί.

495, 7 ἐπὶ τῷ τῶν Θεῶν ὀνόματι, *in the name of the gods:* Xen. Œc. 13, 9 τῇ γαστρὶ ἐπὶ ταῖς ἐπιθυμίαις χαριζόμενος: Lys. 191, 21 ἐπὶ πολέμῳ τύχας, *in war:* Xen. Mem. III. 10, 4 ἐπὶ τοῖς ἀγαθοῖς φαιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποί: Ibid. I. 2, 25 ἐπὶ πᾶσι τούτοις διεφθαρμένη: Soph. Œ. R. 1029 ἐπὶ θητείᾳ πλάνης: so ἐπ' αὐτοφώρῳ, *in the very fact:* Xen. Cyr. IV. 5, 15 ἐπὶ πᾶσι παρεῖναι: Dem. 744 fin. ἐφ' αὐτοῖς (*in their own case*) οὐκ οἴονται δεῖν τὸ αὐτὸ δίκαιον τοῦτ' εἶναι: so ἐφ' ἑαυτοῖς, *among themselves* (Xen.). (So G. T., as Heb. ix. 17 διαθηκὴ γὰρ ἐπὶ νεκροῖς βεβαία, *in the case of the dead:*) so ἐσθίειν ἐπὶ τῷ σίτῳ ὄψον, *with bread:* Arist. Ach. 833 παίειν ἐφ' ἁλὶ μάδδαν, *with salt for sauce:* Id. Eq. 707 ἐπὶ τῷ φάγοις ἥδιστ' ἄν, *what sauce will you take:* so ἐπὶ τῷ σίτῳ πίνειν (Xen.): so ἐπὶ τῇ κύλικι ᾄδειν. So G. T., as Matt. iv. 4 ζῆν ἐπ' ἄρτῳ.

h. So of additions: Od. ρ, 308 ταχὺς ἔσκε θέειν ἐπὶ εἶδεϊ. So G. T., as Matt. xxv. 20 ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς: Luke xvi. 26 ἐπὶ πᾶσι τούτοις.

i. So the personal object or subject of any thing said or done: λέγειν ἐπί τινι, to speak a panegyric on a person who is conceived as lying at the speaker's feet. So Æsch. Eum. 327 ἐπὶ τῷ τεθυμένῳ, *over the victim:* Il. 104 τῷ ἔπι μακρὸν ἄυσε: Xen. Cyr. VII. 7, 3 ἐπ' ἀνδρὶ εὐδαίμονι νομίζεται: so Andocides, ἔδοξε μὴ ἐπ' ἀνδρὶ νόμον τιθέναι, εἰ μὴ τὸν αὐτὸν ἐπὶ πᾶσιν Ἀθηναίοις. So G. T., as John xii. 16 ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα. So after νομάζειν, καλεῖν &c., *to give a name to,* in Thuc. and Plato.

k. Dependence on any thing or person (for Dat. see §. 588. 2.); as, ἐπί τινι εἶναι, *to be in a person's power:* Soph. Phil. 1003 μὴ 'πὶ τῷδ' ἔστω τάδε: Hdt. VIII. 29 ἐπ' ἡμῖν ἔστι ἀνδραποδίσασθαι ὑμέας: Id. VII. 10, 3 ἐπ' ἀνδρί γε ἑνὶ πάντα τὰ βασιλέος χρήματα γεγενῆσθαι: Plat. Rep. 460 A τὸ δὲ πλῆθος τῶν γάμων ἐπὶ τοῖς ἄρχουσι ποιήσομεν (*in the discretion of*): Id. Gorg. 508 C εἰμὶ—ἐπὶ τῷ βουλομένῳ: Demosth. 90, 3 ἐφ' ὑμῖν ἔστι τούτους κολάζειν: so εἰ ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί ἂν ἔπαθον (Xen.): τὸ ἐπὶ τούτῳ, *as far as he is concerned* (Xen.): Id. Hell. VII. 4, 34 ὅπως μὴ αὐτοὶ ἐπ' ἐκείνοις, ἀλλ' ἐκεῖνοι ἐπὶ σφίσιν εἶεν: Demosth. 491, 24 τὰ μὲν τότ' ἦν ἐπὶ τοῖς τότ' ἔθεσι, *depended on the then morals:* Isæus 44, 40 τὸν κλῆρον ἐπὶ τῇ μητρὶ γενέσθαι, *came into the disposal of.*

l. Adherence or abiding by any thing, as it were *on* it: Plat. Prot. 356 E μένουσαν ἐπὶ τῷ ἀληθεῖ.

m. Relation of one thing to another: Plat. Gorg. 463 C τέτταρα μορία ἐπὶ τέτταρσι πράγμασι: Id. Soph. 229 A ἓν ἐφ' ἑνί.

n. Conformity to, viewed as the condition—*after, according to:* Eur. Hec. 727 ἐφ' οἵσπερ Ταλθύβιος ἤγγειλε: so G. T., Rom. v. 14 ἐπὶ τῷ ὁμοιώματι, *after:* Luke i. 59 ἐπὶ τῷ ὀνόματι.

III. *Accusative.*

§. 635. 1. Local:

a. Motion *towards,* and arrival *on* or *at* some local object: Il. *a*, 12 ἦλθ' ἐπὶ νῆας: *κ*, 150 βὰν δ' ἐπὶ Τυδείδην: λ, 7 γεγωνέμεν ἐπὶ κλισίας Αἴαντος, *so as to reach:* so ἀναβαίνειν ἐφ' ἵππον—ἐπὶ θρόνον: ζ, 375 ἔστη ἐπ' οὐδὸν ἰών. So metaphorically the point or degree which is reached: Xen. Œc. 20, 23 ἐπὶ βέλτιον ἰέναι, *to improve.*—See below, 3. *a. a.*

Ἐπί.

b. A position or extension in space *on* or *over* an object—*over, at:* Il. η, 88 πλέων ἐπὶ οἴνοπα πόντον. So metaph.: Il. α, 350 ὁρόων ἐπὶ οἴνοπα πόντον: Od. λ, 577 ἐπ' ἐννέα κεῖτο πέλεθρα: Xen. Mem. I. 4, 17 τὸ ἅρμα δύναται ἐπὶ πολλὰ ἐξικνεῖσθαι στάδια, *to reach over:* Id. Cyr. III. 3, 8 ἐπὶ τὰς θύρας, *at the doors:* Il. ρ, 447 ὅσσα ἐπὶ γαῖαν πνείει τε καὶ ἕρπει: Plat. Legg. 666 A οὐ χρὴ πῦρ ἐπὶ πῦρ ὀχετεύειν. So in Poet.: ἐπὶ γῆν, ἐπὶ θάλασσαν, *by land, by sea.* So G. T., as Matt. xiii. 2 ἐπὶ τὸν αἰγιαλὸν εἱστήκει. With persons, *among:* Od. ω, 94 πάντας ἐπ' ἀνθρώπους κλέος: Plat. Tim. 23 C τὸ κάλλιστον καὶ ἄριστον γένος ἐπ' ἀνθρώπους. Hence the adverbial expressions ἐπ' ἀριστερά, ἐπὶ δεξιά, ἐπὶ τὰ μακρότερα, *lengthways.* So metaph. ἐπὶ τὸ πλῆθος, ὡς ἐπὶ τὸ πᾶν εἰπεῖν, ὡς ἐπὶ τὸ πολύ, as if extending to most, all, etc.

2. Temporal:

a. The end, or period of an action or state; as, ἐπ' ἠώ, *until morning.*

b. Extension or duration—a space of time—*during—till it is completed—for:* Il. β, 299 ἐπὶ χρόνον, *for a time:* so ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν: Xen. Cyr. V. 2, 4 ἐπ' ἀνθρώπων γενεάν, *for a generation of men.*

3. Causal:

a. The object—intention of a motion expressed or implied:

α. Simply to fetch, bring, procure, reach, manage any thing; Od. γ, 421 ἐπὶ βοῦν ἴτω, *to fetch an ox:* Hdt. I. 37 ἐπὶ θήραν ἰέναι: Id. V. 12 ἐπ' ὕδωρ ἔπεμπον: Id. VII. 32 ἀπέπεμπε ἐπὶ γῆς αἴτησιν: Thuc. IV. 8 ἐπὶ τὰς ναῦς ἔπεμψαν, *to fetch the ships:* Demosth. 249, 16 ἔπλει ἐφ' Ἱερον ἐπὶ παραπομπὴν τοῦ σίτου, *to convoy the corn:* Arist. Aves 298 ἐπὶ τὸν δίαυλον ἦλθον: Il. β, 687 σφὶν ἐπὶ στίχας ἠγήσαιτο, *to form them into line.* So Thuc. III. 115 ἐπὶ τὰς ναῦς διάδοχον, *to command the fleet:* Xen. Cyr. IV. 5, 14 ἐπὶ τοὺς πέζους καθιστάναι, *to appoint him to the command of the infantry*—where ἐπί retains its local force as above: Id. Hell. III. 4, 20 Ξενοκλέα ἔταξεν ἐπὶ τοὺς ἱππεῖς. Hence ἐπὶ τί; *for what?* Eur. Phœn. 1324 ἐπὶ ποίαν συμφοράν: so προτρέπειν τινὰ ἐπ' ἀρετήν.—See above, 1. *a.*

β. With hostile intent—*against;* the end or object of the expedition &c. being the enemy; Il. λ, 343 ὦρτο δ' ἐπ' αὐτούς: Hdt. I. 71 στρατεύεσθαι ἐπὶ Λυδούς: Ibid. 90 ἐλαύνειν ἐπὶ Πέρσας: Ibid. 153 ἐπὶ Ἴωνας πέμπειν στρατηγόν: so metaphor., Demosth. 62, 28 ταῦτα ἐφ' ἑαυτοὺς ἡγοῦνται εἶναι.

b. The point or degree which any action reaches or extends to: Thuc. III. 115 οὐκ ἐπὶ πολὺ τὰς διώξεις ποιοῦνται: so ἐπὶ τριηκόσια, *up to three hundred:* ἐπὶ μέγα, πολύ (or ἐπιπολύ) πλέον, μεῖζον—ἐπὶ τόσον, ἐφ' ὅσον, *inasmuch.* So Xen. πλεῖον ἢ ἐπὶ δύο στάδια.

c. Particular reference to some object viewed as the aim of the action or state—*for:* Plat. Rep. 371 E τὴν ἰσχὺν—ἱκανὴν ἐπὶ τοὺς πόνους ἔχουσιν: Ibid. 411 E ἐπὶ δὲ δύο ὄντε τούτω—δύο τέχνα θεὸν φαίην ἂν δεδωκέναι ἀνθρώποις: so τὸ ἐπ' ἐμέ—τὸ ἐπὶ σέ: Od. π, 385 δασάμεναι κατὰ μοῖραν ἐφ' ἡμᾶς,

d. The particulars, mode, degree, sort, sphere, *on*, or *in* which any action or state developes itself, as if it took place there: Il. β, 765 ἐπὶ νῶτον ἴσας: Ibid. ε, 355 ἔκπεσε ἐπὶ βρεχμόν: so Ibid. π, 392 ἐπὶ κάρ, *headlong:* Hdt. VII. 131 ἐπὶ κεφαλὴν ὠθεόμενοι: Eur. Hec. 1058 βάσιν

Μετά.

τιθέμενοι ἐπὶ χεῖρα: so *ἐπὶ ἴσα, in the same way* Il. *μ*, 436: Thuc. II. 11 *ἐπ' ἀμφότερα, both ways*: Plat. Rep. 370 B *διαφέρων ἐπὶ πρᾶξιν*: Il. *β*, 218 *ὅμως ἐπὶ στῆθος συνοχωκότε*: Xen. Anab. V. 2, 32 *ἐπὶ πόδα ἀναχωρεῖν, to retreat step by step*: Il. *ζ*, 79 *ἄριστοι πᾶσαν ἐπ' ἰθύν*.

e. With a more definite notion of conformity to—according to some rule, rank or order to which any person or thing is brought: Od. *ε*, 245 *ἐπὶ στάθμην, ad amussim*: Hdt. III. 171 *ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμβανε, according to prudence*: Il. *γ*, 113 *ἔρυξαν ἐπὶ στίχας*: Xen. Cyr. VII. 5, 2 *ἐπὶ διπλάσιον τὸ βάθος γιγνόμενοι*: so *τετάχθαι ἐπὶ πολλούς—ἐπὶ λεπτόν*: so *ἐπὶ μίαν ἑκάστην, one by one.*

Obs. The compounds of *ἐπί* are constructed with gen., dat., and acc., according to the sense of the compound verb.

3. Μετά, *with.*

§. 636. Μετά (Æol. *πέδα*), *with*; connected with *μέσος*: expresses community, coexistence with.—See *σύν*, §. 623. *Obs.* 1.

I. *Genitive.*

1. Local:

a. Connexion and community with—of persons in the same place with some one else, or viewed as such in respect of a common action or state—*with, among*: Thuc. VI. 14 *μετὰ τοσῶνδε μαρτύρων αἰτίαν σχεῖν, in company with*: Od. *π*, 140 *μετὰ δμώων πῖνε καὶ ἧσθε*: Eur. Hec. 209 *μετὰ νεκρῶν κείσομαι, I shall lie among the dead, and myself be dead*: Plat. Rep. 359 E *καθῆσθαι μετὰ τῶν ἄλλων*. G. T., as Luke xxiv. 5 *τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν*;

Obs. 1. In G. T. Luke xiii. 1 *μετά* is used of *things* connected together.

b. Hence an active connexion—*to aid a person*; as, *μετά τινος μάχεσθαι, to fight* (*in company*) *with a person*: Demosth. 117, 24 *μετὰ τῶν ἠδικημένων πολεμεῖν*: Arist. Ach. 661 *τὸ γὰρ εὖ μετ' ἐμοῦ—σύμμαχον ἔσται.—εἶναι μετά τινος* Thuc., *ab alicujus partibus stare. ἕπεσθαι μετά τινος, to follow a person*, in Att.: Plat. Rep. 467 extr. *σωθήσονται μετὰ πρεσβυτέρων ἡγεμόνων ἑπόμενοι, following with the older leaders.* So G. T., as Matt. xii. 30 *ὁ μὴ ὢν μετ' ἐμοῦ*. Luke x. 37 *ὁ ποιήσας ἔλεος μετ' αὐτοῦ*.

2. Temporal,—*for, during, in*—the time being viewed as joined to the verbal notion:

Eur. Suppl. 1118 *μετὰ πολλοῦ χρόνου ζώσας, living for a long time.* So Thuc. V. 25 *μετ' ἀνοκωχῆς, in or during a truce*: Isocr. 172 *τὴν δημοκρατίαν—μεθ' ἧς* (*under which*) *οἱ πρόγονοι ζῶντες*: Thuc. I. 19 *μετὰ ξυμμαχίας ἤνθησαν.*

3. Causal:

a. Mode and manner—means considered as *accompaniments* of a thing or action or state: Thuc. I. 18. extr. *μετὰ κινδύνων τὰς μελέτας ποιούμενοι*: Id. V. 16 *μετὰ δώρων ἀναχώρησιν*: Id. VIII. 27 *οὐ γὰρ αἰσχρὸν—μετὰ καιροῦ* (*seasonably*) *ὑποχωρῆσαι, ἀλλὰ μετὰ ὁτουοῦν τρόπου αἴσχιον ξυμβήσεσθαι, ἢν ἡσσηθῶσι*: Plat. Rep. 352 A *πράττειν μεθ' αὐτοῦ, by his own means*; Æschin. 67, 28 *ψεύδεσθαι μεθ' ὅρκου*: Xen. M. S. III. 5, 8 *μετ' ἀρετῆς*

πρωτείων with (as it were joined with) virtue: Demosth. 29, 3 μετὰ παρρησίας πολιτεύεσθαι λόγους: Id. 95, 21 μετὰ παρρησίας ἐξετάσεις τὰ παρόντα πράγματα: Id. 93, 13 μετὰ πολλοῦ πόνου ἐφικόμην ἐπαινῶν, ὅσα βούλεται, θέλοντος δικαίου εἶναι: Id. 130, 74 ὑμῖν οἱ πρόγονοι τοῦτο τὸ γένος ἐπήνουν καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων πολέμων. So G. T., as Acts v. 26 μετὰ βίας: Heb. xii. 17 μετὰ δακρύων ἐκζητήσας: 1 Tim. iv. 14 μετὰ ἐπιθέσεως τῶν χειρῶν: Matt. xiv. 7 μεθ' ὅρκου: Luke xvii. 15 μετὰ φωνῆς μεγάλης.

b. In conformity with—unity with: μετὰ τῶν νόμων Demosth., *with the laws—in union with the laws* (τῶν νόμων ἐχόμενος, legibus adhærens): Plat. Apol 32 C μετὰ τοῦ νόμου καὶ τοῦ δικαίου ἅμα μᾶλλόν με δεῖν δεικνυμένου, ἢ μεθ' ὑμῶν γενέσθαι: Id. Phæd. 66 B μετὰ τοῦ λόγου: Demosth. 19 princ. μετ' ἀληθείας πολιτεύεσθαι (ἐχόμενος τῆς ἀλ.). G. T., as Eph. vi. 23 ἀγάπη μετὰ πίστεως.

Obs. 2. In Aristotle, μετὰ λόγου, *of which reason is an element:* κατὰ λόγον, *which is regulated by reason.*

II. *Dative.*

Only poetic, and especially epic:

a. To express a local union, where in prose σύν and ἐν are used—*in, among.* In general it is joined with the plural, (or the singular of collective nouns,) or with persons or things considered as such, or the parts of animate things; μετ' ἀθανάτοις, *with—among—in the midst of—between:* μετὰ στρατῷ: μετὰ χερσί, ποσσί, γένεσι, γαμβαλέῃσι, μετὰ φρεσίν, *in the mind:* μετὰ νηυσί, κάρησι. Frequent in Homer, as Il. λ, 64 ὡς Ἕκτωρ μετὰ πρώτοισι φάνεσκεν, *among the first:* Od. θ, 156 τῶν μεθ' ἑμεῖο ἑκηβόλῳ ἀγορῇ νόστοιο χατίζω: Pind. Ol. II. 29 μετὰ κάρασι: Æsch. Choeph. 365 μετ' ἄλλων (ἄλλῳ Schol.) δωριχῆτι λαῷ: Soph. Phil. 1110 κρατοῦσαι μετὰ χερσίν: Eur. Hec. 353 παρθένοις μέτα: Arist. Aves 250 μετ' ἀλκυόνεσσι.

b. Society—community; as, μετὰ πνοιῇ ἀνέμοιο Hom., *together with* (so ἅμα πν. ἀ.).

c. Hence to signify an addition to; Od. κ, 204 δίχα πάντας ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὄπασσα, *with*, or *to both.*

III. *Accusative.*

1. Local:

a. With verbs of motion. *α. Into the midst of—among—to:* as, ἰκέσθαι μετὰ Τρῶας καὶ Ἀχαιούς: Il. ρ, 460 ἀίσσων ἐστ' αἰγυπιὸς μετὰ χῆνας: Il. ζ, 511 μετὰ ἤθεα, *to his haunts:* Il. ε, 165 ἵππους μετὰ νῆας ἐλαύνειν: Il. η, 418 μεθ' ὕλην: Il. ρ, 149 μεθ' ὅμιλον: Od. ρ, 43 σφαῖραν ἔρριψε μετ' ἀμφίπολον, *to her maiden.* Sometimes metaphorically: Od. β, 308 ὅς με μετ' ἀνρήκτους ἔριδας καὶ νείκεα βάλλει, *into the midst of.* *β.* Generally direction or striving after, connexion or union, whether friendly or hostile, with a person or thing; as, βῆναι μετὰ Νέστορα, properly *into union with, to see Nestor;* Il. ν, 297 βῆ δὲ μετ' Ἰδομενῆα, *he set out after, to join him.* Thence generally of succession in space—*behind, after, next to:* Il. ν, 492 λαοὶ ἕπονθ' ὡσεί τε μετὰ κτίλον ἕσπετο μῆλα, *behind the ram:* Pind. Ol. I. 66 πρωῆκαν υἱὸν μετὰ ταχύποτμον ἔθνος ἀνέρων: Il. σ, 321 ἐρευνῶν μετὰ ἴχνια, *on* or *after the track:* μετ' ὄγμον, *in a row.*

b. With verbs not expressing motion: *a. among*; Il. σ, 188 βουλῇ μετὰ πάντας ἄριστος: *β. after*; Il. β, 153 πᾶσι μετὰ πληθύν: Il. ψ, 277 ὃν μέτα, *after whom*: Ib. 354 μετὰ τόν: Hdt. IV. 14 ἔσχατοι μετὰ Κύνητας οἰκέουσι.

2. Temporal:

Succession in time, analogous to the succession in space; as, μετὰ ταῦτα, *after this*. The subst. in the acc. is often joined with the part.; as, Il. ρ, 605 μετὰ Λήϊτον ὁρμηθέντα: Hdt. I. 34 μετὰ Σόλωνα οἰχόμενον, *after the departure of Solon*; Ibid. 150 μεθ' ἡμέρην, and also Attic, *interdiu, by day* (properly *after day rise*).

Obs. 1. In G. T. μετά with accusative is only applied to *time*.

3. Causal:

a. The object; *after, to fetch, get*, &c.; Il. τ, 346 οἴχονται μετὰ δεῖπνον, *they are gone to get their supper*: Od. δ, 701 μετὰ τὴν ἀκοήν, *to get news about*: Ib. χ, 352 μετὰ δαῖτα, *for the sake of a meal*: Od. α, 184 πλεῖν μετὰ χαλκόν, *ad aes petendum*: Il. ν, 252 μετὰ ἐμὲ ἦλυθες: Eur. Alc. 66 Εὐρυσθέως πέμψαντος ἵππειον μετὰ ὄχημα.

b. Accordance with,—according to—a metaphorical following after any thing: Il. ο, 52 τῷ κε Ποσειδάων γε—αἶψα μεταστρέψειε νόον μετὰ σὸν καὶ ἐμὸν κῆρ, *after your and my heart's desire*.

c. Thence the same notion is applied to the relation of value and rank, &c. *secundum, after, next to*, especially with superlatives; as, κάλλιστος μετὰ Πηλείωνα: Il. β, 674. Il. ι, 54 μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος: Hdt. IV. 53 ποταμὸς μέγιστος μετὰ Ἴστρον.

d. Occupation, in the phrase μετὰ χεῖρας ἔχειν, *as if it were held between the hands*: Hdt. VII. 16, 2 ταύτην τὴν στρατηλασίην καὶ τὸ κάρτα (*quam maxime*) εἴχομεν μετὰ χεῖρας.

e. In consequence of; Il. λ, 227 μετὰ κλέος, *in consequence of the news*; as if following it.

Obs. 2. The compounds of μετά, which denote "*change*," generally take a genitive of the old, and accusative of the new state, or position; as, Eur. Med. 257 οὐχὶ συγγενῆ μεθορμίσασθαι τῆσδ' ἔχουσα συμφορᾶς: Orest. 254 ταχὺς δὲ μετέθου λύσσαν.

4. Παρά, *by, and* πρός, *before*.

§. 637. These prepositions are nearly allied in their signification. The chief difference between them is, that παρά is used rather of external relations of space, πρός of internal relations of causation. This difference is perceived most strongly in the gen., where παρά generally expresses an external procession in space, πρός rather the procession of some energy or operation.

a. Παρά, *by*.

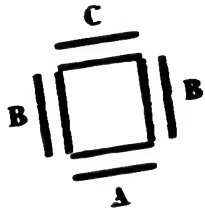
Many of the significations of παρά are apparently contradictory:

Syntax of the simple Sentence:

Παρά.

Ι ὑ, from, in consequence of, against but all of them are de-
from the different relations of position which are signified by
reposition.

pá Epic. παρά: Sanskr. *parā*: Lith. *pora, par-*; Goth. *fa*
nam, fra, fram, Original meaning *by the side of.* Hence
verything may be considered as contained in a square, and th
have four sides, the relations expressed by the preposition w
y according to the position by one or other of these sides in whi
: object is supposed to stand, and the case with which the prep
n is joined.



Obs. The letters refer to these lines to denote the position in wh
object is supposed to stand.

I. *Genitive.*

1. Local:

(A) *In front of*—and as the genitive with verbs of motion sig
point whence the motion begins, it is used in the relations of
define more clearly this point: which might have been denoted b
alone: (§. 539.) *coming from the side of, motion from,* mostly wi
as, ἀλθεῖν παρά τινος, like the French *de chez quelqu'un*; so φέ
σεσθαι παρὰ μηροῦ: Il. δ, 468 πὰρ δοιοῖσι ἐξεφάνη, *from out*
of the shield. So Pind. Pyth. X. 62 παρὰ ποδός, *from the side*
close by: Hdt. VIII. 140 ἀγγελίη ἥκει παρὰ βασιλῆος. In Sop
Θήβαν ναίων παρ' ὄχθαις Ἰσμηνοῦ ῥείθρων, it seems to give ναίω
coming from the Ismenus and inhabiting: so Demosth. 873, 11
Τιμοκράτους ἐκείνη συνῴκησε, *she coming from* (leaving) Tim
bited with him. So always of an embassy, παρά, not πρός;
παρά τινος Hom.—ἄγγελοι, πρέσβεις παρά τινος—ἀγγέλλειν
παρά τινος &c.

2. Causal:

a. The person or thing whence knowledge or hea
ceeds; as, μανθάνειν παρά τινος, ἀκούειν παρά τινος: Hdt. I
γνωτίων μεμαθήκασι. So Demosth. 108, 75 τὰ μὲν ἔργα
ζητεῖτε, τὰ δὲ βέλτιστα ἐπιστήμῃ λέγειν παρά τοῦ παριόντος (*fr*
Hdt. VII. 182 παρὰ πυρσῶν: Isæus 57 fin. 52 D παρὰ
τὸν ἔλεγχον ποιεῖσθαι: Plat. Tim. 52 D παρὰ τῆς ἐμῆς ψῆφ
culated from my vote: Arist. Ran. 251 τοιτὶ παρ' ὑμῶν λαμ

Παρά.

yours I take: Id. Aves 982 ὃν—παρὰ τἀπολλῶνος ἐξεγραψάμην: Thuc. I. 22 παρ' ἄλλων ἀκριβείᾳ ἐπεξελθών: so παρ' ἑαυτοῦ, ἑαυτῶν, *sponte suâ.*

β. With passive and intransitive verbs (especially in late prose) for ὑπό, when the energy is supposed to proceed immediately from (as it were, the side of) any one—by his means. (So above πεμφθῆναι παρά τινος): Plat. Symp. 175 C οἶμαι γάρ με παρὰ σοῦ σοφίᾳ πληρωθήσεσθαι.

γ. Hence with verbs of giving, receiving, proceeding, &c.: παρ' ἑαυτοῦ, *from his own resources:* Hdt. VIII. 5 παρ' ἑωυτοῦ διδούς: Id. VII. 29 παρ' ἐμεωυτοῦ: Ibid. 106 διὰ τοῦτο δέ οἱ τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος αἰεὶ ἐν Πέρσῃσι: Xen. Cyr. VIII. 2, 25 τῶν παρ' ἐκείνου λαμβάνων: Ibid. VIII. 6, 12 ἀγαθοῖς τοῖς παρ' ἐμοῦ: Æschin. 76, 13 τὰ παρὰ τῆς τύχης, *coming from fortune.*

δ. *From*—of any feeling or sensation which is supposed to proceed from some one to its object; as, ἡ παρά τινος εὔνοια, *good will from some one towards some one:* Plat. Tim. 85 E τῇ παρ' αὐτῆς θερμότητι.

Obs. 1. In some passages παρά with gen. seems to mean *near*, but on a closer examination it will be found to retain its sense of coming from, as in the passage given above, Soph. Ant. 1124. The other passages are, Id. Ant. 967 παρὰ δὲ Κυανέων πελαγέων διδύμας ἁλὸς ἀκταὶ Βοσπορίαι; where παρά may be read πάρα, taken for πάρεισι, i. e. for εἰσί: Pind. Pyth. 75 ἀρέομαι παρὰ Σαλαμῖνος Ἀθηναίων χάριν μισθὸν, *I will draw from Salamis:* Pyth. X. 62 παρὰ ποδός, *from what is at my feet*, that is, *on the spot*[a]: Il. ο, 5 ἔγρετο—παρὰ χρυσοθρόνου Ἥρης, *from the side of:* Eur. Herc. Fur. 1127 παρ' Ἥρας ἀρ' ὁρᾷς θρόνων τάδε, *from the throne of Juno:* Arist. Ach. 68 καὶ δηπ' ἐτρυχόμεσθα παρὰ Καϋστρίων πεδίων ὁδοιπλανοῦντες, *wandering from the Caystrian plains*, i. e. *into the interior.*

II. *Dative.*

(A).—Local:

A point in front of, without motion (local dative)—*among, before, at, with, by the side of;* as, ἔστη παρὰ τῷ βασιλεῖ; and of course this original sense is variously modified by the context: Thuc. II. 89 παρὰ ταῖς ναυσί, *in front of, or at:* Hdt. IV. 53 καθαρὸς παρὰ θολεροῖσι, *a clear stream among muddy ones:* Id. VII. 150 παρ' ὑμῖν αὐτοῖσι, *by yourselves:* Thuc. V. 23 παρ' Ἀθήνᾳ, *in the temple of Minerva:* Theocr. VII. 101 παρὰ τριπόδεσσι ἀείδεν, *to prophesy at Delphi:* Æschin. 68, 41 μαντεύεσθαι μάντειαν παρὰ τῷ Θεῷ: Plat. Phileb. 29 E τὸ παρ' ἡμῖν σῶμα: Soph. Phil. 139 παρ' ὅτῳ (=τούτου παρ' ᾧ), τὸ Διὸς σκῆπτρον ἀνάσσεται, *with whom it rests to wield the sceptre:* Id. Œ. R. 612 τὸν παρ' αὐτῷ βίοτον, *the life which in him=his own life:* Æschin. 75 ult. τὸ βασιλικὸν χρυσίον παρὰ τούτῳ, *is with him:* Ib. 86, 33 αἱ δὲ παρ' ὑμῖν εὐθύναι: Lys. 96, 46 παρ' ἐμοί, *chez moi, at my house:* Æschin. I. 18 πολιτεῖαι τρεῖς εἶναι παρὰ πᾶσιν ἀνθρώποις ὁμολογοῦνται: Lys. 168, 37 παρὰ τοῖς πράξασίν ἐστιν τὰ ἀδικήματα, *rest with them:* so G. T. as Rom. ii. 11 οὐ γάρ ἐστι προσωποληψία παρὰ Θεῷ. So μέγας παρὰ βασιλεῖ, *in the king's presence:* δύνασθαι παρά τινι, *to have influence with any one*—as it were, *before him:* Plat. Theæt. 170 D κρίνας παρὰ σαυτῷ, *by yourself:* Plat. Rep. 529 A παρὰ σαυτῷ.

[a] Herm. Ant. 955. Diss. Pind. Pyth. I. 75.

Παρά.

Obs. 2. The difference between *παρά* and *ἐν* is well marked in Soph. Elect. 1329 *οὐ* **παρ' αὐτοῖς** *ἀλλ'* **ἐν αὐτοῖσιν** *κακοῖς*.

2. Thence Causal:

To express standing before a person as a judge, and submitting to his decision or sentence: Hdt. III. 160 **παρὰ Δαρείῳ κριτῇ**, *judice Dario:* hence *in the opinion of:* Id. I. 32 **παρ' ἐμοί**, *meo judicio:* Id. III. 86 **τοὺς παρὰ σφίσι** *αὐτοῖσι δοκέοντας ὀλβίους*: Eur. Elect. 1015 *ὡς* **παρ' ἡμῖν**, *as among us:* Demosth. 18, 3 *τοσούτῳ θαυμαστότερος* **παρὰ πᾶσι** *νομίζεται* (*ὁ Φίλιππος*): Soph. Aj. 924 **παρ' ἐχθροῖς**, *even in his foe's judgment:* Ibyc. Frag. **παρὰ θεοῖς** *ἀμπλακών, in the eyes of the gods:* so G. T. as Acts xxvi. 8 *τί ἄπιστον κρίνεται* **παρ' ὑμῖν**; Rom. xii. 16 *μὴ γίνεσθε φρόνιμοι* **παρ' ἑαυτοῖς**.

III. *Accusative.*

(A. B. C.)—1. Local:

a. (A) *In front of,* and with verbs of motion, defining more clearly the point whither the motion tends—*to the side of*—which might have been denoted by the simple acc., (§. 559.) In the simple sense of *to* it is only used with persons, or sometimes things considered as persons; as a city, &c.: cf. Hdt. I. 48 *παρὰ τὰ χρηστήρια*: (Except Pind. Ol. II. 70 *παρὰ τύρσιν*:) Hdt. I. 36 *ἀπικέσθαι* **παρὰ Κροῖσον**: Ibid. 86 *ἤγαγον* **παρὰ Κῦρον**: Thuc. I. 95 *μετατάξασθαι* **παρ' Ἀθηναίους**, *to go over to the Athenians.*

b. (B) Motion by the side of—parallel to—*along;* Il. ι, 653 **παρὰ νῆας** *ἴσαν πάλιν, they returned back by the ships;* cf. λ, 814; *a*, 347: **παρὰ τὴν Βαβυλῶνα** *παριέναι* Xen., **παρὰ τὸν ποταμόν**, *by the side of the river.*

c. (B) An extension in space (without motion) alongside of an object—*parallel to:* Od. *μ*, 32 *οἱ μὲν κοιμήσαντο* **παρὰ πρυμνήσια** *νηός*: Hdt. IX. 15 **παρὰ τὸν Ἀσωπόν**: Id. I. 180 **παρὰ χεῖλος** *ἑκάτερον*: so metaphorically, Dem. 778 *ὑποδύῃ* **παρὰ πάντα ταῦτα**, *you slip by all these:* Id. 24, 22 *ἡ τύχη* **παρὰ πάντ'** *ἐστὶ τὰ τῶν ἀνθρώπων πράγματα, runs throughout all human things:* Eur. Alc. 835 *ὀρθὴν* **παρ' οἶμον**: Pind. Nem. IX. 49 **παρὰ κρητῆρα**, *over one's cups:* so **παρ' ἄλληλα**, *side by side* (Dem.): G. T. as Matt. IV. 18 *περιπατῶν* **παρὰ τὴν θάλασσαν**.

d. Thence generally to express an indefinite vicinity—*by*—in the neighbourhood of, *at, with.* So **παρὰ πόδα**, *at one's feet:* Arist. Aves 390 **παρ' αὐτὴν τὴν χύτραν** *ἄκραν ὁρῶντας, looking along the edge of the dish:* Id. Ran. 162 **παρ' αὐτὴν τὴν ὁδόν**, *by the very road side:* so G. T. as Matt. xiii. 4 *ἔπεσε* **παρὰ τὴν ὁδόν**: Acts x. 6 *οἰκία* **παρὰ θάλασσαν**.

2. (B) Temporal:

a. Extension in time (Post-Homeric)—*during;* as, **παρ' ἡμέραν**, **παρὰ τὸν πόλεμον**,—**παρὰ τὴν πόσιν**, *inter potandum*—**παρὰ πᾶσαν χορηγίαν**.

b. So of critical moments *during* which any thing happened; as, **παρ' αὐτὸν τὸν κίνδυνον**: Demosth. 49, 10 **παρὰ τὸν καιρὸν**—*βουλεύσεται, in ipso tempore:* Id. 470, 12 **παρὰ καιρούς**: cf. 471: Id. 229, 20 *τιμωρίαις* **παρ' αὐτὰ τὰ ἀδικήματα** *χρῆσθαι, at the very moment of the offences being committed,* i. e. before the offence is forgotten: Pind. Ol. II. 65 **κεινὰν παρὰ δίαιταν**, *in poverty.*

3. Causal:

a. (B) Position—or *existence by the side of, in the possession of any one,*

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penes aliquem; with: Hdt. VIII. 140 πυνθάνεσθε τὴν νῦν παρ' ἐμὲ ἐοῦσαν δύναμιν: so Demosth. 822, 20 ἀργύριον παρὰ τοὺς κλινοποιούς, *with, in the hands of:* Arist. Ach. 759 παρ' ἐμὲ πολυτίματος, *with me:* Xen. An. I. 9 fin. οἱ παρ' αὐτὸν φίλοι: Dem. 192, 12 παρ' αὐτόν με σύμβουλον ποιοῦτο, *with himself—by his side.*

b. Accordance with—*agreeing with—parallel to—according to;* often with verbs of *trying, examining, estimating,* &c.: Plat. Rep. 550 A ὁρῶν τὰ ἐπιτηδεύματα αὐτῶν ἐγγύθεν παρὰ τὰ τῶν ἄλλων: Demosth. 824, 5 παρὰ τὸν λόγον, ὃν ἀποφέρουσιν,—ἐπιδείξω: Id. 1402, 17 παρὰ τοὺς χρωμένους διαλλαττόν των, *according to those they live with.*

c. Besides; springing up as the leaves from the stalk, ὡς παράφυές τι: Eur. H. F. 680 τὰν Ἡρακλέους καλλίνικον ἀείσω παρά τε (*besides*) Βρόμιον οἰνοδόταν. So παρὰ ταῦτα, *præter hæc.* Arist. Nub. 698 οὐκ ἔστι παρὰ ταῦτ' ἄλλα.

d. Hence *through, by means of, according to, by.* (So Hooker V. 1 "So that it be not *long* (along) of them;") as the Latin *propter,* only used of the antecedent, not of the final cause, except perhaps by Pindar: Thuc. I. 141 παρὰ τὴν ἑαυτοῦ ἀμέλειαν, *by his own carelessness:* Demosth. 43, 15 οὐδὲ γὰρ οὗτος παρὰ τὴν αὑτοῦ ῥώμην τοσοῦτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν: Dem. 743, 21 παρ' ὀλίγους ψήφους, *by a small majority:* Isæus 41, 36 παρὰ πέντε ψήφους μέτεσχε τῆς πόλεως, *by a majority of five:* Ibid. 110, 2 οὐ παρ' ἓν οὐδὲ δύο εἰς τοῦτο τὰ πράγματα ἀφῖκται[a]: Thuc. VIII. 33 παρὰ τοσοῦτον ἐγένετ' αὐτῷ μὴ περιπεσεῖν τοῖς Ἀθηναίοις. So παρὰ τοῦτο, παρό, *quapropter:* G. T. once, 1 Cor. xii. 15 παρὰ τοῦτο.

e. In comparisons, (B) contrasts, one thing being placed *by the side* of another: Hdt. VII. 20 ὥστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σκύθας παρὰ τοῦτον μηδὲν φαίνεσθαι: Plat. Legg. 721 D τοῦτον παρ' ἐκεῖνον τὸν νόμον ἀκούετε: Id. Cratyl. 385 E κείμενα ὀνόματα Ἕλλησι παρὰ τοὺς ἄλλους Ἕλληνας, *in distinction to,* καὶ Ἕλλησι παρὰ βαρβάρους. Often with the collateral notion of superiority, *præ, præter:* Xen. M. S. I. 4, 14 παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοί, οἱ ἄνθρωποι βιοτεύουσι, *in comparison with, beyond other creatures:* so G. T. as Rom. xiv. 5 κρίνειν ἡμέραν παρ' ἡμέραν: Rom. i. 25 παρὰ τὸν κτίσαντα: Luke xiii. 2 ἁμαρτωλοὶ παρὰ πάντας.

f. So in modal expressions such as, παρ' ὀλίγον ποιεῖσθαι, *to esteem little*—as if one thing were by the side of the other and compared with it—παρ' ὀλίγον, μικρόν, βραχύ, *by little*—παρὰ πολύ (παραπολύ adv.), *by much, by far*—(so Thuc. III. 89 τοῦ "παρὰ πολύ," see § 457.)—παρ' οὐδὲν τίθεσθαι, *as nothing:* Hdt. I. 120 παρὰ σμικρὰ κεχώρηκε, *have turned out of no moment.*

g. After comparatives or comparative expressions, as ἄλλος, ἕτερος, διάφορος: Thuc. I. 23 ἡλίου ἐκλείψεις πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα: Plat. Phæd. 93 A οὐδὲ μὴν ποιεῖν τι οὐδέ τι πάσχειν ἄλλο παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχῃ. So Eur. Alc. 926 παρ' εὐτυχῆ πότμον, *in contrast with:* so G. T. as 1 Cor. iii. 11 ἄλλον παρὰ τὸν κείμενον.

h. Hence proportion—*according to, in:* Demosth. 467, 6 παρὰ τὰς τριάκοντα μυριάδας δίδωσιν ὑμῖν μυρίους μεδίμνους, *for,* or *on, every* 300,000 *bushels gives you* 10,000: Demosth. 606, 28 παρὰ τὰς εἰσφοράς, (*in the revenues;*) παρ' ἴσως τάλαντα τριάκοντα, (*in* (*say*) *three hundred talents;*) ἔλλειμμα τέτταρα καὶ δέκα ἐστὶ τάλαντα: Xen. Œc. XX. 16 εἰς παρὰ τοὺς δεκά διαφέρει τῷ

[a] Bremi ad loc.

Παρά.

ἐν ἅρᾳ ἐγκείσεσθαι, *one in the van*: Thuc. VIII. 29 παρὰ πέντε ναῦς, *for every five ships*.

i. Hence of interchange: ἡμέρα παρ' ἡμέραν, *day by day, alternis diebus*—also alone, παρ' ἡμέραν, παρ' ἡμαρ.—πληγὴν παρὰ πληγὴν βλοῦν πρὸς βλοῦν, Arist. Ran. 643: Plat. Rep. 384 A λόγου παρὰ λόγον.

k. Proximity to in a moral sense—*near*: Thuc. III. 49 παρὰ τοσοῦτο ἦ Μυτιλήνη ἦλθε κινδύνου, *came within*, or *near such peril*: cf. VII. 2.

l. *Up to—within—except*: frequently, to express *a short distance from*: so with infinitives: Hdt. IX. 33 παρὰ ἓν πάλαισμα ἔδραμε παῖν Ὀλυντίδα, *up to one, within one*, as if the ἓν πάλαισμα was all that separated him from victory: so Thuc. IV. 106 παρὰ νύκτα, *within one night*: Isocr. 388 παρὰ μικρὸν ἥλθομεν ἀνοήτως: so G. T. as 2 Cor. xi. 24 τεσσαράκοντα παρὰ μίαν.

m. *Contrary to*; παρὰ μοῖραν, *beyond, transgressing fate*; παρὰ δόξαν, *praeter opinionem*: παρ' ἐλπίδα, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὅρκους, παρὰ δύναμιν, παρ' ἀξίαν. (Contrary to κατά, as κατὰ μοῖραν.) So G. T. as Rom. i. 26 παρὰ φύσιν.

Obs. 3. There is no passage where παρά must necessarily express the local position, *beyond, across, on the other side* (D); and the notion of *against*, in its secondary sense, is generally considered to arise from the notion of *deviation from*; but it seems to me that in most of these phrases there is rather the notion of *transgression*, and this would come very naturally from the local notion of *passing over* which might have been expressed by παρά, though is not actually so used [a].

b. Πρός, *before*.

§. 638. Πρός (or ποτί and originally προτί, both forms also Epic; Sanskr. *prati*) is derived from πρό, and has the same original meaning—*before*; but it is joined with all three cases, and with the genitive expresses a far greater variety of causal relations than πρό. While παρά expresses the relation of position on all four sides, πρός expresses only one, namely, *in front of*.

I. *Genitive*.

1. Local:

a. *Before—in front of—this side of—coming from*; the genitive expresses the point whence the motion is supposed to begin, and is further defined by the preposition; used especially of the position of any spot *towards*: Hdt. III. 101 οἰκέουσι πρὸς νότου ἀνέμου: Ibid. 102 πρὸς βορέου ἀνέμου: Ibid. 107 πρὸς μεσημβρίης Ἀραβίη—ἐστί, (as also in Latin, *ab oriente* for *versus orientem*): Xen. An. IV. 3, 19 οὐραγοὺς καταστήσασθαι πρὸς τοῦ ποταμοῦ.

b. The vicinity, or approach of one thing to another, the preposition being used to define the particular relation which the local genitive sometimes expresses alone (§. 522.)—*near thereto, and in front of*: Il. χ. 198

[a] Bernhardy, Syntax, 259 p., "παρὰ δόξαν, worin die negative Richtung *darüber hinaus* erscheint."

Πρός.

αὐτὸς δὲ ποτὶ πτόλιος πέτετ' ἀεί, *he hovered before the city:* Hdt. II. 154 εἰσὶ οὗτοι οἱ χῶροι πρὸς θαλάσσης: so πρὸς ποδῶν Arist. Vesp. 438: πρὸς κεφαλῆς Ibid. 1221: Thuc. I. 62 πρὸς Ὀλύνθου ἐστρατοπεδεύοντο. The dative could also be used, but would denote merely the actual vicinity, while the genitive represents the spot as that whence the local notion in some way arises.

Obs. The same position may be expressed by the acc., a motion *towards* being supposed; (as in Latin also, *versus* or *ad montem*)—with the genitive it is *from there* (*towards here*)—with accusative (*from here*) *towards there:* ἔθνος οἰκημένον πρὸς ἠῶ τε καὶ ἡλίου ἀνατολάς Hdt. I. 201: πρὸς βορῆν τε καὶ νότον Id. II. 149. Sometimes we find both constructions together; as, Hdt. II. 121 τὸν μὲν πρὸς βορέω ἑστεῶτα, τὸν δὲ πρὸς νότον: Id. VII. 126 οὔτε γὰρ τὸ πρὸς τὴν ἠῶ τοῦ Νέστου—ἴδοι τις ἂν λέοντα, οὔτε πρὸς ἑσπέρης τοῦ Ἀχελῴου.

2. Causal:

The cause, occasion, author, generally any agent: the action being considered to arise by virtue of the presence of a person, or thing considered as a person.

a. Of descent; as, οἱ πρὸς αἵματος, *blood relations;* πρὸς πατρός, πρὸς μητρός, *from the father's or mother's side.*

b. Something which proceeds from and belongs to any one; Soph. Œ. R. 568 τὰ πρὸς σφῶν, *your affairs:* Id. Ant. 700 τί πρὸς παίδων, *that belonging to children:* so Od. ζ, 207 πρὸς Διός εἰσι—ξεῖνοί τε πτωχοί τε, *they belong to, proceed from, are as it were his children, and under his protection:* hence fitness or propriety, in accordance with which certain actions arise from the properties or natures of persons or things; πρὸς γυναικὸς ἔστι, *it is the property of a female,* it arises from the nature of a woman; πρὸς δίκης ἔστιν, *it is right.* (See §. 521. 2.) Plat. Legg. 721 E πρὸς τοῦ Λακωνικοῦ τρόπου τὰ βραχύτερα ἀεὶ προτιμᾶν.

c. So regard for, or partisanship with, whence any action arises: Thuc. III. 59 οὐ πρὸς τῆς ὑμετέρας δόξης: Plat. Rep. 440 E τιθέσθαι τὰ ὅπλα πρὸς τοῦ λογιστικοῦ, *on the side of:* Dem. 1006 fin. πρὸς ἐμοῦ—τὴν ψῆφον ἔθεσθε. G. T. once, Acts xxvii. 34 πρὸς τῆς ἡμετέρας σωτηρίας ὑπάρχει: so εἶναι πρός τινος, *stare ab aliquo, facere pro aliquo,* Hdt.: Eur. Alc. 57 πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης, *a law for the rich; proceeding from them* or *from regard to their interest.*

d. This joined with the person, or point whence any thing proceeds.—α. The author or giver of any thing: Il. α, 239 οἵτε θέμιστας πρὸς Διὸς εἰρύαται, *auctore, datore Jove.* β. The person from whom some word or opinion proceeds, or is viewed as proceeding: Thuc. I. 71 ἄδικον οὔτε πρὸς θεῶν τῶν ὁρκίων, οὔτε πρὸς ἀνθρώπων, *before gods or men;* Xen. Anab. I. 9, 12 ὁμολογεῖται πρὸς πάντων: Id. II. 3, 11 ἀχαρίστως ἔξειν οὔτε πρὸς ὑμῶν οὔτε πρὸς Ἕλλαδος; cf. Id. V. 7, 7: Hdt. IV. 144 εἴπας τόδε τὸ ἔπος ἐλείπετο ἀθάνατον μνήμην πρὸς Ἑλλησποντίων, *gloriam ab Hellespontiis omni tempore celebratam:* Id. VII. 5 στρατηλάτεε ἐπὶ τὰς Ἀθήνας, ἵνα λόγος—σε ἔχῃ πρὸς ἀνθρώπων ἀγαθός, *ut lauderis ab hominibus* (*apud homines*): Ibid. 139 γνώμην ἐπίφθονον πρὸς τῶν πλεόνων, *sententiam in invidia* or *odio habitam a plerisque.* γ. With ἀκούειν, μανθάνειν *et sim.,* to define more clearly the relation of genitive. δ. With passive and intransitive verbs, even in

Πρός.

Homer, frequently in Hdt., and often in Attic writers, to define more clearly the relation of the simple genitive (§. 483. *Obs.* 3.): Il. ζ, 456 πρὸς ἄλλης ἱστὸν ὑφαίνοις: Eur. Med. 1615 κατεὶ—πρὸς τέκνων: Soph. Phil. 1343 παθεῖν πρὸς τούτων: Id. Œ. R. 292 θανεῖν πρὸς ὁδοιπόρων: so the phrase αὐτὸς πρὸς αὐτοῦ: Soph. El. 562 πειθὼ κακοῦ πρὸς ἀνδρός: Id. Ant. 910 ἐρῆμος πρὸς φίλων: *from, by, at the hands of;* Hdt. I. 61 ἀτιμάζεσθαι πρὸς Πεισιστράτου: Id. I. 73 ταῦτα πρὸς Κυαξάρεω παθόντες: Soph. Trach. 150 πρὸς ἀνδρὸς φοβουμένη: Hdt. II. 139 ἵνα κακόν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι, *at the hands of:* Id. IV. 98 εἰκὸς ξύγγνωμόν τι γίγνεσθαι πρὸς τοῦ θεοῦ, *in the sight of.*

e. In oaths and adjurations; as, πρὸς θεῶν, *per deos,* properly *before the gods;* but the genitive expresses that the oath derives its power from the gods. So πρὸς is used when the genitive is paraphrased: Soph. Œ. C. 250 πρός ὅ τι σοι φίλον ἐκ σέθεν ἅντομαι.

f. The cause or reason—defining the relation of the simple genitive: Hdt. II. 30 φυλακαὶ κατέστασαν πρὸς Αἰθιόπων, πρὸς Ἀραβίων, πρὸς Λιβύης, *custodiæ collocatæ erant adversus Æthiopes &c.,* properly before the Æthiopians &c.; but the genitive denotes them as the cause of the guard, as in Latin, *munimenta ab hoste* &c.: Soph. Antig. 51 πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς ὄψεις ἀράξας, *propter facinora:* Id. Œ. R. 493 πρὸς ὅτου, *wherefore:* Ibid. 1236 πρὸς τίνος ποτ' αἰτίας;

II. *Dative.*

1. Local:

a. Position in front of, before, close to an object; as, πρὸς τοῖς κριταῖς: Dem. 602, 4 πρὸς τῷ διαιτητῇ φεύγει: Soph. Œ. R. 130 τὰ πρὸς ποσί: Xen. Anab. 7, 2, 14 ἤδη ὄντων πρὸς τῷ τείχει: so G. T. as John xviii. 16 πρὸς τῇ θυρᾷ.

b. At, on, near; Xen. Cyr. V. 3, 1 πρὸς τοῖς ὁρίοις ἐγένοντο: Id. Hdt. IV. 2, 11 οἱ ποταμοὶ πρὸς ταῖς πηγαῖς οὐ μεγάλοι εἰσί: Id. Cyr. VII. 1, 7 αἱ ἀσπίδες πρὸς τοῖς ὤμοις οὖσαι: so metaphorically Soph. Œ. R. 1169 πρὸς αὐτῷ εἰμὶ τῷ δεινῷ λέγειν: Id. Aj. 95 ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ: Id. Œ. R. 181 πρὸς πεδῷ κεῖται: Thuc. III. 72 λίμενατὸν πρὸς αὐτῇ: Xen. An. I. 8, 10 παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, *not quite close to:* G. T. as Rev. i. 13 περιζωσμένος πρὸς τοῖς μαστοῖς.

c. With verbs of motion, *to;* Soph. El. 320 πρὸς θυρῶνος ἐξόδοις ἐλθοῦσα φωνεῖς: Id. Ant. 1174 κλίνομαι—πρὸς δμῳαῖσι, *I fall into the arms of:* Xen. Hell. 4, 6, 9 ἧεσαν πρὸς τοῖς ἰσχυροῖς: so G. T. as Luke xix. 37 ἐγγίζοντος ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν.

Obs. 1. When πρός with the dative is joined to verbs of motion, it practically differs but little from the accusative. When the dative is used, the motion is viewed as continuing till near the place, when the accusative, simply motion towards the place is meant: so Xen. Hell. IV. 3, 18 πρὸς τῷ Ἑλικῶνι πεφευγότας, *escaped into Helicon:* Ibid. IV. 6, 19 διαπίπτουσι πρὸς τὸν Ἑλικῶνα.

Obs. 2. πρὸς with dat. in G. T. is only used in its local force.

2. Temporal:—*Towards;* Arist. Vesp. 1085 πρὸς ἑσπέρᾳ, *towards evening.*

Πρός.

3. Causal:

a. That to which a person applies himself—*occupations, studies, employments;* as, εἶναι, γίγνεσθαι πρὸς λόγοις, πράγμασι &c. (Demosth.): Demosth. 380 ἦν ὅλος πρὸς τῷ λήμματι: Arist. Nub. 1010 πρὸς τούτοις προσεχῆς τὸν νοῦν: Plat. Legg. 722 B πρὸς τουτῷ διανοηθῆναι.

b. And, thereon, in addition to, besides; as, πρὸς τούτῳ—πρὸς τούτοισι Hdt.: Soph. Aj. 579 θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι: Dem. 1025, 20 πρὸς τοῖς αὐτοῦ, *in addition to*: Xen. Hell. 1, 7, 1 πρὸς τούτῳ εἵλοντο Ἀδείμαντον.

c. Aim, result, viewed as that whereon a person is occupied; Xen. Ath. Rep. 2, 19 οὐ πρὸς τῷ σφετέρῳ ἀγαθῷ ἀλλ' ἐπὶ κακῷ.

III. *Accusative.*

1. Local:

a. A motion in front; *towards* an object, *to;* where the simple accusative might be used (§. 559.), but πρός defines the notion more clearly. So figuratively Eur. Med. 393 τόλμης εἶμι πρὸς τὸ κάρτερον: Dem. 23, 37 προσιέναι πρὸς τὰ κοινά: Id. 85, 17 προσέρχεσθαι πρὸς τὸν δῆμον.

b. Frequently in a hostile sense, *against;* as, μάχεσθαι, πολεμεῖν πρός τινα, properly *to go to his front and fight him:* Il. ρ, 98 πρὸς δαίμονα μάχεσθαι: Thuc. I. 18 ἡ μάχη Μήδων πρὸς Ἀθηναίους: Hdt. VII. 149 πταῖσμα πρὸς τὸν Πέρσην, simply *against*, the notion of motion being dropped: so Xen. Mem. 2, 1, 6 ἀγυμνάστως ἔχειν πρὸς ψύχη καὶ πρὸς θάλπη: Dem. 1103, 25 ὅταν πρὸς ἐκείνους εἰσιῶ, *when I go into court against them:* so G. T. as Acts xxiv. 19 εἴ τι ἔχοιεν πρός με.

c. On this side of, *towards*—to define the position of any thing. See its uses with the gen., §. 638. *Obs.*

d. Position, *over against, on, at;* as if there were a motion towards it; Od. β, 342 ἑξείης πρὸς τοῖχον ἀρηρότες: Soph. Phil. 22 εἴτ' ἔχει χῶρον πρὸς αὐτὸν τόνδε: Id. El. 931 πρὸς τάφον κτερίσματα: Arist. Plut. 1131 ὀδύνη πρὸς τὰ σπλάγχνα: Xen. Hell. I. 3. 10 πρὸς τούτους ταχθέντας, *over against, opposite to these:* G. T. as Mark iv. 1 ὁ ὄχλος πρὸς τὴν θάλασσαν ἦν.

2. Temporal:

a. An approach to a point of time, towards, as Xen. An. 4, 5, 21 πρὸς ἡμέραν, *towards day-break:* Pind. Ol. I. 67 πρὸς εὐάνθεμον φυάν: Id. Pyth. v. 23 πρὸς ἀῶ, *towards morning:* Eur. Med. 592 πρὸς γῆρας, *as you are growing old.* So also of number; πρὸς ἑκατόν, *towards an hundred:* so G. T. as Luke xxiv. 29 πρὸς ἑσπέραν, *towards evening.*

b. Sometimes of a point of time, when an action is defined by some thing else; as, Xen. Hell. 5, 1, 9 πρὸς τὴν Σελήνην μαχουμένους, *by moonlight:* G. T. as Luke viii. 13 πρὸς καιρόν, *for a season.*

3. Causal:

The person or thing towards which an action, or energy, or feeling, or thought, is conceived to be directed or to tend.

a. The object, or use, or result—*for, leading to;* Dem. 71, 23 παντοδαπὰ εὑρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν: Thuc. II. 13 πρὸς

Πρός.

τὸν κύκλον: Plat. Theæt. 180 A ὑπερβάλλει πρὸς τὸ μηδὲ σμικρὸν ἐνεῖναι τῆς ἡσυχίας: so τὰ πρὸς ὑγίειαν, *things conducive to health:* G. T. as 2 Pet. iii. 16 ἃ στρεβλοῦσιν—πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν: 1 Cor. x. 11 ἐγράφη πρὸς νουθεσίαν ὑμῶν.

b. With all verbs of *speaking* and *saying*, or which imply these notions; the words being directed to the person, "*to me;*" λέγειν, ἀγορεύειν πρός τινα: Dem. 95, 21 βούλομαι—πρὸς ὑμᾶς—ἐξετάσαι τὰ παρόντα πράγματα. So λογίζεσθαι, σκέπτεσθαι, &c., πρὸς ἑαυτόν, *secum cogitare:* G. T. as Heb. xi. 18 πρὸς ὃν ἐλαλήθη.

c. Behaviour, or *feelings*, or *relations* towards a person or thing; Il. ζ. 235 ὃς πρὸς Τυδείδην . . . τεύχε' ἄμειβεν: Hdt. VII. 149 ποιεῖσθαι πρὸς Ἕλληνας ξυμμαχίαν: Dem. 1418, 11 φιλοφρονεῖσθαι πρὸς ἅπαντας καὶ ἡδέως ἔχειν: Xen. Cyr. 3, 1, 2 τὴν πρὸς ἑαυτοὺς φιλίαν: Thuc. IV. 59 πρὸς ἀλλήλους καταλλαγῆναι: Id. III. 44 οὐ δικαζόμεθα πρὸς αὐτοῦς: Dem. 40, 40 ἀψευδεῖν πρός τινα: Id. 1185 πρὸς Τιμόθεον πρᾶξαι: G. T. as Luke xxiii. 12 ἐν ἔχθρᾳ ὄντες πρὸς ἀλλήλους: Rom. v. 1 εἰρήνην ἔχομεν πρὸς τὸν Θεόν.

d. Accordance with, according to, in consequence of, after, on; Hdt. III. 52 πρὸς τοῦτο τὸ κήρυγμα: Id. I. 38 πρὸς ὧν τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, *in consequence of:* so κρίνειν τι πρός τι, *according to:* so the phrases πρὸς βίαν, *by force;* πρὸς ἡδονήν, πρὸς χάριν, πρὸς ἀκρίβειαν: hence πρὸς ταῦτα, *in these circumstances:* Soph. Aj. 40 πρὸς τί; *wherefore?* Æsch. Prom. 1002 πρὸς τὰς παρούσας ξυμφορὰς ὀρθῶς φρονῶν: so Id. Eum. 247 ὡς κύων νέβρον πρὸς αἷμα, *by the drops of blood:* Ibid. 1005 πρὸς φῶς ἱερὸν τῶνδε προπόμπων, *following the light:* Soph. Phil. 148 πρὸς ἐμὴν ἀεὶ χεῖρα προχωρῶν, *according to the sign given by my hand:* G. T. as Luke xii. 47 μὴ ποιήσας πρὸς τὸ θέλημα αὐτοῦ: John xiii. 28 πρὸς τί; *wherefore?*

e. So, to express particular reference to, *with regard to, in;* (like εἰς) so σκοπεῖν, βλέπειν πρός τι Plat.: Thuc. πρὸς ἕκαστον δεῖ ἐχθρὸν ἢ φίλον γίγνεσθαι, *with an eye to each:* Demosth. 28, 2 ἀποβλέψω εἰς τὰ πράγματα καὶ—πρὸς τοὺς λόγους: Eur. Med. 247 πρὸς μίαν ψυχὴν βλέπειν: so Arist. Eth. Nic. IV. 3, 29 πρὸς ἄλλον ζῆν, *to live in dependence on another, looking to him:* Demosth. 361 πρὸς τοῦτον πάντ' ἐσκόπουν καὶ πρὸς τοῦτον ἐποιοῦντο τὴν εἰρήνην: so the phrases οὐδὲν πρὸς Διόνυσον and οὐδὲν τούτων πρὸς ἐμέ (Demosth.): so διαφέρειν πρὸς ἀρετήν, καλὸς πρὸς δρόμον, πρὸς πάθημα—τέλειος πρὸς ἀρετήν: G. T. as Heb. i. 7 πρὸς τοὺς ἀγγέλους λέγει: Ib. iv. 13 πρὸς ὃν ἡμῖν ὁ λόγος: Matt. xix. 8 πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν: Id. xxvii. 4. τί πρὸς ἡμᾶς.

f. The person to whom any thing is referred, *before;* Arist. Ach. 111 πρὸς τουτονί, *coram legato:* Demosth. 529, 16 γραφέσθω πρὸς τοὺς θεσμοθέτας: Id. 1054 ἔλαχε πρὸς τὸν ἄρχοντα: Id. 45, 42 πρὸς ὁποῖον Ἄρχοντα, *before what Archon.*

g. Hence (especially in Hdt.) comparison or proportion considered as placing one thing in opposition to another; in Latin *contra:* mostly with collateral notion of equlity or superiority—*præ, præter:* Thuc. I. 10 πρὸς τὸ κλέος, *compared with the glory:* Hdt. III. 34 πρὸς τὸν πατέρα τελέσαι: Id. VIII. 44 Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους παρεχόμενοι νῆας ὀγδώκοντα καὶ ἑκατόν, *against those of all the other members of the league:* Id. III. 94 Ἰνδοὶ—φόρον ἀπαγίνεον πρὸς πάντας τοὺς ἄλλους, ἑξήκοντα καὶ τριηκόσια τάλαντα ψήγματος: Eur. Orest. 1115 οὐδὲν τὸ δοῦλον πρὸς τὸ μὴ δοῦλον γένος, *in*

comparison of. So with comparatives: Thuc. III. 37 *οἱ φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους ὡς ἐπὶ τὸ πλεῖστον ἄμεινον οἰκοῦσι τὰς πόλεις*: so G. T, as Rom. viii. 18 *οὐκ ἄξια—πρὸς τὴν μέλλουσαν δόξαν.*

h. So also of interchanges, or parallelism, or contrast, Dem. 507 *φιλανθρωπία πρὸς φθόνον ἀντιτάττεται*: Plat. Gorg 465 C *ὁ ὀψοποιικὴ πρὸς ἰατρικήν*: Id. Phæd. 69 A *ἡδυνὰς πρὸς* (*against*) *ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὥσπερ νομίσματα*: so *ἔπος πρὸς ἔπος*, *word for word.*

Obs. In Æsch. Choeph. 154 *πρὸς ἔρυμα* may either fall under I. *d.* or under III. *d.*; in the former way *ἔρυμα* is the *tomb*, in the latter it is the *Libations* viewed as a safeguard.

5. Ὑπό, *under.*

§. 639. Ὑπό (poet. *ὑπαί*; Sanskr. *upa*; Lat. *sub*; Goth. *uf*). Original meaning—*under.*

I. *Genitive.*

1. Local:

a. A motion from under any thing—*from below—from beneath—out of* (as seen more apparently in the compound ὑπέκ with gen.): Od. *ι*, 140 *αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, κρήνη ὑπὸ σπείους, from under the grotto;* Il. *ρ*, 235 *νεκρὸν ὑπ' Αἴαντος ἐρύειν, from under the hands of Ajax:* Il. *φ*, 56 *ἀναστήσονται ὑπὸ ζόφου ἠερόεντος*: Arist. Vesp. 206 *ὑποδυόμενος ὑπὸ τῶν κεραμίδων*: Od. *δ*, 39 *ἵππους—ἔλυσαν ὑπὸ ζυγοῦ*: Xen. An. VI. 4, 22 *λαβὼν βοῦν ὑφ' ἁμάξης, from out of the team:* Hes. Theog. 669 *ὑπὸ χθονὸς ἧκε φοώσδε, from under the earth:* Eur. Hec. 53 *περᾷ γὰρ ἥδ' ὑπὸ σκηνῆς πόδα*: Id. Andr. 441 *ἦ καὶ νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας.* Here the preposition is nearly adverbial; it belongs rather to the verb than to the substantive.

b. Position without motion—*under something;* where the dative is more usual: but the dative signifies only the position, while the genitive denotes that some genitival relation is implied in the construction; as, Il. *θ*, 14 *ῥίψω ἐς Τάρταρον—, ὄχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον, the deepest abyss of* (possessive) *the earth below;* or, *under the earth.* So very frequently in Homer: Il. *α*, 501 *δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα* (as *θιγγάνειν τινός*), *catching him by the chin;* or, *under it.* So with verbs of *casting, hitting;* as, Il. *π*, 606 *τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος.* The preposition here is almost adverbial.

Obs. In G. T. *ὑπό* with gen. is only used in its causal force.

2. Causal:

a. The author, or agent, of an action—*by, at,* or *under the hands of,* with passive and intransitive verbs used as passive (mostly the latter); as, *κτείνεσθαι ὑπό τινος—ἀποθανεῖν ὑπό τινος*: Il. *ζ*, 73 *Τρῶες ὑπ' Ἀχαιῶν Ἴλιον εἰσανέβησαν, were obliged by the Greeks to retire to Troy:* so *φεύγειν, φοβεῖσθαι, ὑπό τινος*: Il. *θ*, 149 *ὑπ' ἐμεῖο φοβεύμενος*: Il. *π*, 591 *ἦν ῥ' ἀνὴρ ἀφεῇ—δηΐων ὑπὸ θυμοραϊστέων.* G. T., as Matt. i. 22 *τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου*:

Ὑπό.

Luke xiv. 8 ὅταν κληθῆς ὑπό τινος: Id. ix. 7 τὰ γινόμενα ὑπ' αὐτοῦ. So Heb. xii. 3 ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν.

b. The cause—occasion—actuating influence:

a. Hdt. I. 85 ὑπὸ τῆς παρεούσης συμφορῆς, *under the influence of;* the calamity being as it were upon him, and he under its pressure: Id. III. 129 ὑπὸ τοῦ παρεόντος κακοῦ: Id. I. 191 ὑπὸ μεγάθεος τῆς πόλιος: Id. III. 104 ὑπὸ γὰρ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν: Thuc. II. 85 extr. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον: so ὑπ' ἀνάγκης: Plat. Legg. 695 B ὑπὸ μέθης μαίνεσθαι: so ὑπὸ ῥίγους: Demosth. 1155, 22 ὑπὸ τῶν λειτουργιῶν, (*by the pressure of the public burdens*) τὰ μὲν ἐνέχυρα κεῖται: Æsch. 13, 3 καταμαρτυρεῖσθαι ὑπὸ τοῦ ἑαυτοῦ βίου. G. T., as Luke viii. 14 ὑπὸ μεριμνῶν συμπνίγονται.

β. Of a mental cause: Hdt. I. 85 ὑπὸ δέους καὶ κακοῦ φωνὴν ἔρρηξε. So ὑπὸ χαρᾶς, φθόνου, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, &c.: Demosth. 107, 71 οὐδὲ προήχθην οὔθ' ὑπὸ κέρδους, οὔθ' ὑπὸ φιλοτιμίας.

c. A mere intermediate cause—means or instrument—as it were a cause under the guidance, accompaniment, cooperation of which any thing happens; in some of which cases we use the word *under;* Hom. Il. δ, 276 ὑπὸ Ζεφύροιο ἰωῆς ἐρχόμενον: Hdt. VII. 22 ὤρυσσον ὑπὸ μαστίγων. Ibid. 56. Also of persons: ἀϋσάντων ὑπ' Ἀχαιῶν Il. β, 334., *under a shout from the Greeks:* Hdt. IX. 98 ὑπὸ κήρυκος προηγόρευε, *by the mouth of the herald, præconis voce;* especially of the accompaniment of musical instruments; as, Hdt. I. 17 ἐστρατεύετο ὑπὸ συρίγγων. So ὑπ' αὐλοῦ χορεύειν, ὑπὸ φορμίγγων, ὑπὸ τυμπάνων. So ὑπ' αὐλητῆρος ἀείδειν: and Thuc. VI. 32 ὑπὸ κήρυκος ἐποιοῦντο εὐχάς, *præeunte præcone, repeating them after the herald.* So Eur. Hipp. 1292 ὑπ' εὐκλείας θανεῖν, *under the auspices of good fame—famously:* Demosth. 1234, 15 ὑπὸ κήρυκος πωλοῦσι, *by auction.*

d. Subordination to: Od. τ, 114 ἀρετῶσι δὲ λαοὶ ὑπ' αὐτοῦ.

II. *Dative.*

1. Local:

a. Position without motion under any thing; as, ὑπὸ γῇ εἶναι—ὑφ' ἡλίῳ: applied to mountains, "*at the foot;*" Il. β, 866 ὑπὸ Τμώλῳ: Hdt. VI. 137 κατοικημένους γὰρ τοὺς Πελασγοὺς ὑπὸ τῷ Ὑμησσῷ: Plat. Phædr. 288 D τί ἔχεις ὑπὸ ἱματίῳ;

b. With plural nouns—*under and among,* or *between:* Eur. Hipp. 732 ἠλιβάτοις ὑπὸ κευθμῶσι γενοίμαν: Soph. Ant. 337 περῶν ὑπ' οἰδμασιν, *passing between the overhanging billows.*

2. Causal:

a. The author, as with gen., especially poetic: δαμῆναι ὑπό τινι, πίπτειν ὑπό τινι, ὑπὸ χερσί: Il. ρ, 758 ὑπ' Αἰνείᾳ τε καὶ Ἕκτορι ἴσαν. So Plato: πεπαιδευμένος, τεθραμμένος ὑπό τινι, e. g. ὑπὸ τῷ πατρί: Æsch. Eum. 376 ὑπ' ἄφρονι λύμᾳ.

b. The intermediate cause, the occasion of, &c., as gen., but rather poetic; as, ὑπὸ βαρβίτῳ χορεύειν, ὑπ' αὐλῷ &c.: Il. ζ, 171 ὑπ' ἀμύμονι

Ὑπό.

πομπῇ: Pind. Ol. V. 5 ὑπὸ βουθυσίαις, *at*, or *on occasion of the sacrifices:* Eur. Heracl. 782 ὑπὸ ποδῶν κρότοισιν.

c. Subordination; as, ποιεῖν τι ὑπό τινι, *to subdue under some one:* Hdt. VI. 121 βουλομένους ὑπὸ βαρβάροισί τε εἶναι Ἀθηναίους καὶ ὑπὸ Ἱππίῃ: Id. VII. 157 τὴν Ἑλλάδα ὑπ' ἑωυτῷ ποιήσασθαι. So Attics: εἶναι ὑπό τινι: Plat. Rep. 574 E ἦν ὑπὸ νόμοις: so ὑφ' ἑαυτῷ ποιεῖσθαι: ὑπὸ πατρὶ τεθράφθαι.

Obs. Ὑπό with dat. does not occur in G. T.

III. *Accusative.*

1. Local:

a. Motion or direction under; as, εἶναι ὑπὸ γαῖαν: Od. δ, 425 ὑπὸ πόντον ἐδύσατο. G. T., as Matt. viii. 8 ὑπὸ τὴν στέγην εἰσέλθῃς: Luke xiii. 34 ἐπισυνάξαι τὴν νοσσιὰν ὑπὸ τὰς πτέρυγας.

b. Motion towards any lofty place, as we seem to go under it; as, ὑπ' Ἴλιον ἦλθον: Hdt. VI. 44 ὑπὸ τὴν ἤπειρον ἐκομίζοντο, *passed under the shore.* So metaphorically: Hdt. IX. 93 ὑπαγαγόντες μιν ὑπὸ δικαστήριον, the judgment-seat being raised. So. Id. VI. 136 ὑπάγειν τινὰ ὑπὸ τὸν δῆμον: Ibid. 82 ὑπὸ τοὺς ἐφόρους: Demosth. 56, 31 ἄγειν ὑπὸ τὴν ψῆφον.

c. Position under an object: Il. τ, 260 Ἐρινύες ὑπὸ γαῖαν ἀνθρώπους τίνονται: Od. β, 182 ὄρνιθες φοιτῶσιν ὑπ' αὐγὰς ἠελίοιο: Eur. Hec. 149 τοὺς ὑπὸ γαῖαν: Hdt. II. 127 ὕπεστι οἰκήματα ὑπὸ γῆν: Id. VII. 114 τῷ ὑπὸ γῆν λεγομένῳ εἶναι θεῷ ἀντιχαρίζεσθαι: Id. V. 11 τὰ ὑπὸ τὴν ἄρκτον ἀοίκητα δοκέει εἶναι: Ibid. 9 ζευγνυμένους ὑπ' ἅρματα. G. T, as Acts ii. 5 οἱ ὑπὸ τὸν οὐρανόν.

2. Temporal:

a. An approximation to a point of time, as in Latin *sub*; as, ὑπὸ νύκτα, *sub noctem, towards:* Hdt. I. 51 μετεκινήθησαν δὲ καὶ οὗτοι ὑπὸ τὸν νηὸν κατακαέντα, *at the time when the temple was burnt:* Id. VI. 2 ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα. G. T., as Acts v. 21 ὑπὸ τὸν ὄρθρον.

b. Extension in time—which is conceived as extending under and parallel to the object: Hdt. IX. 58 ὑπὸ τὴν παροιχομένην νύκτα, *during the preceding night:* Il. π, 202 πάνθ' ὑπὸ μηνιθμόν, *all the time he was angry.*

3. Causal:

a. Subordination; as, ὑπὸ χεῖρα ποιεῖν, ὑπὸ χεῖρα λαβεῖν: Plat. Rep. 620 E ἄγειν ὑπὸ τὴν ἐκείνου χεῖρα: Hdt. VII. 108 καὶ ἦν ὑπὸ βασιλῆα δασμοφόρος: Id. VIII. 92 ὑπὸ τὸν πεζὸν στρατόν, *under the protection of.* G. T., as Rom. vii. 14 πεπραμένος ὑπὸ τὴν ἁμαρτίαν: Matt. viii. 9 ἔχων ὑπ' ἐμαυτὸν στρατιώτας.

b. The mode in which one thing is under another. So of an indefinite measure, in the Attic phrase ὑπό τι, *in some measure, aliquatenus:* Plat. Gorg. 493 C ταῦτ' ἐπιεικῶς μέν ἐστιν ὑπό τι ἄτοπα, *this is in some measure wonderful*[a].

c. In G. T.—The moral position, circumstances, occupation: Matt. viii. 9 ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν: Rom. iii. 9 ὑφ' ἁμαρτίαν εἶναι: Gal. iii. 10 ὑπὸ κατάραν εἰσί.

[a] Stallb. ad loc.

Prepositions.

Prepositions.

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Sophi.;

Homer.

Παρά, *thereby*; often Homer. So especially **παρὰ δέ**. Also Eur. Iph. A. 201.

Πρός, *thereto—besides*. So **πρός γε**, **πρὸς δέ**. So very frequently Homer, and also Attic writers: Hdt. III. 74 **πρὸς δ' ἔτι**: Id. VI. 125 **καὶ πρός**, *insuper*.—**πρός** alone Id. III. 6.—**καὶ πρός γε**: Eur. Med. 704 **ὅλωλα καὶ πρός γ' ἐξελαύνομαι χθονός**: Plat. Rep. 328 A[a]. Ibid. 466 E **καὶ πρός γε ἄξουσι**: Demosth. 835, 68 **δίκαιοι δ' ἔστ' ἐλεεῖν—ἡμᾶς—στερομένους, καὶ πρὸς ὑπὸ τούτων ὑβριζομένους**: Ibid. 491, 112 **πρὸς δὲ καὶ οὐ δίκαιον**. Often at the end of the sentence: Ibid. 47 extr. **τάλαντα ἐνενήκοντα καὶ μικρόν τι πρός**[b]: Eur. Or. 622 **Μενέλαε, σοὶ δὲ τάδε λέγω, δράσω τε πρός**: Id. Phœn. 610 **καὶ κατακτενῶ γε πρός**.

Obs. 1. Eur. Med. 628 **ἔρωτες ὑπὲρ μὲν ἄγαν ἐλθόντες**, falls under Tmesis. —(See §. 643. δ.

Ὑπό, *under*; often in Homer: **ὑπὸ δέ** Od. δ, 636. Also Æschylus; Ag. 1164 **πέπληγμαι δ' ὑπαὶ δήγματι φοινίῳ**.

Obs. 2. In G. T. only 2 Cor. xi. 23 **ὑπὲρ ἐγώ**.

3. In poetry we often find two prepositions joined together; whereof the first is almost always adverbial, the second is sometimes followed by its case. This is not a mere pleonasm, but gives a poetic fulness to the expression.—

Διὰ πρό; Il. ε, 66 **ἡ δὲ διὰ πρὸ ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἀκωκή** (where even **ἀντικρύ** is added: Il. ρ, 393 **τάνυται δέ τε πᾶσα (βοείη) διὰ πρό**.

Ἀμφὶ περὶ very frequently: Od. λ, 608 **ἀμφὶ περὶ στήθεσσιν**: Il. φ, 16 **ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον**: Il. β, 305 **ἀμφὶ περὶ κρήνην**.—So also Hymn. in Cer. 277 **περί τ' ἀμφί τε**. (Hence the Doric adverb **περιαμπετίξ**.)

Παρέκ[c]: Od. ι, 116 **παρὲκ λιμένος**, *from — by way of*; in Homer the **παρὰ** is followed by the acc., as Il. ι, 7 **πολλὸν δὲ παρεξ ἅλα φῦκος ἔχευαν**. Often in Hdt. in sense of *besides*: III. 91 **πάρεξ τοῦ ἀργυρίου**: cf. Id. I. 4, 93 and elsewhere.

Ὑπ' ἐκ Homer: and Hdt. III. 116 **λέγεται δὲ ὑπ' ἐκ τῶν γρυπῶν ἁρπάζειν Ἀριμασπούς**.

Ἀπόπρο φέρων: Il. π, 669 and 679.

Περὶ πρό: Il. λ, 180 **περὶ πρὸ γὰρ ἔγχεϊ θῦεν**, *round and forwards*. Cf. π, 699.

Obs. A similar idiom to this occurs, when to a verb compounded with a preposition, this same preposition is prefixed as an adverb (see §. 643. *Obs.* 1.): Il. ψ, 709 **ἂν δ' Ὀδυσεὺς πολύμητις ἀνΐστατο**: Od. ε, 260 **ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ**.

4. The prepositions **ἐκ**, **διὰ**, are sometimes joined to substantives to which the suffix **φι** has been added (see §. 83.), though this is properly a datival form, as Od. β, 2 **ἐξ εὐνῆφι**: Il. κ, 183 **δι' ὄρεσφι**.

Prepositions in Composition.

§. 641. 1. Prepositions were not only used to define the relations of the cases, but were also compounded with simple verbs, not merely as local adverbs, but in one or more of their secondary

[a] Stallb. ad loc. [b] Bremi ad loc. [c] Spitzner Excurs. XVIII. ad Il.

powers, as expressions of cause, &c.: and being thus united to the verb, they so added to or modified its sense, that a great variety of new verbs were formed, more or less differing from the simple verb, as the one or the other element of the compound prevailed therein.

2. The force and the construction of these compounds varies as the one or the other of the component notions, the preposition or the verb, has the predominant force in the new verb: they may be classed as follows:

α. Where the compound has essentially the same sense as the simple verb, more or less modified by the preposition, as *αἱρεῖσθαι* and *προαιρεῖσθαι*,—*ἔχειν*, and *μετέχειν* with accusative.

β. Where, (instead of the usual construction of the verb, the preposition, and its case,) the preposition is joined to the verb without affecting the meaning, but only perfecting the construction thereof, as *εἰσιέναι δόμον*=*ἰέναι εἰς δόμον*.

γ. Where a new notion results from the combined force of the preposition and the verb, so that, the preposition supplying the main notion of the compound, the construction of the simple verb is suspended; as, *μετέχω*, *I have with some one*=*I share*; *κατηγορέω*, *I accuse*; *καταφρονῶ*, *I despise*; *ἀπαλλάσσομαι*, *I depart*; *ἀντιβαίνω*, *I oppose*.

§. 642. Some compound verbs are used in more than one of these ways, and the sense of the compound is to be determined by the case which follows; for which rules may be laid down.

a. If the case be that of the simple verb, the compound has either the same essential sense as the simple verb, modified more or less by the preposition, as *προορᾶν τὸν πόλεμον*, *to foresee the war*; *μετέχειν τοῦτο*, *to have this afterwards*; or a new sense, which by the common rules of construction, requires or admits of the same case as the simple verb, as *δοῦναι to give*, and *ἀποδόσθαι*, *to sell*: and this must be decided by the context, or by a lexicon: so *ἐπέχειν τοῦτο*, *to hold this back*.

Obs. 1. The preposition is never quite otiose, but always adds *something* to the verb.

b. If the case be that of the preposition, the compound verb must either be resolved into the simple verb, and the preposition followed by its case, as *εἰσῆλθον δόμον*=*ἦλθον εἰς δόμον*: or it has a new sense, in which the notion of the preposition, as determined by its case, predominates and is carried on to its case, as *κατηγορεῖν σοῦ*, *to accuse you*; *προορᾶν τοῦ πολέμου*, *to take thought about the war*; *ἐπέχειν τούτου*, *to hold back from this*; *ἐπέχειν τούτῳ*, *to give one's attention to this*.

c. If the case be neither that of the preposition, nor of the simple verb, then it depends on a new notion arising from their combination; as, *προ-*

ὁρᾶν τῷ πολέμῳ, *to provide for the war*[a]: μετέχω τοῦδε, *I have this in common with others*=*I have a share of it*[b].

Obs. 2. Where the preposition is used with more than one case, the sense of the compound varies more or less with one or other of these cases, as the sense of the preposition with the several cases, as παραστατεῖν τινί, *to stand by a person*; παραστατεῖν τινά, *to go and stand near a person.*

Obs. 3. When two cases follow a compound verb, as κατηγορεῖν ταῦτα σου, one of them properly depends on the verb (ταῦτα), the other on the preposition (σοῦ); or if the compound be looked upon as expressing a simple notion (*accuse*), and not a compound one (*speak against*), the two cases depend on the common principles for the construction of simple verbs. (See §. 501.)

Obs. 4. Sometimes two datives follow a compound verb, one of which depends on the verb, the other on the preposition: Æsch. Ag. 1323 ἡλίῳ δ' ἐπεύχομαι, πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαόροις ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ: =ἡλίῳ εὔχομαι (§. 589. 1.) ἐπὶ τοῖς ἐμοῖς ἐχθροῖς τίνειν, &c.[c]: Id. Choeph. 828 ἐπαΰσας πατρὸς ἔργῳ θροούσᾳ πρός σε, τέκνον, πατρὸς αὐδὰν= αὐτῇ θροούσᾳ—ἀΰσας πατρὸς αὐδὰν, ἐπὶ πατρὸς ἔργῳ.

Obs. 5. Prepositions also compounded with adjectives are followed by their proper case: Æsch. Ag. 17 ὕπνου ἀντίμολπον ἄκος: Eur. Hec. 152 θύμβου προπετῆ: Id. Alc. 314 συζύγου τῷ σῷ πατρί.

Tmesis in Compound Verbs.

§. 643. 1. As prepositions are properly merely local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound: and even where Homer uses the compound in the same sense as the simple verb, we are not to suppose an actual Tmesis wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech and those which, in his time recently introduced, were in later periods of the language universally adopted. We must distinguish from the real Tmesis the following cases.

a. Where the preposition seems to be separated from the verb, but really is used alone in its original force of a local adverb: Il. γ, 34 ὑπό τε τρόμος ἔλλαβε γυῖα: Il. γ, 135 παρὰ δ' ἔγχεα μακρὰ πέπηγεν: Il. δ, 63 ἐπὶ δ' ἕψονται θεοὶ ἄλλοι: Il. δ, 161 ἔκ τε καὶ ὀψὲ τελεῖ: Il. ν, 368 τῷ δ' ὁ γέρων Πρίαμος ὑπό τ' ἔσχετο καὶ κατένευσεν δωσέμεναι, properly *he held himself under* (=*bound*): Od. δ, 6 ὑπέσχετο καὶ κατένευσεν δωσέμεναι: Od. δ, 525 ὑπὸ δ' ἔσχετο μισθόν (pregnant construction), *he held himself under*, i. e. *promised*: Il. θ, 108 οὕς (ἵππους) ποτ' ἀπ' Αἰνείαν ἑλόμην (ἑλέσθαι τινά τι, Il. π, 59): Il. ν, 394 ἐκ δέ οἱ ἡνίοχος πλήγη φρένας (πλήττεσθαι φρένας can be used as well

[a] Schol. Aristoph. Plut. 225. Ὥσπερ γὰρ καὶ μεταλαμβάνω τούτου καὶ τοῦτο φαμὲν, οὕτω καὶ τὸ μετέχω διπλῶς συντάσσεται· καὶ ὅτε μέν ἐστι γενικὴ τὸ μετὰ ἔχει τὴν δύναμιν, ὅτε δὲ αἰτιατικὴ τὸ ἔχω ἢ τὸ λαμβάνω.

[b] This is the probable explanation of the passage in Thuc. II. 16 τῇ οἰκήσει μετεῖχον, taking ἔχω in its neuter sense, and μετά in its sense of close connection and union (636. iii.), so that μετεῖχον signifies *they clung to*, which is the exact sense required by the passage: the neuter sense of ἔχω in many of its compounds, such as παρέχω, προσέχω, ἀνέχω &c. needs no illustration.

[c] Klausen Ag. 1244.

as ἐκπλήττεσθαι φρένας) : Od. μ, 312 μετὰ δ' ἄστρα βεβήκει : Il. α, 67 ἀπὸ λοιγὸν ἀμῦναι. The adverbial preposition sometimes, though but rarely, follows; as, Il. μ, 195 ἐνάριζον ἄπ' ἔντεα.

Obs. 1. Here belongs an abbreviated form of expression; when the same compound should be repeated in each of several succeeding sentences, the verb is used only in the first, and the preposition stands alone in the others: Il. ψ, 799 κατὰ μὲν δολιχόσκιον ἔγχος θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν : Il. σ, 483 ἐν μὲν γαῖαν ἔτευξ' ἐν δ' οὐρανὸν, ἐν δὲ θάλασσαν.—Hdt. often; as, Il. 141 κατὰ μὲν φαγέειν τοὺς φαρετρεῶνας αὐτέων, κατὰ δὲ τὰ τόξα : Id. VIII. 33 κατὰ μὲν ἔκαυσαν Δρυμὸν πόλιν, κατὰ δὲ Χαράδρην : Id. IX. 5 κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναῖκα. κατὰ δὲ τὰ τέκνα : (but Id. III. 36 καὶ ἀπὸ μὲν σεωῦτὸν ὦλεσας—ἀπὸ δὲ ὦλεσας Κῦρον with the verb repeated.) Here we must refer such instances as Il. γ, 268 ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων, ἂν δ' Ὀδυσεὺς πολύμητις (as if ἀνίστατο had preceded): Il. ε, 480 sq. ἔνθ' ἅλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, καδ' δὲ κτήματα πολλά (as if κατέλιπον had preceded:) Il. ω, 233 ἔφερε δέκα πάντα τάλαντα, ἐκ δὲ δύ' αἴθωνας τρίποδος. This does not occur in G. T.

b. Where the preposition is separated from its case; but in Homer the preposition here also retains its adverbial force, and in construction belongs to the verb; these two together form one notion, and this, and not the preposition, governs the case: this only differs from the real Tmesis as it is supposed to belong to an æra of the language in which the preposition and verb, though joined together in construction, had not yet thoroughly coalesced. *a.* Genitivus separativus: Il. ι, 292 τοῦ δ' ἀπὸ μὲν γλῶσσαν τάμε : Il. ε, 694 ἐκ δ' ἄρα οἱ μηροῦ δόρυ—ὦσε θύραζε : Od. ζ, 140 ἐκ δέος εἵλετο γυίων : Od. θ, 149 σκέδασον δ' ἀπὸ κήδεα θυμοῦ, *away from the mind.*—Genitive—expressing the spot as the antecedent condition of the action (§ 522. 1.), or a reaching towards and after the object (§. 508.): Od. β. 416 ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν' : Od. ι, 117 ἀνὰ νηὸς ἔβην.—Causal genitive: Od. ζ, 29 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει ἐσθλή : Il. λ, 831 τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι, where προτί seems to mean "*before,*" "*formerly.*"—Comparative genitive: Il. ν, 631 ἤ τέ σε φασὶ περὶ φρένας ἔμμεναι ἄλλων, *more than:* Il. φ, 75 ἀντί τοι εἶμ' ἱκέσθαι, *I am in the place of.*—*β.* Local dative: Il. ι, 382 πλεῖστα δόμοις ἐν κτήματα κεῖται, *lie within, in the house:* Il. ο, 266 ἀμφὶ δὲ χαῖται ὤμοις ἀΐσσονται, *on the shoulders, around:* Od. θ, 343 ἐν δὲ γέλως ὤρτ' ἀθανάτοισι, *in the midst, among the gods:* Od. ο, 440 μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνήρ, *in the midst, among sorrows.*—Dativus commodi: Il. ε, 566 περὶ γὰρ δίε ποιμένι λαῶν.—Transmissive Dative (§. 587.): Il. τ, 394 ἐν δὲ χαλινοὺς γαμφηλῇς ἔβαλον : Od. ξ, 520 ἐπὶ δὲ χλαῖναν βάλεν αὐτῷ : Il. π, 291 ἐν γὰρ Πάτροκλος φόβον ἧκεν ἅπασιν, *to all he infused fear:* Il. θ, 485 ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο : Il. θ, 335 Τρώεσσιν Ὀλύμπιος ἐν μενὸς ὦρσεν.—*γ.* Accus. of place (§. 559.): Il. θ, 115 τὼ δ' εἰς ἀμφοτέρω Διομήδεος ἅρματα βήτην.—Of the patient (§. 566. 1.): Il. β, 156 Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν.

Obs. 2. This sort of tmesis, as a general rule, exists only when a particle, such as μέν, δέ, τέ, ῥά, γάρ, μὲν ἄρ', δ' ἄρα, intervenes between the subst. and the preposition, as is very often found in the Post-Homeric authors, and even in Attic Greek. In Eur. Hipp. 770 there is no particle, ἅψεται ἀμφὶ βρόχον λεύκᾳ καθαρμόζουσα δείρᾳ, . . but δείρᾳ may belong to καθαρμόζουσα, and ἀμφὶ to ἅψεται.

c. Actual Tmesis however frequently occurs in Homer in such compounds as had already obtained an independent existence; as, Il. δ, 63 ἐπὶ δ' ἕψονται θεοὶ ἄλλοι: Il. α, 68 κατ' ἀρ' ἕζετο: Ibid. 442 πρό μ' ἔπεμψεν: Od. γ, 325 ἐπὶ κνέφας ἦλθεν: Il. β, 100 ἀνὰ δὲ κρείων Ἀγαμέμνων ἔστη: Od. ζ, 77 ἐν δ' ὄψα τίθει ἐν δ' οἶνον ἔχευεν: Il. α, 67 ἀπὸ λοιγὸν ἀμῦναι: Il. α, 436 κατὰ δὲ πρυμνήσια ἔδησαν: Il. α, 98 ἀπὸ πατρὶ φίλῳ δόμεναι: Il. μ, 13 κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι; with several distinct notions intervening; Il. α, 236 περὶ γὰρ ῥά ἑ χαλκος ἔλεψε.

2. The real Tmesis, (i. e. the real disjunction of the two elements of an acknowledged compound) properly speaking, belongs to the later dialects, especially the Attic, when the preposition coalesced so closely with the verb that the new word took its place in the language as such. It is found pretty frequently in Herodotus, as VII. 164 extr. ἀπὸ πάντα τὰ χρήματα ἄγων: especially where ὅν intervenes, as, I. 194 ἀπ' ὧν ἐκήρυξαν; more rarely in the Attic chorus, and still more rarely in the Dialogue, and mostly where a particle, especially δέ, or exclamation is the dividing word, so that the connection between the two parts or the unity of the compound notion is not utterly destroyed;

a. Where a particle is the intervening word, as Hdt. VII. 15 Ξέρξης—ἀνά τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον: Id. VIII. 89 ἀπὸ μὲν ἔθανε ὁ στρατηγός: so in poetry very frequently δέ: Æsch. Pers. 457 ἀμφὶ δὲ κυκλοῦντο: Soph. Trach. 565 ἐκ δ' ἠῦσ': Eur. Hec. 1172 ἐκ δὲ πηδήσας: also, but less frequently μέν; Soph. Œ. R. 1198 κατὰ μὲν φθίσας: so τέ, as Eur. Hipp. 257 ἀπό τ' ὤσασθαι: so τοί, as Hipp. 342 ἔκ τοι πέπληγμαι: so γε, as Æsch. P. V. 696 πρό γε στενάξεις: so πού, as Ibid. 1060 μετά που χωρεῖτε: so νύν, as Eur. Supp. 57 μετά νυν δός: so ἄρα, as Eur. Iph. Aul. 1353 δι' ἄρ' ὀλώλαμεν: so γάρ, as Id. Elect. 1323 διὰ γὰρ ζεύγνυσιν: so ἄν, as Id. Alc. 901 σὺν ἂν ἔσχεν.

β. Where the enclitic pronouns intervene, μοί, μέ, σοί, σέ, νίν, τί.

γ. Exclamations, as Eur. Hec. 504 πέμψαντος, ὦ γύναι, μετά (the preposition after the verb is remarkable).

δ. Sometimes also an emphatic or important word or words, as Æsch. Pers. 656 ἐπ' ἀχλὺς πεπόταται: Soph. Œ. R. 1689 κατά με φόνιος Ἅιδης ἕλοι: Eur. Hec. 829 κατά με πέδον γὰρ ἕλοι.

3. In Attic prose, Tmesis, except in one or two instances, is not found: Thuc. III. 13 μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων ἀλλὰ ξυνελευθεροῦν (to increase the antithesis:) Plat. Gorg. 520 E ἀντ' εὖ ποιεῖν: and immediately after, εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πείσεται; though ἀντί may be merely adverbial, see §. 640. Demosth. 105, 65 οὐκ ἦν ἀσφαλὲς λέγειν ἐν Ὀλύνθῳ τὰ Φιλίππου, μὴ σὺν εὖ πεπονθότων τῶν πολλῶν Ὀλυνθίων τῷ Ποτίδαιαν καρποῦσθαι.

4. The prepositions πάρα, ἔπι, μέτα, πέρι, ὕπο, ἔνι (the accent being thrown back *Anastrophe*), are used for the III. singular of the respective compounds of εἰμί, as παρά for πάρεστι &c. In Hdt. we find πάρα and μέτα so used. In tragedy ἔνι and πάρα—ἐπί is doubtful, Æsch. Eum. 357. Soph. Œ. C. 1220. Sometimes also for the III. plural; as, Il. υ, 248 πολέες δ' ἔνι μῦθοι: Hdt. VI. 86 οὐδ' ἔπι χεῖρες: Od. ι, 125 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι. So probably Soph. Ant. 966. So also ἐγὼ πάρα for πάρειμι.

5. So G. T. St. James i. 17 ᾧ οὐκ ἔνι παραλλαγή. Cf. Gal. iii. 28. Col. iii. 11.

Prepositions joined with Adverbs.

§. 644. Prepositions are often joined with local adverbs, which however in such composition assume a sort of substantival force, there being an ellipse of the substantival expressions of place. Many of these compounds are also written as one word, so closely are they united; and then they have a compound adverbial force, sometimes with a case. This species of compound seems to have been more frequently used from the time of Herodotus, than before him. So ὑποκάτω, ὑπεράνω; ἔμπροσθεν (*inante*, contrary to *exante*), κατοπισθέν, ἐξοπίσω, εἰσοπίσω or ἐσοπίσω; ἐξόθεν (*exinde*), ἐκτόσθεν, ἐξ ὁμόθεν, ἀπεντεῦθεν, παραυτόθεν; καταυτόθι, παρ' αὐτόθι; ἐπιπρόσω; so also with temporal adverbs, as εἰς τότε (pure Attic, often in Plato), ἐς τῆμος Od. η, 318: εἰς νῦν Plat. Tim. 20 B: ἐκ τότε not till Aristotle: εἰς ὅτε Od. β, 99: ἐς οὗ Hdt. I. 67: μέχρι τότε Id. VI. 34: ἐς πρόσθεν Eur. Hec. 961: Plat., Isocrates εἰς τὸ πρόσθεν: Theocr. XVII. 104 ἐπὶ μᾶλλον: πρόπαλαι Aristoph. Eq. 1155 (jokingly); and thence in later writers: εἰσοφέ Thuc. VIII. 23. Demosth. 1303, 13: προπέρυσι Plat., Demosth.: ἐς αὖτίκα Aristoph. Pax 367: παραυτίκα very commonly: ἐφ' ἅπαξ, εἰσάπαξ (Ionic ἐσάπαξ, Hdt. VI. 125), καθάπαξ, ἐπίπροσθεν and ἔμπροσθεν, very commonly, ἐπίπαγχυ Hes. Opp. 260. So G. T., as Matt. iv. 17 ἀπὸ τότε: xxvi. 29 ἀπ' ἄρτι: 2 Pet. ii. 3 ἔκπαλαι: 2 Cor. xi. 5 ὑπερλίαν: Acts x. 16 ἐπὶ τρίς.

Obs. Such prepositions compounded with ἔτι take their cases: προσέτι τούτῳ: ἐξέτι πατρῶν Od. θ, 245: εἰσέτι που χθιζόν Apoll. Rhod. IV. 1397. And even with a particle between them; as, ἐνγεταυθί, ἐνμεντευθενί in comedy. So G. T. Matt. v. 32 παρεκτὸς λόγου τῆς πορνείας.

Pregnant Construction of Prepositions.

§. 645. Prepositions with the dative are sometimes joined to verbs of motion, *whither*, and with the accus. to verbs of rest, *where*, especially in the Homeric dialect: this is called the pregnant construction. In the former case, the speaker regards the state of rest following on the completed motion; in the latter, the motion which precedes, and is implied in, the state of rest; so that the two parts of the action, which in other languages require two verbs to express them, are in Greek signified by one.

1. The verb of motion is considered rather as implying the notion of rest. A preposition is used with a dative instead of another preposition with an accusative; or the dative is used with a preposition instead of the accus.: this occurs with the following prepositions:—

a. Ἐν[a] (for εἰς or ἐπί or πρός with accus.): Especially in Epic dialect: Il. ε, 370 ἡ δ' ἐν γούνασι πίπτε Διώνης δῖ' Ἀφροδίτη, *fell and lay*: Od. α, 200 ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ ἀθάνατοι βάλλουσι: Il. λ, 743 ἤριπε δ' ἐν κονίῃσιν. So βάλλειν ἐν κονίῃσι Hom.: Il. ψ, 131 ἐν τεύχεσσιν ἔδυνον (but Od. ω, 428 ἐς τεύχε' ἔδυνον): Il. α, 441 πατρὶ φίλῳ ἐν χερσὶ τίθει: Tragedians less frequently; as, Æsch. Choeph. 92 χέουσα τόνδε πέλανον ἐν τυμβῷ πατρός: Ibid. 440 πνέουσ' ἐν ἐχθροῖς κότον: cf. Eum. 756. Soph. Aj. 144 ἐν ποίμναις πίτνων: Ibid. 367 ἐν βουσὶ πεσών.— Prose, τιθέναι ἐν χερσίν, as in Latin, *ponere et collocare in manibus*: Thuc. IV. 14 ταῖς ἐν τῇ γῇ καταπεφευγυίαις (on account of the past tenses); and even Ibid. 42 ἐν Ἀμπρακίᾳ καὶ ἐν Λευκαδίᾳ ἀπῆεσαν. So Hdt. VII. 114 ἐν Ἐννέα Ὁδοῖσι ἐπορεύοντο: Xen. Hell. IV. 5, 5 first ἐς δὲ τὸ Ἥραιον κατέφυγον, and then οἱ δ' ἐν τῷ

[a] Ellendt Lex. Soph. I. 598.

Ἡραίῳ καταπεφευγότες (as a completed action) ἐξήεσαν: Plat. Euthyd. 292 E ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτώκειν. Very frequent in late writers. So also sometimes in Latin; as, Ovid. Fast. III. 664 *in sacri vertice montis abit:* Cæs. B. G. V. 10 *naves in littore ejectas esse:* Sall. Jug. 5 *in amicitiâ receptus.*

Obs. 1. Instances such as Od. ι, 164 πολλὸν γὰρ (οἶνον) ἐν ἀμφιφορεῦσιν ἕκαστοι ἠφύσαμεν: Il. ο, 229 ἐν χείρεσσι λάβ' αἰγίδα: Eur. Hec. 527 λαβεῖν ἐν χεροῖν: Hdt. III. 23 ἐν πέδῃσι χρυσέῃσι δεδέσθαι *et simil.*, do not seem to belong here. The dative seems to express the notion of the means or instrument.—(§. 608. *Obs.* 2.)

Obs. 2. So G. T., as John iii. 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ: Id. 4 ἄγγελος κατέβαινεν ἐν τῇ κολυμβήθρᾳ: and perhaps Id. viii. 37 οὐ χωρεῖ ἐν ὑμῖν.

b. Ἀμφί, περί, with dat. for accus.: Il. λ, 17 κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν, placed *on* the shin bones, so that they fitted firmly round them: Ibid. 19 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν: Od θ, 434 ἀμφὶ πυρὶ στῆσαι τρίποδα. The dat. is local.

Obs. 3. In the Homeric phrase, κρέα ἀμφὶ ὀβελοῖς ἔπειραν (e. g. Il. α, 465), where we say, "*on the spit;*" the dat. seems to express the means or instrument, with the collateral notion however, of the meat being *around the spit* (§. 632. ii.)

c. Ἐπί: Il. α, 54 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη (so ἐν φρεσὶ θεῖναι).

d. Πρός: Od. ι, 284 νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων, πρὸς πέτρῃσι βαλών: Ibid. 289 σὺν δὲ δύω μάρψας, ὥστε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλειν ποτὶ γαίῃ.

e. Παρά very rare: Xen. Anab. II. 5, 27 ἰέναι παρὰ Τισσαφέρνει, *to go to* (and *stay with*) *Tissaphernes.*

f. Ὑπό in the phrases, ὑπό τινι γίγνεσθαι, *to come into a person's power;* ποιεῖν τι ὑπό τινι, *alicui aliquid subjicere;* ποιεῖσθαι ὑφ' ἑαυτῷ, *sibi subjicere:* Demosth. 104, 60 οὐ γὰρ ὑφ' αὑτῷ τὴν πόλιν ποιήσασθαι βούλεται Φίλιππος: Ibid. 116, 21 τὰ λοιπὰ ὑφ' αὑτῷ ποιήσασθαι: ὑπό *si notionem habet subjectionis c. dat. constr. non solum verborum, quæ indicant subjectionem esse finitam, sed eorum etiam, quæ fieri eam significant*[a].

Obs. 3. It is often uncertain whether the dative depends on the pregnant force of the preposition or on the proper force of the verb, the preposition being used to define this more accurately. In the following it is clearly the latter; the dative referring not so much to the motion of the verb, as the action of the agent: χεῖρας ἰάλλειν ἐπὶ σίτῳ—ἧκαι βέλος ἐπί τινι—πέμψαι ὄνειρον ἐπί τινι—ἐλαύνειν ἵππους ἐπὶ νηυσίν—τιταίνεσθαι τόξα ἐπί τινι—βάλλεσθαι ἐπί τινι—μάχεσθαι ἐπί τινι—πέτεσθαι ἐπ' ἄνθεσιν.

§. 646. 1. The verb of *rest* is considered as signifying the notion of the previous *motion* implied in it, when the preposition εἰς with the accus. is used instead of ἐν with the dative: the particular sort of motion, whether coming, sitting down, drawing, &c. must be determined by the context: Il. ο, 275 ἀφάνη λῖς εἰς ὁδόν, *came and appeared:* Od. δ, 51 ἐς θρόνους ἕζοντο: Eur. Iph. T. 620 ἀλλ' εἰς ἀνάγκην κείμεθ': Id. Or. 1330 ἀνάγκης δ' ἐς ζυγὸν καθέσταμεν: Hdt. III. 11 (τοὺς παῖδας) ἔσφαζον ἐς τὸν κρητῆρα. So Cato R. R. 156, 5 *in aquam macerare:* Ibid. 39, 2 *in fornacem coquere:*

[a] Bremi ad loc.

Hdt. III. 62 *προηγόρευε στὰς ἐς μέσον τὰ ἐντεταλμένα*; Ibid. 64 *ἐς ἐ τῷ ὕπνῳ ἀπαγγεῖλαί τινά οἱ, ὡς Σμέρδις ἱζόμενος ἐς τὸν βασιλήϊον θρόνον τῇ κεφαλῇ τοῦ οὐρανοῦ*: Soph. Ant. 1236 *ἐς ὑγρὸν ἀγκῶνα προσπτύ* So *εἶναι εἰς* Hdt. I. 21, especially *παρεῖναι εἰς*: Id. VI. *1 παρεῖναι ἐς* Id. IV. 14 *φανῆναι εἰς Προκόννησον.—κεῖσθαι εἰς* (so Plaut. Casin. II *ubi in lustra jacuisti?*): Id. VIII. 60, 2 *ἐς τὴν Σαλαμῖνα ὑπέκκειτ τέκνα τε καὶ γυναῖκες* (*carried into safety in*): Id. III. 31 *πάντα ἐς ἀνακέαται* (i. q. *ἀνατεθειμένα ἐστί*): Id. VI. 100 *ἐβουλεύοντο ἐκλιπεῖν τ ἐς τὰ ἄκρα τῆς Εὐβοίης, to leave the city and go to:* Plat. Rep. 46 *δὲ ζῶντα εἰς τοὺς πολεμίους ἁλόντα*, i. e. *εἰς τοὺς πολεμίους πεσόντα* Demosth. 834, 67 *καὶ νῦν κομίσασθαι τἀμαυτοῦ ζητῶν εἰς κίνδυνον κα τὸν μέγιστον*: Arist. Pax 342 *ἐς παντηγύρεις θεωρεῖν*.

Obs. 1. So frequently in G. T., as Mark ii. 1 *εἰς οἶκόν ἐστι*: Id. *καθημένου αὐτοῦ εἰς τὸ ὄρος*: John ix. 7 *νίψαι εἰς τὴν κολυμβήθραν*: *ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρός*: Acts vii. 4 (*ἡ γῆ*) *εἰς ἣν ὑμεῖς νῦν κατ* Id. viii. 40 *εὑρέθη εἰς Ἄζωτον*: Id. ii. 3 *ἐκάθισε ἐφ' ἕνα ἕκαστον*: cf. M 28. In the G. T. we find the same verbs with *εἰς* or *ἐν* with ve practical difference in the motion. Cf. Matt. xxi. 8, with Mark and Matt. iv. 16, with Mark i. 16. The same action is viewed in d points of time.

2. So *ἐπί* with acc. instead of gen. or dat: *ἀναβαίνειν ἐφ' ἵππο* Arist. Eq. 169 *ἐπανάβηθι κἀπὶ τουλεὸν τοδί*. So analogously Il. *Σκανδείαν δ' ἄρα δῶκε, gave us* (to be carried) *to Scandea:* Xen. Ana 7, 57 *φανερὸς ἦν οἴκαδε παρασκευαζόμενος*. See also §. 647.

3. So *πρός*: Æsch. Ag. 1557 *ἕστηκε πρὸς σφαγάς*: Eur. Ore *πρὸς δεξίαν αὐτοῦ στάς*: Arist. Ach. 1032 *κλᾶε πρὸς τοὺς Πιττάλου, cry:* Id. Vesp. 773 *πρὸς τὸ πῦρ καθημένος, going and sitting by the f*

4. *Παρά*: Eur. Alc. 237 *μαραινομέναν νόσῳ παρ' Ἅδην*. So Soph. 1552 *κρύψων παρ' Ἅδην*.

Obs. 2. Sometimes the accusative depends on a motion which us necessarily follows the action of the verb, as *ἑάλωσαν ἐς Ἀθήνας, th taken* (and carried to) *Athens.* So also where there is a verb ev suppressed: Arist. Ran. 1279 *εἰς τὸ βαλανεῖον βούλομαι*: Xen. Hell 22 *ἐκάλεσεν τοὺς Σκιρίτας, τοὺς ἕνδεκα ἐπὶ τὸν Θηραμένην*.

5. The verbs of *standing, sitting, suspending, holding,* &c. are join *ἀπό* and *ἐκ*, and denote a motion from their objects which is i therein: Il. λ, 130 *τὼ δ' αὖτ' ἐκ δίφρου γουναζέσθην*: cf. δ, 306. Il. *Ἥρη δ' εἰσείδε χρυσόθρονος ὀφθαλμοῖσι στᾶσ' ἐξ Οὐλύμποιο ἀπὸ ῥίου*: Il. *τὼ μὲν ἀφ' ἵπποιῖν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός*: Od. φ, 420 *αὐτ δίφροιο καθήμενος ἧκε δ' ὀϊστόν*: Soph. Antig. 411 *καθήμεθ' ἄκρων ἐκ ὑπήνεμοι*: Od. θ, 67 *καδ' δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν, it on, so that it hung down from it.* So in prose: *φέρειν ἐκ τῶν ζω to carry at the girdle; ἐκ χειρὸς λαμβάνεσθαι*: Hdt. IV. 10 *ἐκ τῶν ζω φορεῖν φιάλας, hanging from the girdle.*—(See §. 621. iii. *g.*) So also Eum. 80 *ἄγκαθεν λαβὼν βρέτας, taking into the arms, so that it hangs from.*

6. So also other verbs of action are found with *ἐκ*; as, Eur. He *ἐπεί με γᾶς ἐκ πατρῴας ἀπώλεσεν*.

Obs. 3. Local adverbs admit also of this pregnant construction, v

a. Adverbs of rest, joined with verbs of motion (*whither*), to signify the place of rest after the motion: Soph. Trach. 40 κεῖνος δ' ὅπου (for ὅποι, *quo*) βέβηκεν, οὐδεὶς οἶδε. (So Id. Philoct. 256 μηδαμοῦ διῆλθέ που: Arist. Lys. 1239 πανταχοῦ πρεσβεύσομεν.) Xen. Hell. VII. 1, 25 ὅπου βουληθεῖεν ἐξελθεῖν. So Tacit. Ann. I. 22 *responde, ubi cadaver abjeceris,* *b.* Adverbs of motion (*whither*), joined with verbs of rest, to bring out the notion of the motion implied in the state of rest: Æsch. Suppl. 603 δήμου κρατοῦσα χεὶρ ὅποι (for ὅπου, *ubi*) πληθύεται: Id. Choeph. 1021 τοῦτ' ἄρ' οἶδ' ὅποι (ὅπῃ Dind.) τελεῖ, *quorsum evasurum sit:* Soph. Œ. C. 23 ἔχεις διδάξαι δή μ' ὅποι καθέσταμεν, *quo progressi simus et ubi stemus:* Ibid. 383 τοὺς δὲ σοὺς ὅποι θεοὶ πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν: Eur. Herc. F. 74 ποῖ πατὴρ ἅπεστι γῆς; Ibid. 1157 ποῖ κακῶν ἐρημίαν εὕρω; *quo me vertam, ut requiem inveniam?* Id. Hipp. 371 ἄσημα δ' οὐκ ἔτ' ἐστὶν οἷ φθίνει τύχα Κύπριδος: Id. Iph. T. 359 οἷ (οὗ Dind.) μ' ὥστε μόσχον Δαναΐδαι χειρούμενοι ἔσφαζον: Arist. Av. 9 ὅποι γῆς ἐσμέν; *whither (have we come and) are we?* Id. Lys. 288 οἷ σπουδὴν ἔχω. Demosth. 102, 50 ποῖ ἀναδυόμεθα; *quo nos vertamus, ni perniciem vitemus?* Id. 51, 40 ὁ πληγεὶς ἀεὶ τῆς πληγῆς ἔχεται, κἂν ἑτέρωσε πατάξῃ τις, ἐκεῖσε εἰσὶν αἱ χεῖρες.

Attraction of Prepositions with the Article.

§. 647. Another species of pregnant construction occurs when the article with a preposition expresses a substantival notion, as οἱ ἐκ τῆς ἀγορᾶς; since there is no motion needed here, the preposition ἐν, as the proper expression for a state of rest, ought to be used; but instead, either ἀπὸ, ἐκ, or εἰς, is joined with the preposition, by virtue of a notion of motion (*whence* or *whither*) drawn from a verb of motion either in the sentence, or to be supplied from it; this is called the attraction of prepositions. So οἱ ἐκ τῆς ἀγορᾶς (*those who were in the forum,*) ἀπέφυγον, *fled from it;* ἐκ is used for ἐν, because the notion of motion in the mind of the speaker is communicated from ἀπέφυγον to the whole of the sentence, which therefore requires the preposition signifying motion.

a. Ἀπό, ἐκ for ἐν: Hdt. III. 6 τοὺς δὲ ἐκ Μέμφιος ἐς ταῦτα δὴ τὰ ἄνυδρα τῆς Συρίης κομίζειν: Id. III. 22 ἤσθοντο οἱ ἐκ τῶν πύργων φύλακες: Id. VI. 32 ξυνεπεύχοντο δὲ καὶ ὁ ἄλλος ὅμιλος ὁ ἐκ τῆς γῆς; Soph. El. 135 ἀλλ' οὗτοι τόνγ' ἐξ Ἅιδα παγκοίνου λίμνας πατέρ' ἀνστάσεις[a]: Plat. Apol. 32 B ὅτε ὑμεῖς τοὺς δέκα στρατηγοὺς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἅθροους κρίνειν[b]: Id. Phæd. 109 E οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες: Hdt. VII. 70 οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις—ἐχρῶντο: Thuc. VII. 70 μὴ λείπεσθαι τὰ ἀπὸ τοῦ καταστρώματος τῆς ἄλλης τέχνης: Demosth. 114, 15 τοὺς ἐκ Σερρίου τείχους—στρατιώτας ἐξέβαλεν: Id. 53, 45 τὰς ἀπὸ τοῦ βήματος ἐλπίδας ἐκπέμπειν.

Obs. 1. This also takes place with local adverbs, ἐκεῖθεν, ἔνδοθεν &c. being used for ἐκεῖ, ἔνδον, &c.: Arist. Av. 1168 ὅδε φύλαξ τῶν ἐκεῖθεν ἄγγελος ἐσθεῖ πρὸς ἡμᾶς δεῦρο: Id. Plut. 227 τοῦτο δὲ τὸ κρεαδίον τῶν ἔνδοθέν τις εἰσενεγκάτω λαβών; Eur. Or. 850 ἔοικε—ὅδ' ἄγγελος λέξειν τὰ κεῖθεν σοῦ κασιγνήτου πέρι: Plat. Apol. 40 C καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον: Demosth. 13, 15 ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα. So Thuc. VI. 71 τοξοτῶν τῶν αὐτόθεν (for αὐτοῦ) ξυμμάχων: Plat. Rep. 307 E πρὸς τὰς ἔξωθεν πόλεις ἕτοιμοί ἐσμεν ἄγειν εἰρήνην.

b. Εἰς for ἐν (far more rarely): Hdt. II. 150 ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὡς

[a] Herm. ad loc. [b] Stallb. ad loc.

ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδοσι ἡ λίμνη αὕτη: Id. VII. 239 *τὸ ἐς Δελφοὺς χρηστήριον, the oracle (for which the people sent) to Delphi*: so *μετὰ τῶν ἐς Μυτιλήνην στρατιωτῶν* (Isæus). So Xen. Cyr. I. 3. 4 *τὰ οἴκαδε πυθοῖ* for *οἴκοι*: Eur. Or. 603 *θύραζε* for *ἐν θύραις*.

Construction of Prepositions with different cases.

§. 648. The same preposition sometimes (in late authors frequently) occurs in one sentence or paragraph with different cases. The reason of this is either, that although the sense is the same, yet the two relations in which the two objects are viewed as slightly different, as *πρὸς βορέαν*, and *πρὸς νότον*: thus in

A | B,

the position of A may be regarded either as declining from (gen.) or advancing towards (accus.) the line B (see also §. 646. 2.); or a different case is used for the sake of variety: Pind. Isthm. VI. 8 sq. *τίνι τῶν πάρος, ὦ μάκαιρα Θήβα, καλῶν ἐπιχωρίων μάλιστα θυμὸν τεὸν εὔφρανας*; ἢ—; ἢ *ὅτ' ἀμφὶ πυκναῖς Τειρεσίαο βουλαῖς*; ἢ *ὅτ' ἀμφ' Ἰόλαον ἱππόμητιν*; (*θυμὸν εὐφραίνειν ἀμφί τινι* and *ἀμφί τινα*[a]). So G. T. *ἐλπίζειν, πεποιθέναι, ἐπί τινι*, and *τινά—καταστῆσαι ἐπί τινος* and *τινί*: so Matt. xxiv. 2 *οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον*: Mark xiii. 2 *ἐπὶ λίθῳ* &c. Or, thirdly, with a real difference of sense: Hdt. VII. 61 *περὶ μὲν τῇσι κεφαλῇσι εἶχον τιάρας—περὶ δὲ τὸ σῶμα κοθόρνους*: Demosth. 478 *εἰ αἱ μὲν παρὰ τοῖς ἄλλοις δωρεαὶ βέβαιαι μένουσιν αὐτῷ, τῆς δὲ παρ' ὑμῶν (granted by you) μόνης τοῦτ' ἀφαιρεθήσεται*. So G. T. Heb. ii. 10 *δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα*.

Interchange of Prepositions.

§. 649. 1. Sometimes prepositions are interchanged, either (*a*) without, or (*b*) with a difference of meaning: *a*. Hdt. VI. 86, 1 *ἀνέστησαν πᾶσαν μὲν τὴν ἄλλην Ἑλλάδα, ἐν δὲ καὶ περὶ Ἰωνίην τῆς σῆς δικαιοσύνης ἡμῖν λόγος πολλός*: Demosth. 74, 35 *τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ, καὶ τῆς εἰς Πελοπόννησον κύριος γέγονε*. Demosth. frequently *περί* and *ὑπέρ* with genitive (see above, *ὑπέρ*). Id. 621, 7 sqq. *ὑπὲρ τοῦ Χερρονήσου ἔχειν ὑμᾶς ἀσφαλῶς—περὶ τούτου μοί ἐστιν ἅπασα ἡ σπουδή*: Id. 74, 35 *καὶ πεποίηκ' ὑμῖν μὴ περὶ τῶν δικαίων μηδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλήν, ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ*.

b. Demosth. princ. *ἐπὶ πολλῶν μὲν ἄν τις ἰδεῖν—δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὔνοιαν φανερὰν γιγνομένην τῇ πόλει, οὐχ ἥκιστα δὲ ἐν τοῖς παροῦσι πράγμασι*: Id. 35, 25 *ἐπὶ μὲν δὲ τῶν Ἑλληνικῶν ἦσαν τοιοῦτοι· ἐν δὲ τοῖς κατὰ τὴν πόλιν αὐτὴν θεάσασθε ὁποῖοι ἔν τε κοινοῖς καὶ ἐν τοῖς ἰδίοις*. So G. T. Rom. v. 21 *ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ* (past)—*ἵνα ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον* (future aim).

2. Sometimes the same preposition is used in the same sentence and with the same case in different meaning: so G. T. Luke xi. 50 *ἵνα ἐκζητηθῇ τὸ αἷμα—ἀπὸ τῆς γενεᾶς ταύτης ἀπὸ τοῦ αἵματος Ἄβελ*.

Repetition and Omission of Prepositions.

§. 650. 1. In a string of substantives joined by *τέ* and *καί* or the copulative *δέ*, the preposition is either repeated before every one, as Plat. Tim. 18 C *κατά τε πόλεμον καὶ κατὰ τὴν ἄλλην δίαιταν* (so where *τέ* and

[a] Dissen ad loc.

καί are omitted (Asyndeton): Demosth. 129, 71 ἐκπέμπωμεν πρέσβεις πανταχοῖ, εἰς Πελοπόννησον, εἰς Ῥόδον, εἰς Χίον: or placed only before the first subst.: Xen. Hell. I. 1, 3 ἀπό τε τῶν νεῶν καὶ τῆς γῆς: Thuc. III. 72 ἐς τὴν ἀκρόπολιν καὶ τὰ μετέωρα τῆς πόλεως. So G. T. less frequently, as Acts xxvi. 18 ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ κ. τ. λ. In Asyndeton it is scarcely ever omitted, except in poetry: Theocr. I. 83 κώρα πᾶσας ἀνὰ κρήνας, πάντ' ἄλσεα ποσσὶ φορεῖται: Ibid. 117 ὁ βώκολος ὕμμιν ἐγὼ Δάφνις οὐκ ἔτ' ἀν' ὕλαν, οὐκ ἔτ' ἀνὰ δρυμώς, οὐκ ἄλσεα.

Obs. 1. In G. T. when the second preposition is omitted, the two notions are viewed as parts of one whole: John iv. 3 ἐν πνεύματι καὶ ἀληθείᾳ, as parts of the spiritual tone of the mind: Acts xxviii. 23 ἀπό τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν.

2. In poetry it is sometimes omitted before the first, and placed before the second only: Od. *a*, 247 ἢ ἁλὸς ἢ ἐπὶ γῆς: Pind. Isthm. I. 29 ῥεέθροισί τε Δίρκας ἔφανεν καὶ παρ' Εὐρώτᾳ: Id. Nem. X. 38 Χαρίτεσσί τε καὶ σὺν Τυνδαρίδαις: "*quum in continuatâ constructione facilius languescat oratio. hoc artificio poetico nova vis et alacritas secundo membro conciliatur, eaque vera causa est hujus collocationis*[a]." So also traged., as Æsch. Suppl. 311 καὶ μὴν Κάνωβον κἀπὶ Μέμφιν ἵκετο: Eur. Hec. 146 (Chor.) ἀλλ' ἴθι ναούς, ἴθι πρὸς βωμούς[b]: Id. Helen. 862 Τροίας δὲ σωθεὶς κἀπὸ βαρβάρου χθονός: Id. Heracl. 755 μέλλω τᾶς πατριώτιδος γᾶς μέλλω περὶ τῶν δόμων κ. τ. λ.: Arist. Ach. 533 χρὴ Μεγαρέας μήτε γῇ μήτ' ἐν ἀγορᾷ μένειν.

Obs. 2. The seeming instance of this in Phil. ii. 22 ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν may be explained by taking πατρὶ as a simple dat. commodi.

3. When a relative follows the substantive joined with the preposition, and is in the same construction with it, the preposition is often repeated before it: Xen. Vect. IV. 13 ἀπ' αὐτῶν μὲν οὖν ἔγωγε ἀφ' ὧν μέλλω λέγειν οὐδέν τι ἀξιῶ θαυμάζεσθαι. So G. T. John iv. 53 ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν. Frequently, however, and almost generally in Attic (especially prose) writers it is omitted: Xen. Symp. IV. 1 ἐν τῷ χρόνῳ, ᾧ ὑμῶν ἀκούω: Plat. Rep. 492 A ἐν ἅπασιν οἷς ἐστι: Id. Phæd. 76 D ἐν τούτῳ ἀπόλλυμεν, ᾧπερ καὶ λαμβάνομεν[c]: Demosth. 848 extr. περὶ μέν τινων, ὧν αὐτὸς βούλεται[d]: Plat. Rep. 533 E τοσούτων πέρι σκέψις ὅσων ἡμῖν πρόκειται. So in Latin; as, Cic. de Fin. IV. 20 *Zeno negat Platonem, si sapiens non sit, eddem esse in causâ, quâ tyrannum Dionysium.* So G. T. frequently, as Acts xiii. 39 ἀπὸ πάντων ὧν οὐκ ἐδυνήθητε δικαιωθῆναι.

4. In disjunctive or antithetical sentences it is rarely omitted either in classical Greek or in G. T. We find instances of its omission however: Plat. Phæd. 99 A ἢ περὶ Μέγαρα ἢ Βοιώτους: Arist. Lys. 116. 37 οὐ περὶ τῶν ὀνομάτων διαφέρεσθαι ἀλλὰ τῆς τούτων διανοίας: Thuc. I. 141 ἐν βραχεῖ μὲν μορίῳ σκοποῦσί τι τῶν κοινῶν, τῷ δὲ πλέονι τὰ οἰκεῖα πράσσουσι: Xen. M. S. I. 3, 8 τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἅμα σπουδάζων, ἀφροδισίων δὲ παρήνει τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι. So even less frequently in G. T., as Heb. x. 28 ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν.

5. The preposition is frequently omitted in the questions and answers of the dialogue of Aristophanes, and (especially) Plato, but not in tragedy: Arist. Pax 1080 ποῖον γὰρ κατὰ χρησμὸν ἐκαύσατο μῆρα θεοῖσιν:—ὅνπερ κάλλιστον δήπου πεποίηκεν Ὅμηρος: Plat. Soph. 243 D περὶ δὲ τοῦ μεγίστου τε

[a] Dissen ad loc. [b] Pflugk ad loc. [c] Stallb. ad loc. [d] Bremi ad loc.

καὶ ἀρχηγοῦ πρώτου νῦν σκεπτέον: Theat. Τίνος δή, λέγεις[a]; Id. Poli C περὶ δὴ τούτων αὐτῶν ὁ λόγος ἡμῖν—ὀρθῶς ἂν γίγνοιτο. E. Τίνων;] κους τε πέρι κ. τ. λ.: Id. Rep. p. 456 D πῶς οὖν ἔχεις δόξης τοῦ τοιοῦδ Τίνος δή; Τοῦ ὑπολαμβάνειν παρὰ σαυτῷ κ. τ. λ.: Id. Protag. 110 ὑπὸ φήσει. Τοῦ ἀγαθοῦ, φήσομεν, νὴ Δία.

6. Lastly, a preposition is omitted in the second member of a co son, after ὡς rarely; after ὥσπερ ἤ frequently in Attic writers, as in Pac. 161 E πρὸς δὲ τοὺς ἐπιπλήττοντας καὶ νουθετοῦντας ὑμᾶς οὕτω δια δυσκόλως, ὡς τοὺς κακόν τι τὴν πόλιν ἐργαζομένους (for ὡς πρὸς τοὺς κ. Plat. Rep. 330 C περὶ τὰ χρήματα σπουδάζουσιν, ὡς ἔργον ἑαυτῶν: De 127, 63 ἥδιον πρὸς τοὺς ὑπὲρ Φιλίππου λέγοντας ἔχειν ἢ τοὺς ὑπὲρ ἑαυ ἢ πρὸς τούς[b]. So after ἄλλος ἤ Thuc. III. 53 καὶ ἐν δικασταῖς οὐκ ἐν —γενέσθαι ἢ ὑμῖν: less frequently when the two members of the co son are distinctly drawn out; but very frequently where the two me of the comparison are joined together and coalesce, since the rep of the preposition would destroy the unity which it is the purpose o a collocation to produce: Hom. Od. δ, 413 λέξεται ἐν μέσσῃσι νομ πώεσι μήλων: Thuc. VI. 50 ὡς παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀπιέναι: Plat. Rep. 520 E ὡς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἶσι τὸ (i. e. ἕκαστος αὐτῶν εἶσι ἐπὶ τὸ ἄρχειν ὡς ἐπ' ἀναγκαῖον): Ibid. 545 E ἐ παῖδας ἡμᾶς παιζούσας (i. e. πρὸς ἡμᾶς ὡς πρὸς παῖδας): Id. Protag. : συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν συμβιβαζόντων. When the of comparison is placed before the thing compared, the preposition dom repeated; thus Plat. Legg. 905 B ὡς ἐν κατόπτροις—ταῖς πρ but Id. Phædr. 250 D ὥσπερ δὲ ἐν κατόπτρῳ ἐν τῷ ἐρῶντι ἑαυτὸν ὁρῶν λ Id. Rep. 553 B πταίσαντα ὥσπερ πρὸς ἕρματι πρὸς τῇ πόλει (for πρὸς τῇ πόλει).

7. In apposition, the preposition is generally placed before th noun and not repeated: Thuc. I. 73 οὐ παρὰ δικασταῖς ὑμῖν.

Obs. 3. If a notion depending on a preposition is repeated by tl monstrative pronoun, the preposition is generally repeated befo demonstrative; as, ἐκ τοῦ πράττεσθαι ἔνια ὧν οὐ προσῆκεν, ἐκ τούτου Æschin.

Obs. 4. When a verb, compounded with a preposition, is to be rep either the verb is omitted, and the preposition alone repeated, § *Obs.* 1.; or, *vice versâ*, the verb repeated and the preposition om Eur. Bacch. 1064 λαβὼν γὰρ ἐλάτης οὐράνιον ἄκρον κλάδον, κατῆγεν, ἤγε εἰς μέλαν πέδον: Plat. Phæd. 59 B παρῆν καὶ Κριτόβουλος καὶ ὁ πατὴρ α ἦν δὲ καὶ Κτήσιππος κ. τ. λ.[c].

Position of Prepositions.

§. 651. The nature of the preposition requires that it should st immediate connection with its case. There are the following except

a. The particles γέ, μέν, γάρ, μὲν γάρ, δέ, οὖν, also ἄρα μὲν οὖν, a etiam, τοίνυν, ἴσως, δή, and the adverbial οἶμαι (Plato), frequently, in as well as in poetry, intervene between the preposition preceding an stantive; as, ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ. So also Hdt. VI. 69 σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι: Id. III. 9 διὰ δὴ τούτου: Plat. Rep. 30c

[a] Heind. ad loc. [b] Bremi ad loc. [c] Elms. ad Eur. Med. 121

γὰρ οἶμαι τοὺς νόμους: Demosth. 20, 3 ἐν οἶμαι πολλοῖς. So also Soph. Aj. 155 κατὰ δ' ἄν τις ἐμοῦ. So occasionally enclitics such as ῥά (Homer), ποτέ (Pind.), φασίν (Hom.), τοί, σέ, μέ, οἱ (Attic poetry): so also ἄρα. In Hdt. we find πρὸς ἔτι τούτοισι I. 64.: III. 65. So Pind. ἐπ' ἄλλοτ' ἄλλον.

Obs. We rarely find such a separation as Xen. Symp. IV. 55 ἐπὶ νὴ Δία τοῖς ἄφροσιν: Demosth. 859, 51 περὶ μὲν τοίνυν, ἔφην ἐγώ, τούτου.

b. For emphasis: *a.* when different cases of the same word follow one another; as, Od. ε, 155 παρ' οὐκ ἐθέλων ἐθελούσῃ: Il. κ, 244 πρὸ ὁ τοῦ ἐνύησεν —*β.* Πρός in oaths and exclamations: Soph. Phil. 468 πρὸς νῦν σε πατρὸς, πρός τε μητρός, πρός τ' εἴ τι σοι κατ' οἶκον ἔστι προσφιλὲς, ἱκέτης ἱκνοῦμαι: Id. Œ. C. 1333 πρός νύν σε κρηνῶν, πρὸς θεῶν ὁμογνίων αἰτῶ πιθέσθαι: so in Latin, *per te deos oro:* but sometimes also without any perceptible reason; as, Od. λ, 114 δῆεις δ' ἐν πήματα οἴκῳ.

c. Sometimes the preposition (with the accent thrown back on the first syllable, *Anastrophe*) is placed after its case, as Ἰθάκην κάτα κοιρανέουσι: Od. ο, 409 Ἀρτέμιδι ξύν: Il. ξ, 472 κακῶν ἔξ: Il. ο, 59 μάχην εἰς. Not so often in comedy, except περί: (Arist. Vesp. 1118 τῆσδε τῆς χώρας ὕπερ.) Sometimes when the substantive is joined to an adjective: Eur. Supp. 284 ἐμῶν βλεφάρων ἔπι: Ibid. 512 δαίμονος τοὐμοῦ μέτα. In Attic prose only περί with gen. (very frequently), and even when divided by other words: Hdt. VI. 101 τούτου σφι ἔμελε πέρι: Plat. Apol. 19 C ὧν ἐγὼ οὐδὲν οὔτε μεγὰ οὔτε σμικρὸν πέρι: Eur. Med. 925 τέκνων τῶνδ' ἐννοουμένη πέρι: Soph. Aj. 948 τοῦδ' ἐπεγγελῶεν ἂν κάτα: so ἄπο Hel. 481: μέτα Soph. Ant. 70: ὕπερ Id. Trach. 705: ὕπο Eur., Iph. Aul. 1363. So perhaps Æsch. Ag. 1055 οὗτοι θυραίαν τήνδ' ἐμοὶ σχολὴ πάρα τρίβειν.

d. If the subst. is joined with an attributive, the preposition stands either with both; as, ἐν τῷ πράγματι τῷ τοῦ Κύρου, or ἐν τῷ πολέμῳ τῷ μακρῷ; or before both, as ἐν τῷ μακρῷ πολέμῳ, ἐν τῷ τοῦ Κύρου πράγματι: or between the two, in which case, if the substantive precedes, the accent is thrown back; as, μάχῃ ἔνι κυδιανείρῃ (but θοὰς ἐπὶ νῆας): or is placed after both, and then, of course, the accent is thrown back (see *c.*); as, τῆς ἐμῆς ψυχῆς πέρι.

Obs. Ἀνά, ἀντί, ἀμφί, διά, never throw back their accent; πρό never follows its case, and ἐν only in Epic.

e. Sometimes the preposition is placed at the beginning of the clause, and is separated from its case by a number of other words; as, Thuc. VI. 76 περὶ δὲ οἱ μὲν σφίσιν ἀλλὰ μὴ ἐκείνῳ καταδουλώσεως, οἱ δὲ, κ. τ. λ.

Obs. 1. In comedy and prose writers the preposition does not so often stand between the adjective and its substantive. In Hdt. mostly only ἐπί or περί.

Obs. 2. Sometimes the preposition stands after its own noun and before a genitive depending on that noun; as, Eur. Heracl. 513 χείρας εἰς ἐχθρῶν: so Il. η, 313 κλισίῃσιν ἐν Ἀτρείδαο γένοντο.

Obs. 3. A preposition sometimes separates an adjective in the comparative from an adverb belonging to it; as, πολὺ ἐν δεινοτέροις for ἐν πολὺ δεινοτέροις.

Obs. 4. The quasi preposition ἕνεκα often stands after its case.

PRONOUNS.

Use of the Pronouns.

§. 652. 1. The substantival (ἐγώ, σύ, αὐτός) and adjectival or possessive personal pronouns are only used when particular emphasis is laid upon them: hence especially in antithesis; as, καὶ σὺ ταῦτα πράξας;—καὶ ὁ σὸς πατὴρ ἀπέθανεν;—ἐγὼ μὲν ἄπειμι, σὺ δὲ μένε. Usually the substantival pronouns are supplied by the inflexions of the verb, the adjectival by prefixing the article to the substantive; as, γράφω, γράφεις—ἡ μήτηρ, my mother; εἴπέ μοι—οἱ γονεῖς στέργουσι τὰ τέκνα, their children.

Obs. 1. In the Homeric dialect, however, ἐγὼ and σύ are used where no emphasis is meant: Il. α. 227 ἤλθον ἐγὼ κούσουσα τὸ σὸν μένος. So also in Attic in such phrases as ὡς ἐγὼ οἴομαι, οἶμαι, πυνθάνομαι.

2. Of the accented and enclitic forms ἐμοῦ, μοῦ, ἐμοῦ is emphatic, μοῦ is used where no emphasis is intended. Hence in antithesis the accented form is always used: as ἐμοῦ μὲν κατεγέλασε, σὺ δὲ ἐπήνεσεν.

Obs. 2. In poetry, however, we sometimes find the enclitic even where emphasis is required, in the same way as poetry also expresses an emphatic nominative by the mere inflexions of the verb: Soph. Œ. C. 726 καὶ γὰρ εἰ γέρων (ἐγὼ [illegible]) τὸ τῆσδε χώρας οὐ γεγήρακε σθένος: Eur. Andr. 237 τοῖς ὁ σὸς μοι μὴ ξυνοικείτω: Id. Med. 464 καὶ γὰρ εἰ σύ με στυγεῖς, οὐκ ἂν ἐπαίμην σοὶ κακῶς φρονεῖν ποτε. This is less surprising, when the pronoun is the first of two persons in the same sentence: for civility's sake the emphasis, though really existing, is concealed by the use of the unemphatic form: as, Eur. Suppl. 3 εἰδαιμονεῖν με Θησέα τε: Id. Or. 736 πάντος εἰς με καὶ κασιγνήτην ἐμήν.

3. Instead of the adjectival pronouns ἐμός, σός &c., the gen. of the substantival are frequently used; both the simple (in the singular and dual always the enclitic forms) μοῦ, σοῦ (σέθεν) and also the reflexive ἐμαυτοῦ (=ἐμοῦ αὐτοῦ) &c., with the simple pronouns. The article (see §. 461. 5.) is placed before the subst. and the gen.; as, πατήρ μου (σου, ἡμῶν, ὑμῶν, ἑῶν, αὐτοῦ, αὐτῆς, αὐτῶν): or between them, as μοῦ (σοῦ, ἡμῶν, ὑμῶν, αὐτοῦ, αὐτῆς, αὐτῶν) ὁ πατήρ, or is omitted altogether; as, Plat. Gorg. 466 C πότερον γνώμην σαυτοῦ ἀποφαίνει ἢ ἐμὲ ἐρωτᾷς: with ἑαυτοῦ, the article comes before the genitive and subst.; as, ὁ ἑαυτοῦ (ἐμαυτοῦ, σεαυτοῦ) πατήρ: or is repeated if the gen. is placed after the substantive; as, ὁ πατὴρ ὁ αὐτοῦ (ἐμαυτοῦ, σεαυτοῦ). Αὐτοῦ, αὐτῶν are sometimes, contrary to the rule, placed between the article and the subst.; as, Isocr. 51 A ταῖς αὐτῶν ἐπιμελείαις: and sometimes ἑαυτοῦ (or αὐτοῦ) is placed after it without the article: Arist. Nub. 516 τὴν φύσιν αὐτοῦ:

Isocr. 103 D, or placed before the article, Arist. Ran. 424 ἑαυτοῦ καὶ σπαράττειν τὰς γνάθους.

Obs. 3. When besides the gen. μοῦ &c. any attributive is joined to the subst., both are placed between the article and substantive; as, Aristoph. Ran. 485 εἰς τὴν κάτω μου κοιλίαν.

Obs. 4. The personal pronoun in gen. is sometimes placed before the subst. and even separated from it by another subst. or verb, when it stands in the place of and supplies the notion of the dat. commodi or incommodi: Plat. Phæd. 117 B οὐδὲν ἄλλο (sc. χρὴ ποιεῖν) ἢ πιόντα περιιέναι, ἕως ἂν σου βάρος ἐν τοῖς σκέλεσι γένηται: Id. Symp. 215 E οὐδὲ τεθορύβητό μου ἡ ψυχὴ οὐδ' ἀγανακτεῖ.

Obs. 5. We find the simple and the reflexive personal pronouns used for each other.—α. ἐμαυτοῦ σαυτοῦ &c. for ἐμοῦ σοῦ &c., when it is wished to mark distinctly that the character of the action is somewhat affected by its being done by the agent himself; that it is something which he would not be expected to do, or that he is peculiarly interested in it: Xen. Cyr. 6, 4, 3 ἐγὼ καί σε τῶν καλλίστων καὶ ἐμαυτήν ἠξίωκα: Soph. Electr. 961 εὔκλειαν σαυτῇ κἄμοι προσβαλεῖς: Thuc. I. 43 τὰ ἄριστα βουλεύσεσθε ὑμῖν αὐτοῖς (see §. 654. 1. c.). β. On the other hand, the simple pronouns ἐμοῦ σοῦ &c. are used where we might rather expect the reflexive form, when it is not wished to represent so distinctly the relation between the agent and the effect produced in himself thereby. So Xen. Hier. I. 6 δοκῶ μοι αἰσθάνεσθαι, *I seem to feel:* Arist. Ran. 917 ἠλίθιος ἦσθα, σαφ' ἴσθι—κἀμαυτῷ δοκῶ, *even I agree to that.* So we frequently find the simple pronoun before the infinitive, followed by a reflexive pronoun referring to it; as, Plat. Apol. 31 B τὸ ἐμὲ τῶν ἐμαυτοῦ ἠμεληκέναι.

Obs. 6. Sometimes the adjectival personal pronoun supplies the place of the genitive of the object; as, Od. λ, 201 σὸς πόθος; as, Terent. Heaut. II. 3, 66 *desiderio tuo* for *tui:* Il. τ, 321 σῇ ποθῇ: Soph. Trach. 343 τἀμὰ νουθετήματα, *your advice to me:* Id. Œ. C. 332 σῇ πάτερ, προμηθίᾳ: Ibid. 1413 τῆς ἐμῆς ὑπουργίας: Thuc. I. 69 ὑμετέραι ἐλπίδες, *hopes of you:* Xen. Cyr. III. 1, 28 εὐνοίᾳ καὶ φιλίᾳ τῇ ἐμῇ, *benevolentiâ et amore mei:* Id. VIII. 3, 32 τῆς ἐμῆς δωρεᾶς (*doni mihi dati*[a]): Id. Anab. VII. 7, 29 οὐ φιλίᾳ τῇ σῇ ἐπείσθησαν ὑπὸ σοῦ ἄρχεσθαι: Plat. Gorg. 486 A εὐνοίᾳ γὰρ ἐρῶ τῇ σῇ.

Obs. 7. The possessive personal pronouns ἐμός and σός sometimes imply the genitives ἐμοῦ, σοῦ, so that a relative refers to them: Eur. Phœn. 1518 ἐμοῖς ἄχεσι—ἃ προκλαίω. Thus also the combinations τὰ σφέτερα αὐτῶν—ὑμετέροις αὐτῶν ὀφθαλμοῖς—for σφῶν, ὑμῶν αὐτῶν, and more rarely ἐμὸν αὐτοῦ: ἐμόν αὐτῆς: so ᾧ αὐτοῦ νόῳ: ἑοὶ αὐτοῦ θῆτες: νωΐτερον λέχος αὐτῶν Il. ο, 39: τοῖς οἷσιν αὐτοῦ (Soph. Œ. T. 1248).

Obs. 8. The substantival pronoun of the third person is properly ἵς (Latin *is*), which though nearly obsolete in the nominative occurs in the oblique cases; the nominative is supplied wholly by the reflexive pronoun αὐτός, and the oblique cases partly.—See §. 654.

4. These divided forms of the several reflexive pronouns are however not always used in this emphatic sense, but sometimes as reflexive in Homer; as, ἐὸ αὐτοῦ—οἱ αὐτῷ—ἑ αὐτόν—(αὐτόν μιν Od. δ, 244, Hdt. II. 100.) ἡμέας αὐτοὺς—σφῶν αὐτῶν—σφίσιν αὐτοῖς—σφέας αὐτούς—σοὶ αὐτῷ, and Hdt. I. 24 μὶν—ἑωυτόν? Od. ψ, 78 ἐμέθεν περιδώσομαι αὐτῆς.

[a] Bornemann ad loc.

Reflexive Pronouns.

§ 655. 1. The reflexive pronouns [illegible] are in independent clauses always refer to the subject of the verb or verbal they depend on, as [illegible]: but in a dependent clause or a clause with an acc. and inf. they refer either to the subject of the leading or of the governing verb of the principal clause. In [illegible] the subjunctive is [illegible] and [illegible] [illegible] [illegible] [illegible].

2. In the latter construction, however, the case of the pronoun [illegible] and [illegible] is always so when the dependent clause is a remark of the writer or the subject rather than reflexively considered by the subject of himself. [illegible] [illegible] [illegible]

eciprocal, as III. 98 *ἔθνεα οὐκ ὁμόφωνά σφισι, among themselves*: *σφέ* is in Homer only plural for *αὐτούς*; *ἕ*, not found in Hdt., is in Homer both personal and reflexive.

b. Attic. The best Attic writers generally used *αὐτὸς, αὐτή, αὐτό* for the third personal pronoun, and *ἑαυτοῦ, -ῆς, -οῦ* for the third reflexive, as *ἔλεξα αὐτῷ* for *οἱ*, *ἀπέκτεινεν ἑαυτόν* for *ἕ* (reflexive). The genitive singular (personal) *οὗ* or *ἕθεν*, is very seldom, acc. *ἕ* never, found in Attic poetry, and in Attic prose only in certain passages of Plato. The Dative *οἱ* is used only in its personal sense, *to him, her*, often in a participial or dependent construction with a semi-reflexive reference to the subject of the sentence, as Xen. Anab. I. 2, 8 Ἀπόλλων λέγεται ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ. *σφέ* is used in tragedy for *him, her &c.*: for *αὐτόν* as Arist. Eq. 1020: for *αὐτήν*, as Æsch. Pers. 194; Eum. 580; for *αὐτούς* Æsch. Theb. 739; for *αὐτάς* ibid. 804; and (of things) for *αὐτούς* Æsch. Supp. 507. *νίν* is used in tragedy for *him, her, it*, and even in the plural. The plural forms *σφῶν, σφᾶς, σφίσι*, are used as reflexive for the more usual *ἑαυτῶν* &c. and *σφᾶς* and *σφίσι* sometimes for *αὐτούς, αὐτοῖς*, as Thuc. I. 126 *ἐγκλήματα ποιούμενοι ὅπως σφίσι μεγίστη πρόφασις εἴη*. In Eur. Med. 1296 *νίν* is joined to the reflexive *σφέ*, *δεῖ γὰρ νιν ἤτοι γῆς σφε κρυφθῆναι κάτω*.

Obs. *σφί* is used for *αὐτῷ* Soph. Œd. Col. 1487; and for *ἑαυτῷ* Hdt. VIII. 136 *τὰ συντυχόντα σφι παθήματα*, like *οἱ* in Attic Greek.

c. The compound reflexive *ἑαυτοῦ* &c. is sometimes used for the simple personal pronoun when it is desired to mark that the act done has special reference to the subject of the sentence (see §. 652. *Obs.* 5.): Xen. An. I. 3, 29 *ἐβούλετο ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν* (and not to the others) *ἔχειν τὴν γνώμην*: Ibid. I. 6, 4 *Κῦρος συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνήν*: *ὁ εἰσιέναι ἐκέλευσεν εἰ μέλλοις σὺν ἑαυτῷ* (rather than with any one else) *ἐκλεῖν* (Xen.): so *σφᾶς αὐτούς* and *σφίσιν αὐτοῖς* for *αὐτούς, αὐτοῖς*.

d. When the III. reflexive pronoun (*οὗ*, &c. or *ἑαυτοῦ* &c.) is used reflexively, the general rule may be laid down (especially with reference to the plural forms), that it refers to the person (or thing) which is most prominent in the speaker's or writer's mind: that, round which the other persons or circumstances group themselves; but the application of this rule naturally depends on the character of the passage, as though the principal subject of the sentence is generally the most prominent, yet sometimes a grammatically subordinate person is the most important in the speaker's mind; and sometimes it is required to give some dependent clauses or notions a prominent place, and this is done by using the reflexive pronoun in reference to them, rather than to the principal clause: so Xen. Anab. I. 1, 2 *Κῦρος παρήγγειλε καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον*. We sometimes find the two reflexive pronouns together in the same clause, and when *σφίσι* refers to the principal notion in the whole sentence, *σφίσιν αὐτοῖς* &c. to the subject of the verb on which it depends, Thuc. IV. 30 *προκαλούμενοι εἰ βούλοιντο τοὺς ἐν τῇ νήσῳ ἄνδρας σφίσι* (the Athenians) *τά τε ὅπλα καὶ σφᾶς αὐτοὺς* (the men in the island) *κελεύειν παραδοῦναι*.

Reflexive Pronoun of III. Person for that of I. and II. Person.

2. *a.* The simple reflexive pronoun of III. (*οὗ* &c.) is sometimes used for I. and II. Pers., but only Epic; as, Il. *κ*, 398 *φύξιν βουλεύοιτε μετὰ*

σφίσιν (for μεθ' ὑμῖν) : Apoll. Rhod. II. 635 αὐτὰρ ἔγωγε εἷο (for ἐμοῦ) οὐδ' ἠβαιὸν ἀτύζομαι.

b. The compound reflexive subst. pronoun ἑαυτοῦ (αὐτοῦ) for ἐμαυτοῦ and σεαυτοῦ (frequent both in poetry and prose, but commonly only in plural; the instances in sing. are mostly uncertain readings) : Æsch. Frag. 123 τάδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς ἁλισκόμεσθα : Soph. Œ. T. 138 οὐχ ὑπὲρ τῶν φίλων, ἀλλ' αὐτὸς αὐτοῦ τοῦτ' ἀποσκεδῶ μύσος, *meâ ipse causâ* (unless here αὐτὸς αὐτοῦ is the reading, see §. 656. *Obs.* 1.) : Thuc. I. 82 τὰ αὐτῶν ἅμα ἐκποριζώμεθα : Xen. M. S. I. 4, 9 οὐδὲ γὰρ τὴν ἑαυτοῦ σύγε ψυχὴν ὁρᾷς (v. l. σεαυτοῦ and σαυτοῦ, see Schneider) : Ibid. II. 6, 35 ἐπί τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἧττον ἢ ἐπὶ τοῖς ἑαυτοῦ, καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἧττον ἢ ἐπὶ τοῖς ἑαυτοῦ (v. l. σαυτοῦ, see Schneider): Plat. Phæd. 78 B δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς : so G. T. as James i. 22 ἑαυτούς for ὑμᾶς αὐτούς : 1 John i. 8 for ἡμᾶς αὐτούς; Heb. x. 25.

Obs. 1. This interchange may be thus explained; a general reflexive notion is expressed by III. personal pronoun, while the particular person, to whom the reflexive notion refers, is defined by the person of the verb, or by a pronoun attached.

c. Reflexive adjectival pronoun: σφέτερος is properly plural, but is also used in the singular; ἑός, ὅς though properly singular are often in Epic applied to the plural: thus, ἑός for ἐμός, σός, ἡμέτερος, ὑμέτερος (epic); Od. ι, 28 οὗτοι ἔγωγε ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι : Od. α, 402 δώμασιν οἷσιν ἀνάσσοις : Od. ν, 320 ἀλλ' αἰεὶ φρεσὶν ᾗσιν ἔχων δεδαϊγμένον ἦτορ ἠλώμην : Il. τ, 174 σὺ δὲ φρεσὶν ᾗσιν ἰανθῇς : cf. Hes. Opp. 391.

b. As σφέτερος is used in the plural and singular, so it is sometimes used for ἐμός, σός: Theocr. XXV. 163 ὡσεί περ σφετέρῃσιν ἐνὶ φρεσὶ βάλλομαι (*mente meâ*) : Ibid. XXII. 67 σφετέρης μὴ φείδεο τέχνης (*arti tuæ noli parcere.*)

Obs. 2. On the Homeric use of αὐτοῦ, &c. for the reflexive pronoun of all three persons, see §. 656. *Obs.* 1.

Obs. 3. Ὅς, *suus*, is supplied in Attic prose by the genitive αὐτοῦ or ἑαυτοῦ, and is rarely used in the Attic poets.

Reflexive instead of Reciprocal Pronoun.

3. The reciprocal pronoun ἀλλήλων &c. (=ἄλλοι ἄλλων—ἄλλοι ἄλλους &c.) signifies that the same action is done by each upon the other: or with a substantive it signifies that the substantival notion and its effects apply to both separately and collectively; Il. ε, 873 ῥίγιστα θεοὶ τετληότες εἰμὲν ἀλλήλων ἰότητι, *by our mutual bad feeling;* it is often represented by the reflexives σφῶν, αὐτῶν &c., as Hes. Scut. 403 ἀλλήλοις κοτέοντες ἐπὶ σφέας ὁρμήσωσι : then also in Traged., Pindar, and other poets; very commonly in Attic and later writers: Thuc. IV. 25. VI. 77 : Soph. Ant. 145 πατρὸς ἑνὸς μητρός τε μιᾶς φύντε, καθ' αὑτοῖν δικρατεῖς λόγχας στήσαντ' ἔχετον κοινοῦ θανάτου μέρος ἄμφω : Plat. Lys. 215 B πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν, οἳ μήτε ἀπόντες ποθεινοὶ ἀλλήλοις, ἱκανοὶ γὰρ ἑαυτοῖς καὶ χωρὶς ὄντες, μήτε παρόντες χρείαν αὐτῶν ἔχουσι[a]; Demosth. 43, 10 ἢ βούλεσθε—περιιόντες αὐτῶν πυνθάνεσθαι, *each other:* Id. 124, 50 ἐπειδὰν δὲ ἐπὶ τούτοις πρὸς νοσοῦντας ἐν αὑτοῖς προσπέσῃ : so G. T. as Eph. v. 19 λαλοῦντες ἑαυτοῖς : but ἀλλήλων can never stand for ἑαυτῶν : so in Thuc. III.

[a] Cf. Heindorf, p. 32.

81 we must explain *οἱ πολλοὶ τῶν ἱκετῶν—διέφθειραν αὐτοῦ* (*there*) *ἐν τῷ ἱερῷ* **ἀλλήλους**, *one another*.

Obs. The subst. pronouns of I. and II. person are also used for **ἀλλήλων**: Demosth. 30, 7 *ἐπράξαμεν ἡμεῖς κἀκεῖνος πρὸς ἡμᾶς* (i. e. **ἀλλήλους**) *εἰρήνην*[a].

Demonstrative Pronouns.

§. 655. 1. The pronouns **ὅδε, ὅγε, οὗτος, ἐκεῖνος**, point to the scene (near or distant) of some action; hence they are used in an animated address, and even are applied emphatically by the speaker to himself; so especially in the speeches of Homer: Il. κ, 82 *τίς δ'* **οὗτος** *κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι ὀλος*: Od. α, 76 *ἀλλ' ἄγετ', ἡμεῖς* **οἵδε** *περιφραζώμεθα πάντες, let us here debate*: Ibid. 186 *νηῦς δέ μοι* **ἥδ'** *ἕστηκεν ἐπ' ἀγροῦ νόσφι πόληος*: Il. τ, 344 *Ἀχιλλεὺς—κεῖνος* **ὅγε** *προπάροιθε νεῶν ὀρθοκραιράων ἥσται* (*he there*): Od. φ, 207 *ἔνδον μὲν δὴ* **ὅδ'** *αὐτὸς ἐγὼ κακὰ πολλὰ μογήσας ἦλυθον*: Soph. Aj. 1080 *γωνηρίαν ἔχοντα* **τόνδ'** (emphatic) *ἐπίστασο*: so **τόδε** in Homer frequently, *here*, Od. α, 409: in the dramatists and Hdt. **ὅδε** is especially thus used: Eur. Suppl. 1045 **ἥδ'** *ἐγὼ πέτρας ἔπι—δύστηνον αἰώρημα κουφίζω, πάτερ*: Id. Or. 380 **ὅδ'** *εἶμ' Ὀρέστης, see—here I, Orestès, am*: Id. Iph. Aul. 156 *σφραγῖδα φύλασσ' ἣν ἐπὶ δέλτῳ* **τήνδε** (*here*) *κομίζεις*: also **οὗτος** in Attic prose; as, Plat. Rep. I. init. *ἠρόμην, ὅπου εἴη.* **Οὗτος**, *ἔφη, ὄπισθεν προσέρχεται, there he comes behind me*: Æsch. Prom. 434 *θεοῖσι τοῖς νέοις* **τούτοις** (see below, 4.).

Obs. 1. When some object is especially present to the mind of the speaker or writer, *οὗτος* sometimes refers to that object, though another substantive has intervened to which it would naturally apply; Plat. Prot. 320 A *ἀποσπάσας ἀπὸ τούτου—ἐν* **Ἀρίφρονος** *ἐπαίδευε, καὶ ἀπέδωκε* **τούτῳ** (not Ariphron): Id. Polit. 276 D: so G. T. as Acts ix. 11; Ib. viii. 26, and probably 1 John v. 20.

Obs. 2. Of course these pronouns in the neuter may stand for any notion, which is, or may be viewed abstractedly as being neuter. So they may refer (generally prospectively, §. 657.) to the substantival notion of an infinitive, or to the whole sentence. Thus in Phil. i. 18 *ἐν* **τούτῳ** *χαίρω*, the demonstrative refers to the sentence immediately preceding, not to the subject or object of the sentence.

2. So also in poetry **ὅδε** in the sense of **ἐμός**; signifying something belonging to me, or in which I am engaged; as, Soph. Ant. 43 *εἰ τὸν νεκρὸν ξὺν* **τῇδε** *κουφιεῖς χερί* (=*τῇ ἐμῇ θάψεις*); so **οὗτος** is used generally for any known object to which the speaker points as mentally before him; so in Plato **ταῦτα**, *this world and all therein*; and so especially of any famous or notable person or thing; Hdt. VI. 44 *Ἰνδὸν ποταμὸν ὃς κροκοδείλους δεύτερος* **οὗτος** *ποταμῶν πάντων παρέχεται*: Xen. Anab. I. 5, 8 *ἔχοντες* **τούτους** *τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας*: Plat. Menon 80 A *καὶ δοκεῖς μοι παντελῶς—ὁμοιότατος εἶναι τό τε εἶδος καὶ ἄλλα ταύτῃ τῇ πλατείᾳ νάρκῃ τῇ θαλαττίᾳ*: Id. Symp. 186 E *ἐγώ εἰμι* **οὗτος Σωκράτης**.

3. The notion of "something lying before us" is also apparent in the phrase *οὐ τάδ' ἐστίν*, or **εἰσίν**, which occurs as early as Homer (Od. α, 226 **οὐκ** *ἔρανος τάδε γ' ἐστίν*), but is especially used in the Attic dramatists: Eur. Androm. 168 *οὐ γὰρ ἔσθ' Ἕκτωρ τάδε, οὐ Πρίαμος, οὐδὲ χρυσός, ἀλλ' Ἑλλὰς πόλις*: Arist. Eccl. 980 *οὐ γὰρ τἀπὶ Χαριξένης τάδ' ἐστίν*: also Thuc. VI. 77 **οὐκ** *Ἴωνες τάδε εἰσὶν οὐδὲ Ἑλλησπόντιοι*: so **τάδε πάντα**, *all here*; as, Plat. Theæt. 168 D **τάδε πάντα** *πλὴν σοῦ παιδία ἐστίν*: also **ταῦτα πάντα**, *all there*.

[a] Vide Schäfer, p. 284.

φος: so Κλέαρχος καὶ οἱ ἐκείνου: Plat. Euth. 14 D τίς αὕτη ἡ ὑπηρεσία τοῖς θεοῖς; αἰτεῖν τε φῆς αὐτοὺς καὶ διδόναι ἐκείνοις: so G. T. as Acts vii. 42; also 2 Cor. viii. 9.

8. Ἐκεῖνος is sometimes (like in Latin *ille*, though more rarely) used emphatically of something present to the memory, of well known objects, or famous persons; as, Soph. Ant. 384 ἥδ' ἐστ' ἐκείνη τοὔργον ἡ ξειργασμένη: Eur. Troad. 1188 τὰ πόλλ' ἀσπάσμαθ' αἵ τ' ἐμαὶ τροφαὶ ὕπνοι τ' ἐκεῖνοι φροῦδά μοι (*that restless sleep*): Arist. Plut. 958 ἐκείνου τοῦ πονήρου κόμματος: Demosth. 301 Καλλίστρατος ἐκεῖνος: so often in late prose. So especially in Eur. (not Soph. or Æsch.) Aristoph. Plat., &c.: τοῦτ' ἐκεῖνο, τόδ' ἐκεῖνο, where ἐκεῖνο signifies some common expression or proverb, and τοῦτο or τόδ' denotes it application to the present case; as, Eur. Or. 804 τοῦτ' ἐκεῖνο, κτᾶσθ' ἑταίρους, μὴ τὸ συγγενὲς μόνον: Arist. Ach. 41 τοῦτ' ἐκεῖν' οὐγὼ 'λεγον.

Obs. 6. The nomin. οὗτος (rarely αὕτη) is used as a vocative in Attic Greek; as, ὦ οὗτος: Soph. Aj. 89 ὦ οὗτος Αἴαν, δεύτερόν σε προσκαλῶ: Lat. *heus tu.*

The Reflex—Demonstrative Pronoun Αὐτός.

§. 656. The original meaning of αὐτός is αὖ τός, *again he=the same;* in which sense it is found frequently in Homer; and from the original sense of *idem* was derived the sense of *ipse, he the same, and no other,* (opposed to ἄλλος,) and this is its general force: so ὁ υἱὸς αὐτός, or αὐτὸς ὁ υἱός: afterwards ὁ αὐτός signified *he the same* (opposed to ἕτερος). αὐτός is joined to οὗτος. αὐτὸς οὗτος or οὗτος αὐτός, *this very man, the man himself.* So αὐτὸ τοῦτο, τοῦτ' αὐτό, *hoc ipsum, just this, no other;* or with ἐκεῖνος: Hdt. V. 17 μετ' αὐτὸν κεῖνον δοκιμώτατοι, *next to him himself;* it is sometimes prefixed to ἕκαστος, *each for himself:* Hdt. VII. 19 θέλων αὐτὸς ἕκαστος τὰ προκείμενα δῶρα λαβεῖν.

Obs. Αὐτὸς ὁ ἀνὴρ, or ὁ ἀνὴρ αὐτός, signifies *the man himself,* or the *very man;* ὁ αὐτός ἀνήρ, or sometimes ἀνὴρ (or ὁ ἀνήρ) ὁ αὐτός, *the same man* (see also §. 453.).

1. It is used for the reflexive pronouns—αὐτός, *ipse,* can be referred to any personal pronoun implied in the verb or in the sentence: Il. α, 133 ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὖτως ἧσθαι δευόμενον: Thuc. I. 40 ὡς μὲν αὐτοί τε μετὰ προσηκόντων ἐγκλημάτων ἐρχόμεθα: Eur. Fragm. 862 ἅπαντές ἐσμεν ἐς τὸ νουθετεῖν σοφοὶ, αὐτοὶ δ' ὅταν σφάλωμεν, οὐ γιγνώσκομεν. Thus Homer often used it for the reflexive pronoun of all three persons: Od. δ, 247 ἄλλῳ δ' αὐτὸν (for ἑαυτόν) φωτὶ κατακρύπτων ἤϊσκεν: Od. ζ, 27 σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν (for σαυτήν) ἔννυσθαι; cf. ξ, 38 αὐτόν for σαυτόν: κ, 27 αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν. So also Hdt. and sometimes the Trag., wherefore perhaps the readings, αὐτοὶ κατ' αὐτῶν, αὐτὸς πρὸς αὐτοῦ, (for αὐτῶν, αὐτοῦ) αὐτὴ πρὸς αὐτὴν (for ἐμαυτήν) Soph. El. 285, &c. are correct.

Obs. The difference between the use of αὐτῶν &c. and αὐτῶν, is, in these phrases, that in the former the reflexive sense is more decidedly called out: and the one or the other is preferred by editors according to the view which is taken of the use of the demonstrative for the reflexive pronouns = αὐτὴ κατ' αὐτήν, *herself against herself, ipsa contra ipsam:* αὐτὴ καθ' αὐτήν, *she herself against her own self, ea ipsa contra seipsam.* The same applies

to the G. T., where in many passages either may stand, according to the person to whom they severally are supposed to refer; so Matt. iii. 16 εἶδε τὸ πνεῦμα τοῦ Θεοῦ—ἐρχόμενον ἐπ' αὐτόν, refers to the view taken by the narrator: if ἐφ' αὐτόν be read, it refers to the subject of the verb εἶδε, viz. *Jesus*.

2. Since αὐτός, *ipse*, separates as it were the object from every thing else, it is especially used in the neuter in Attic Greek to express the abstract idea; as, αὐτὸ τὸ καλόν, αὐτὸ τὸ δίκαιον, the *very* just; or, and indeed more commonly, without an article: αὐτὸ καλόν, *the idea of beauty*—beauty taken by itself in the abstract. So Plat. Menon 87 D αὐτὸ τὴν ἀρετήν: (cf. Symp. 199 E ἀδελφός, αὐτὸ τοῦτο, ὅπερ ἔστιν.) The plural αὐτά is more rarely used of generic notions: Xen. M. S. IV. 5, 7 αὐτὰ ἐναντία: Plat. Soph. 225 C περὶ δικαίων αὐτῶν. (Hence we find in Aristotle a variety of compounds, such as αὐτοβούλησις, αὐτοεπιθυμία.) So also αὐτὴ ἐπιστήμη, *science in the abstract*.

3. From this separative and exclusive power of αὐτός, the following meanings are also derived.

a. Alone, solus (*ipse, non alius*): Plat. Menex. 245 D αὐτοὶ Ἕλληνες οὐ μιξοβάρβαροι, *pure Greeks*: Il. ν, 729 ἀλλ' οὔπως ἅμα πάντα δυνήσεαι αὐτὸς ἑλέσθαι: Xen. Laced. III. 5 αὐτὰ τὰ πρὸ τῶν ποδῶν ὁρᾶν, *ea sola, quæ sunt ante pedes*: Plat. Phæd. 63 C πότερον αὐτὸς ἔχων τὴν διάνοιαν ταύτην ἐν τῷ ἔχεις ἀπιέναι[a]: hence the Attic phrase, αὐτοί ἐσμεν, *we are by ourselves*, Arist. Ach. 504. Theocr. X. 19.

b. But also *himself* (*ipse*) emphatic; as, αὐτὸς ὁ Σωκράτης ἐδάκρυσεν.

c. Of himself—sponte—like *ipse*, since a person can hardly be said to do that *himself* which another compels him to do: Il. ρ, 254 ἀλλά τις αὐτὸς ἔτω.

d. In Homer it is very often used in opposition to some person or thing, which is to be distinguished from the object signified by αὐτός—whence it stands for a variety of substantival notions; as the soul in opposition to body (Od. λ, 602), or body to soul (Il. α, 4 αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν), or a man to his goods (Od. τ, 329, 332), or his relations (Il. θ, 4). So Thuc. I. 143 εἰσβάντων αὐτῶν τε καὶ τῶν μετοίκων, the two classes are opposed: Eur. Hel. 519 ἄλλους τυράννους αὐτὸν ὄντα βασιλέα βίον προσαιτεῖν: so when the contrasted person or thing is not stated, *himself and no other person*: Demosth. 44, 19 πλευστέον εἰς τὰς τριήρεις αὐτοῖς (*in person*) ἐμβᾶσιν: so καὶ αὐτός, *even himself*, as well as others. So G. T., as Mark ii. 25 ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ. Hence αὐτός, as in Latin *ipse*, is used of a lord or master, opposed to his followers; as, αὐτὸς ἔφη: so Arist. Nub. 219 αὐτός. τίς αὐτός; Σωκράτης.

e. Αὐτός, as in Lat. *ipse*, is used for αὐτὸς οὗτος, *the very one*. So especially the neuter: Plat. Rep. 362 D αὐτό, ἦ δ' ὅς, οὐκ εἴρηται, ὃ μάλιστα ἔδει ῥηθῆναι[b]: Id. Charm. 166 B ἐπ' αὐτὸ ἥκεις ἐρευνῶν, ὅτῳ διαφέρει, *this very point*. So G. T., as Rom. ii. 3 ποιῶν αὐτά, *these very things*.

f. Joined with ordinal numerals, it means *himself in person*, and is generally used of the chief of an expedition: Thuc. I. 46 Κορινθίων στρατηγὸς ἦν Ξενοκλείδης—πέμπτος αὐτός, *he with four subordinate generals*.

4. When the verb is followed by a reflexive pronoun in gen., dat., or acc., the reflexive sense has an emphasis laid upon it by the use of the nom. αὐτός, which brings the *self* of the subject forward as if it were dis-

[a] Stallb. ad loc. [b] Ibid.

[illegible] *of Relative Sentences*, §. 816 [illegible] *Relatives* [illegible] *Demonstratives* [illegible] *Relatives and Demonstratives in the same clause* [illegible]

[illegible]

[illegible] [illegible] [illegible] [

τον ἔδοξε τὶ εἰπεῖν. So also *τὶ δρᾶν, to do some wrong.* So G. T., as Acts v. 30 *λέγων εἶναι τίνα ἑαυτόν.*

5. When joined with pronouns and cardinal numerals, τὶς expresses indefiniteness and uncertainty; as, Plat. Symp. 175 B *ἔθος τι τοῦτ' ἔχει*: Id. Gorg. 522 D *αὕτη τις βοήθεια.* So *οὕτω δή τι sic fere.*—Τρεῖς τινές, *some three*: so πᾶς τις, *every one; ἕκαστός τις, each one; εἷς τις, some one.* So Shakespeare, "*We four set upon some dozen:*" Plat. Rep. 601 D *ταύτας τινὰς τρεῖς.* So Acts xxiii. 23.

Obs. 2. The phrase adopted from common life by Herodotus and the Attic writers *ἤ τις ἢ οὐδείς* signifies "*scarcely any one:*" Hdt. III. 140 *ἀναβέβηκε δ' ἤ τις ἢ οὐδείς κω παρ' ἡμέας αὐτῶν*: Xen. Cyr. VII. 5, 45 *τούτων τῶν περιεστηκότων ἤ τινα ἢ οὐδένα οἶδα*: Plat. Apol. 17 B *οὗτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἤ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν*, i. e. *nihil propemodum veri dixerunt*[a], *they have said scarcely a word of truth.*

6. When joined with verbs as an adverb it marks that the verbal notion applies only in a certain degree; in some sort, in a certain sense, up to a certain point possible, somewhat possible; Plat. Cratyl. 414 A *τὸ δὲ θῆλυ ἀπὸ θηλῆς τὶ φαίνεται ἐπωνομάσθαι, appears to be possibly so called.*

7. Τὶς is sometimes omitted, where it is very indefinite, the very indefiniteness suggesting *τὶς* without its being expressed.—(See §. 373. 7.)

Obs. 3. For its partitive force with subst., see § 534. *c.* For its interrogative use in indirect questions, see §. 877. *Obs.* 2.

8. The pronominal words *οὐδείς, μηδείς,* are sometimes represented in G. T, by *οὐ (μή) πᾶς,* the negative being separated from the pronoun, and joined to the verb: Matt. xxiv. 22 *οὐκ ἂν ἐσώθη πᾶσα σάρξ*: 1 Cor. i. 29 *ὅπως μὴ καυχήσηται πᾶσα σάρξ*: but *οὐ* is sometimes joined to *πᾶς,* as Matt. vii. 21 *οὐ πᾶς ὁ λέγων, not every one;* so in Aristotle as a particular negative[b]: so also πᾶς οὐ as an universal negative (Luke i. 37). Or, if οὐ be taken as privative, the sentence is practically affirmative: 1 John ii. 21 *πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν, every lie is not—of the truth;* rather than, *no lie is of the truth:* cf. Eph. v. 5; iv. 29[c].

9. In Mark xiv. 36 *τί ἐγὼ θέλω,* the *τί* has the force of the relative pronoun.—(See §. 877. *Obs.* 1.)

Position of τὶς.

§. 660. The regular position of τὶς is as an enclitic after the word to which it belongs, as *ἀνήρ τις, καλός τις ἀνήρ,* but it is in closely connected combinations of words sometimes placed before it; as, Il. *π*, 406 *ὡς δ' ὅτε τις φώς*: Demosth. 123, 47 *ἔστι τοίνυν τις εὐήθης λόγος.* When τὶς refers to two members of the sentence, it is sometimes joined to the latter; as, Plat. Phileb. 43 A *οὔτε ἡδονή—οὔτ' ἄν τις λύπη.* The Ionic frequently places it between the genitive depending on it, and the article belonging to the genitive; as, *τῶν τις ἱερέων* for *τῶν ἱερέων τις.*

Obs. 1. The enclitic τὶς seems never to have been placed at the beginning of the sentence by the old writers. In such passages as Æsch. Choeph. 111, 650. Eur. Phœn. 1097. Bacch. 69. Suppl. 1186. *τὶς* must be taken as interrogative, and written *τίς.* In G. T. it more frequently stands after its substantive.

Obs. 2. Τὶς is sometimes found at the beginning of such sentences, as, according to the ancient system of punctuation, were considered as separate sentences; as, Theocr. I. 32 *ἔντοσθεν δὲ γυνά, τι θεῶν δαίδαλμα, τέτυκται.*

[a] Stallb. ad loc. [b] Biese, vol. i. p. 100. [c] See Ellicott Eph. iv. [illegible]

SYNTAX OF THE INFINITIVE AND PARTICIPLE.

§. 661. 1. The same relations of time, cause, mode (not place), which are expressed by the cases, are also expressed by the infinitive and participle.

2. The relation of time is expressed either by the simple participle, or the participle in construction with a substantive; as, ταῦτα ποιήσας ἀπῄδη, *after this act*; τοῦ ἔαρος ἐλθόντος τὰ ἄνθη θάλλει, *on the approach of spring*; the causal relation (of cause and effect), either by infin., as μέλλω γράφειν, or by a participle, as τιμώμενος χαίρει—θεοῖς ἐλθόντος τάντα ἂν γίγνοιτο—παρεσκευάζοντο πολεμήσοντες: the modal relation by the simple participle, as γελῶν εἶπε.

Remarks on the notions expressed by the Infinitive and Participle. Infinitive used absolutely.

§. 662. 1. *a.* The Infinitive properly occupies a place between the crude root and its complete development in the moods, tenses, and persons of the verb; hence it expresses the verbal notion, as an act or state, independently of any agent or patient, and thus in a quasi substantival form: this however differs from the substantive inasmuch as the notion of time, which is excluded from the substantive, is necessary to its conception.

b. The Participle expresses the verbal notion in an adjectival form, but it differs from the adjective as the infinitive from the substantive.

c. As both imply time, they are capable of being modified to express the temporal relations of the verb, and by virtue of their verbal character they can have cases depending on them following the construction of their verbs.

2. The adjectival nature of the participle is clearly seen in its agreement with the form of the adjective, and also in its use as an attributive of the subst. And though the infinitive differs from the substantive in its form, yet its substantival character is apparent in its use, and also from the fact that it is joined with the article. In Sanskrit also the infinitive is used as a substantive, though it retains the government of its verb.

3. The infinitive without the article also differs practically from the substantive, in that it always, with certain exceptions (see below, 5.), depends on some verbal notion, (verb, or adjective or substantive with ἐστί,) even when apparently it is used as the subject; as, οὐ καλὸν ἐστι βασιλεύειν, *it is not bad that one should be king*: and therefore always has the nature of an object in government, as the equivalent notion of the verb, the effect, &c. (ἐλπίζω νικήσειν = *spero victoriam*—ἥκω μανθάνειν—πείθω σε ταῦτα ποιεῖν.) The Indian infinitive, which is always the object, has the accusatival termination.

4. In course of time the article was prefixed to the infinitive, to mark more clearly its substantival character; and by this form, (which differs from the substantive only as expressing abstract notions, and retaining the

government of its verb,) may be expressed all the relations signified by the cases, or by the cases with a preposition.

5. The Infinitive retains some traces of its independent character in certain phrases, in which the verbal notion stands absolutely without depending on any other word: it expresses a notion in the mental process which occurs suddenly in the train of thought, without any connection with what goes before or follows after, except so far as to modify, or qualify it, like our phrase "*to be sure.*" Thus ὀλίγου, μικροῦ, πολλοῦ δεῖν, for which we have no exact equivalent idiom—*nearly, wanting but little;* ἑκὼν εἶναι, qualifying a negative clause, *willingly, at least;* τὸ νῦν εἶναι, *at present, at least;* (ὡς συνελόντι, ἁπλῶς, συντόμως εἰπεῖν, ὡς τὸ ὅλον εἰπεῖν &c.) τὸ ἐπ' ἐκείνῳ εἶναι, *as far as he is concerned;* ὡς εἰπεῖν, like our "*so to say;*" ὡς εἰρῆσθαι—ὡς δοκεῖν, *apparently;* ὡς εἰκάσαι, *to make a guess;* οὐτωσὶ ἀκοῦσαι, *to hear at least;* ὅσον μ' εἰδέναι—ὅ τι μ' εἰδέναι, *as far as I know;* δοκέειν ἔμοι—γιγνώσκειν καλῶς (Eur. Med. 228), *as is well known—to wit* (see §. 836. *Obs.* 2.); for this infin. without ὡς, see §. 679. 2., with ὡς, §. 864. 1., §. 869. 6.

Obs. 1. In certain constructions of the oratio obliqua, and of the infin. for the imperative, the infinitive seems to be used thus independently, and Krüger refers them to this head; but they seem to be distinguished from the phrases given above, inasmuch as they are in close connection with the context, and they do not represent a notion standing unconnectedly in the train of thought. The former depends on a verb of *saying* or *thinking* implied in the context or in the form of the sentence or passage; the latter on the notion of *desiring*, &c. likewise implied in the context.

Obs. 2. For the aor. infin., see §. 405. 4 sqq.

INFINITIVE.

Without the Article.

§. 663. 1.—*a.* As subject:

Il. κ, 173 ἐπὶ ξυροῦ ἵσταται ἀκμῆς ἡ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἠὲ βιῶναι: (Here the substantive in the first clause illustrates the substantival character of the infinitive in the second.) Od. α, 392 οὐ μὲν γάρ τι κακὸν βασιλεύεμεν: Æsch. Ag. 584 ἀεὶ γὰρ ἡβᾷ τοῖς γέρουσιν εὖ μαθεῖν: Eur. Med. 652 μόχθων δ' οὐκ ἄλλος ὕπερθεν, ἢ γᾶς πατρίας στέρεσθαι: Hdt. III. 81 ὁ μὲν γάρ, εἴ τι ποιέει, γινώσκων ποιέει· τῷ δὲ οὐ γινώσκειν (*intelligentia*) ἔνι.—See also §. 666. 1.

Obs. 1. The verbal element in the infin. does not allow of its taking an attributive adjective, as καλὸς θάνατος, but in place thereof the adverb is used, as καλῶς θνήσκειν.

2. So also it is used in apposition (*a*) to a nominative or accusative; as,

Od. α, 82 εἰ μὲν δή νυν τοῦτο φίλον μακάρεσσι θεοῖσι νοστῆσαι Ὀδυσῆα; Æsch. Choeph. 310 δράσαντι παθεῖν τριγέρων μῦθος τάδε φωνεῖ: Eur. Hec. 5 κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ: Il. μ, 243 εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης: Hdt. I. 32 εἰ μή οἱ τύχη ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον. So G. T., as Eph. iii. 8 ἡ χάρις—ἐν τοῖς ἔθνεσι εὐαγγελίσασθαι: so in verse 6, εἶναι is in apposition to ὅ sc. μυστήριον.

3.—(β) In apposition to a demonstrative, to explain it either alone or with an adjective, or subst.:

Thuc. V. 6 ὅπερ προσεδέχετο—ἀναβήσεσθαι: Od. α, 370 ἐπεὶ τόγε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ: cf. δ, 197. Hdt. VI. 23 μισθὸς δέ οἱ ἦν εἰρημένος ὅδε ὑπὸ τῶν Σαμίων, πάντων—τὰ ἡμίσεα μεταλαβεῖν: Eur. Med. 259 τοσοῦτον οὖν σοῦ τυγχάνειν βουλήσομαι—σιγᾶν. See also §. 657. 2.; and for the infinitive after a relative, §. 835. 2.

Obs. 2. For the phrase τῆς ἐξ ἐμεῦ γῆμαι Hdt. VI. 130, see §. 457. 3.

b. As object.—The infinitive as the object stands as the accusative after the verb; and, generally speaking, signifies that to which the verbal notion applies, the particular point in or on which it developes itself, or takes effect, or operates. When the notion of cause is required, the gen. article τοῦ is prefixed to the infinitive (see §. 492.). If any particular relations of a gen. or dat. are to be distinctly signified, the article is added, as it always is when a preposition is joined to an infinitive.

§. 664. The infinitive occurs as the object with the following classes of verbs (or their participles) and adjectives.

A. Verbs which signify any sensual or mental energy of the subject, or some expression of such energy:

1. Verbs which denote a motion of the will; the infinitive denotes the aim, or the result thereof; or that whereon or wherein the verbal notion rests or operates: it stands as the equivalent accusative, as is clear from it being always possible to insert a demonstrative in the accus. to which the infin. would then stand in apposition; as, βούλομαι ποιεῖν=τοῦτο, sc. ποιεῖν: βούλομαι, θέλω, ἐθέλω, μέλλω, ἐπιθυμῶ, μέμονα, δικαιῶ, σπουδάζομαι, προθυμοῦμαι, διανοοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ἀνέχομαι, ὑπομένω, ἔτλην, εἴωθα,—δέομαι (*I pray*), λίσσομαι, ἱκετεύω, παραινῶ, ἐπιτέλλω, παροξύνω, πείθω, ἀναγιγνώσκω (*persuadeo*, Ion.), συμβουλεύω, νουθετῶ, κελεύω, προστάττω, λέγω (*jubeo*)—πείθω, ἐῶ, περιορῶ, ἐπιτρέπω (*allow*), συγχωρῶ, ἀμελῶ &c. So also the contraries thereof; as, δέδοικα, φοβοῦμαι, φοβερόν or φόβος ἐστί, φεύγω, ἀναβάλλομαι, ὀκνῶ, αἰσχύνομαι, αἰσχρόν ἐστιν,—ἔχω (*take hold of*), κατέχω, κωλύω, εἴργω, ἀπαγορεύω &c. So Βούλομαι, μέλλω γράφειν—ἐπιθυμῶ πορεύεσθαι—τολμῶ ὑπομένειν τὸν κίνδυνον—παραινῶ σοι γράφειν:

Il. λ, 783 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ, αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων: Hdt. VI. 75 τὴν Πυθίην ἀνέγνωσε τὰ περὶ Δημάρητον γενόμενα λέγειν; Ibid. 83 οὗτος τοὺς δούλους ἀνέγνωσε ἐπιθέσθαι τοῖσι δεσπότῃσι: Id. V. 49 ἀναβάλλομαί τοι ἀποκρίνεσθαι: Id. VII. 11 τοῦτό σε ῥύσεται μηδένα ἄξιον μισθὸν λαβεῖν: Eur. Alc. 11 ὃν θανεῖν ἐρρυσάμην: Thuc. III. 110 τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς.—Κωλύω σε ταῦτα

ποιεῖν: Eur. Hec. 768 πατήρ νιν ἐξέπεμψεν ὀρρωδῶν θανεῖν: Id. Troad. 718 λέξας ἀρίστου παῖδα μὴ τρέφειν πατρός, *that one should not bring up*; Id. Or. 263 σχήσω σε πηδᾶν: Plat. Gorg. 457 E φοβοῦμαι διελέγχειν σε: Id. Lys. 207 E διακωλύουσι τοῦτο ποιεῖν, ὃ ἂν βούλῃ: Id. Phæd. 98 D ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν: Demosth. 16, 23 τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν. So Acts xxiv. 10 νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν.

2. So after the optative as a wish: εἴη μοι τυχεῖν &c.

Obs. 1. Here also belongs μένειν and its compounds—*to wait for, to expect* (wherein is implied the notion of "wishing"), followed by the infin.: Il. ο, 599 τὸ γὰρ (*quapropter*) μένε μητιέτα Ζεύς, νηὸς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι: Od. α, 422 μένον δ' ἐπὶ ἕσπερον ἐλθεῖν, like μένειν Ἠῶ δῖαν: Æsch. Ag. 460 μένει δ' ἀκοῦσαί τι μου μέριμνα νυκτηρεφές, *expects to hear*: Plat. Rep. 375 C οὐ περιμενοῦσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ φθήσονται αὐτὸ δράσαντες: Hdt. VIII. 15 οὐκ ἀνέμειναν—ἄρξαι.

Obs. 2. Πείθειν, *to persuade*, generally takes its object in a substantival sentence expressed by ὡς and the verb, rarely the infin. (see §. 665.): Xen. M. S. princ. πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιος εἴη θανάτου τῇ πόλει.

Obs. 3. To bring the notion of "the effect," &c. prominently forward, the old writers added ὥστε to the infinitive with these verbs. Homer once: Il. ι, 44 εἰ δέ σοι αὐτῷ θυμὸς ἐπέσσυται, ὥστε νέεσθαι: Soph. Œ. C. 1350 δικαιῶν, ὥστ' ἐμοῦ κλύειν λόγους: Eur Hipp. 1327 Κύπρις γὰρ ἤθελ', ὥστε γίγνεσθαι τάδε. Often after πείθειν; as, Soph. Phil. 389 ἔπεισεν, ὥστε —ἄγειν: Hdt. VII. 6 ἀνέπεισε Ξέρξεα, ὥστε ποιέειν ταῦτα: cf. VI. 5. Also συγχωρεῖν ὥστε in Thucyd. Sometimes also to mark yet more distinctly the notion of "*intention*" or "*purpose*," or to give urgency to the command or request, &c. ὅπως or ὡς is used with the conj. or opt., or ind. fut., instead of the infin.: Od. θ, 344 λίσσετο δ' αἰεὶ Ἥφαιστον κλυτοεργόν, ὅπως λύσειεν Ἄρηα: Hdt. III. 44 ἐδεήθη, ὅκως ἂν δέοιτο στρατοῦ and elsewhere: Xen. Cyr. I. 4, 13 βουλεύομαι, ὅπως σε ἀποδρῶ: γλίχεσθαι also is followed by ὡς with ind. fut. So in Attic prose, προθυμεῖσθαι, διανοεῖσθαι, μηχανᾶσθαι, παρακελεύεσθαι, διακελεύεσθαι, παρασκευάζεσθαι with ὡς and indic. fut.

Obs. 4. So ἵνα frequently in G. T., as 1 Cor. xiv. 5 θέλω—ἵνα προφητεύητε: Matt. vii. 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν. This usage of ἵνα with conj. for infin. is very common in G. T. with all sorts of verbs; κελεύειν never takes this construction.

§. 665. 1. Verbs which signify the operation of some power of thought, or feeling, or sense, or the expression thereof. The infinitive stands as the equivalent accusative of that in which the feeling rests or consists, and denotes and defines the point in which the thought, or feeling, or sense, operates, or the result thereof; as, οἶμαι, ἡγοῦμαι, βουλεύω, νομίζω, ἔλπομαι, ἐλπίζω, θαυμάζω, εὔχομαι, λογίζομαι, δοκῶ, κινδυνεύω, φαίνομαι (*videri*)—δοκεῖ (*placet*)—προαιροῦμαι (*statuo*)—εἴδω, μανθάνω, γιγνώσκω—λέγω, φημί, ἀγγέλλω, &c.; their passives and their contraries, ἀρνοῦμαι, ἀπιστῶ, καταρνοῦμαι &c.: κλύω &c.:

Hdt. III. 53 συνεγινώσκετο ἑωϋτῷ οὐκέτι εἶναι δυνατὸς τὰ πρήγματα ἐπορᾶν

τε καὶ διέπειν: Id. VIII. 108 δοκεῖ ἐπιδιώκειν: Il. κ, 147 βουλὰς βουλεύειν ἢ φευγέμεν ἠὲ μάχεσθαι: Thuc. III. 74 ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι. —Ἔφη εἶναι στρατηγός.—Ὁ Ἀλέξανδρος ἔφη εἶναι Διὸς υἱός: Hdt. II. 44 τὰς ὀνομάζουσι Δήλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην: Plat. Prot. 311 E σοφιστὴν—ὀνομάζουσί γε τὸν ἄνδρα εἶναι. Λέγω εἰδέναι ταῦτα—μανθάνω ἱππεύειν: Xen. M. S. I. 2, 49 Σωκράτης τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς ξυνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων: Plat. Prot. 346 B Σιμωνίδης ἡγήσατο καὶ αὐτὸς ἢ τύραννον ἢ ἄλλον τινὰ τῶν τοιούτων ἐπαινέσαι, *thought that he must:* Eur. Or. 555 ἐλογισάμην μ' ἀμῦναι, *I considered that I must help.* So G. T., as Rev. xiv. 10 οὐ μετενόησαν δοῦναι (proper result of μετάνοια) αὐτῷ δόξαν.

Obs. 1. Ὥστε is also used with the infinitive after these verbs to denote more clearly the effect or consequences: Eur. Or. 52 ἐλπίδα δὲ δή τιν' ἔχομεν, ὥστε μὴ θανεῖν. And also a substantival sentence with ὡς or ὅτι is used instead of infin.

Obs. 2. For another construction after these verbs, see §. 673. 1.

Obs. 3. We sometimes find an infinitive depending on ὡς οἶμαι &c.—(See §. 804. 7.)

2. So also expressions which imply any of the notions in this and the foregoing section; as,

Eur. Med. 785 δῶρα φέροντας (=ἱκετεύοντας) τήνδε μὴ φεύγειν χθόνα: Ibid. 1051 ἀλλὰ τῆς ἐμῆς κάκης (=θαυμάζω), τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί.—(See §. 679.) Il. σ, 178 σέβας δέ σε θυμὸν ἱκέσθω Πάτροκλον Τρωῇσι κυσὶν μέλπηθρα γενέσθαι: Arist. Vesp. 835 βάλλ' ἐς κόρακας! τοιουτονὶ τρέφειν κύνα.

§. 666. 1. After verbs or adjectives which express or imply the notion of *ability, efficacy, power, prosperity, capacity, causing,* or their contraries; as, δύναμαι, δυνατός, ἀδύνατος, οἷός τ' εἰμί, also οἷός εἰμι (οὐχ οἷός εἰμι), ἔχω—ποιῶ &c.—δεινός (*strong, clever*), ἱκανός, ἐπιτήδειος, ὀλίγος, ἥσσων εἰμί &c.—so τοιόσδε, τοιοῦτος, ποῖός εἰμι &c. (but rarely and rather poetic).—αἴτιός εἰμι (*auctor sum*),—κατεργάζομαι, διαπράττομαι. The infinitive stands as the equivalent accusative, as δύναμαι *ποιεῖν ταῦτα*:

Od. ι, 411 νοῦσόν γ' οὔπως ἔστι Διὸς μεγάλου ἀλέασθαι: Il. ν, 483 ὃς μάλα κάρτερός ἐστι μάχῃ ἔνι φῶτας ἐναίρειν: Hdt. VII. 129 ἀνωνύμους τοὺς ἄλλους εἶναι ποιέει: Id. V. 97 στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον: cf. V. 55. Od. φ, 173 οὐ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ, οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ ὀϊστῶν: Od. β, 271 εἰ δή τοι σοῦ πατρὸς ἐνέστακται μένος ἠΰ, οἷος ἐκεῖνος ἔην τελέσαι ἔργον τε ἔπος τε: Thuc. VI. 12 πρᾶγμα μέγα εἶναι καὶ μὴ οἷον νεωτέρῳ βουλεύσασθαι: Il. ζ, 463 τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἦμαρ: cf. Od. β, 60. Od. φ, 195 ποῖοί κ' εἴτ' Ὀδυσῆϊ ἀμυνέμεν. (So Od. ρ, 20 τηλίκος; Hdt. III. 34 κοῖος:) Il. ω, 369 γέρων δέ τοι οὗτος ὀπηδεῖ ἄνδρ' ἀπαμύνασθαι, *too weak to:* Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν: Id. VII. 9 ὀλίγον ἀπολιπόντι ἀπίκεσθαι: Id. II. 20 τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύειν τὸν ποταμόν: cf. III. 12. Οἷός τ' εἰμὶ ποιεῖν ταῦτα: Xen. Cyr. I. 4, 12 τίς γὰρ ἂν—σοῦ γε ἱκανώτερος πεῖσαι: Ibid. δεινότατος λαλεῖν: Ibid. III. 18 δεινότερος διδάσκειν: Il. ψ, 531 ἤκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἅρμ' ἐν ἀγῶνι.

2. After verbs or sentences expressing actions or states, to denote the object or effect thereof:

Thuc. VIII. 29 ξυμπλέων παραδοῦναι τὰς ναῦς.—διδάσκω σε γράφειν &c.: Ibid. 107 διαφυλαξούσας τὰς σχεδίας πορευθῆναι βασιλεῖ: Il. ν, 223 τρέσσαι (*to fly*) οὐκέτι ῥίμφα πόδες φέρον ἐκ πολέμοιο=οὐκ ἐδύνατο τρέσσαι.

Obs. 1. Ὥστε is also joined with the infin. after these verbs to mark the aim more strongly: Soph. Phil. 656 ἀρ' ἔστιν, ὥστε κἀγγύθεν θεὰν λαβεῖν; Id. El. 1446 πάρεστ' ἄρ' ἡμῖν, ὥστε—μαθεῖν: Plat. Legg. 709 E ἕξεις, ὥστε—διοικῆσαι: Id. Prot. 338 C ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα ἑλέσθαι[a]: Id. Phædr. 269 D τὸ μὲν δύνασθαι, ὦ Φαῖδρε, ὥστε ἀγωνιστὴν τέλεον γενέσθαι[b]. So often Plat. ἱκανὸς ὥστε: Xen. Ages. I. 37 ἐποίησεν (sc. Agesilaus), ὥστ' ἄνευ φυγῆς καὶ θανάτων—τὰς πόλεις διατελέσαι. After ποιεῖν, instead of infin., we sometimes find ὅπως with ind. fut., when the notion of "*taking care*," is to be expressed: Hdt. I. 8 ποίεε ὅκως ἐκείνην θεήσεαι. (See §. 812. 2.) So also ὡς with fut.: Arist. Ran. 1249 ἔχω γ' ὡς αὐτὸν ἀποδείξω κακόν. So ἵνα in G. T., as John xi. 37 ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ.

Obs. 2. When the notion of condition is to be expressed, ἐφ' ᾧ or ἐφ' ᾧτε are used with infin.: Hdt. I. 22 διαλλαγῇ—ἐγένετο ἐπ' ᾧτε ξείνους ἀλλήλοισι εἶναι.—See §. 867. 2.

§. 667. The infin. is also used.

After various adjectives, participles, and even subst., to limit or explain the way in which the notion thereof applies to the subject of the verb. The accusative stands as the equivalent accusative, or after a substantive as the accusative in apposition: ἄξιος, δίκαιος (*worthy*), καλός, δόκιμος, ἡδύς, ῥᾴδιος, χαλεπός, σύμφερον &c., θαῦμα, φόβος. Ἄξιός ἐστι θαυμάζεσθαι: so Eur. Hipp. 451 προσθεὶς θεοῖσιν ἁμαθίαν φρονεῖν κακῶς (apposition):

Il. κ, 403 ἀλεγεινοὶ δαμήμεναι, *difficiles ad domandum*: Hdt. IV. 53 Βορυσθένης πίνεσθαι ἥδιστός ἐστι, *dulcissimus ad bibendum*, (πίνεσθαι defines the ἥδιστος:) Thuc. I. 35 ἀλλὰ μάλιστα μὲν (σύμφερον from συμφέροντα, above) μηδένα ἄλλον ἐᾶν κεκτῆσθαι ναῦς: Plat. Rep. VI. 418 λόγον προσήκοντα ἀκοῦσαι: Hdt. VI. 112 τέως δὲ ἦν τοῖσι Ἕλλησι καὶ τὸ οὔνομα τὸ Μήδων φόβος ἀκοῦσαι, *a horror to hear*,—θαῦμα ἰδέσθαι, *a wonder to see*: Plat. Symp. 185 D δίκαιος εἶ ἢ παῦσαί με τῆς λυγγὸς ἢ λέγειν ὑπὲρ ἐμοῦ.—Eur. Hipp. 451.

Obs. 1. Homer also uses the infin. with adjectives in the same way as the accus. (§. 579.) to express that in which the quality consists: Il. κ, 437 θείεις (=πόδας) δ' ἀνέμοισιν ὁμοῖοι (ἵπποι): so Il. χ, 73 νέῳ δέ τε πάντ' ἐπέοικε (=ὅμοιος ἦν)—κεῖσθαι: Od. θ, 123 θείειν ἄριστος: Il. ο, 570 οὔτε ποσὶν θάσσων, οὔτ' ἄλκιμος, ὡς σύ, μάχεσθαι. So also after the phrase, καίνυσθαί τινα, *to surpass a person in*: Od. γ, 283 ἐκαίνυτο φῦλ' ἀνθρώπων νῆα κυβερνῆσαι.

Obs. 2. So G. T., as Eph. iii. 4 μυστήριον—ver. 6 εἶναι τὰ ἔθνεα κ. τ. λ. gives that in which the mystery consists.

Obs. 3. After the analogy of θαῦμα ἰδέσθαι, we find the infin. after verbs

[a] Stallb. ad loc. [b] Heindorf ad loc.

Obs. 2. For Relative Pronoun, see *Syntax of Relative Sentences*, §. 816 sqq. For the Demonstrative ὁ, ἡ, τὸ, see Article, 444 sqq. For the Interrogatives 871 sqq. For Relatives and Demonstratives in the same clause §. 833. *Obs.* 2.

Indefinite Pronoun τὶς, τὶ.

§. 659. 1. The indefinite pronoun τὶς often has in its substantival force a collective sense, like the English indefinite "*one*;" as, οὐκ ἄν τις εὕροι ἄνδρα σοφώτερον: even in Homer very usually. It often has an ironical force, and signifies a great number; as, Demosth. 42, 8 ἀλλὰ καὶ μισεῖ τις ἐκεῖνον (Φίλιππον), ὦ ἄνδρες Ἀθ., καὶ δέδιεν καὶ φθονεῖ[a]. In the plural it has an indefinite sense; *certain persons, any one:* Thuc. VI. 94 περιτυχόντες τισὶν οὐ πολλοῖς.

2. It is also used in all its cases for ἐγώ, σύ; Arist. Thesm. 603 ποῖ τις τρέψεται; (for ἐγώ): Soph. Aj. 1138 τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεταί τινι (for σοί): Plat. Alc. II. init.—Socr. φαίνῃ γέ τι ἐσκυθρωπακέναι τε καὶ εἰς γῆν βλέπειν ὥς τι συννοούμενος: Alc. καὶ τί ἄν τις συννοοῖτο; (for ἐγώ): so Thuc. VI. 77 καὶ οἰόμεθα οὐ καὶ ἐς αὐτόν τινα ἥξειν τὸ δεινόν, *to our individual selves.*

3. When joined with substantives, it supplies the place of the indefinite article (see §. 446. *Remark*); as, ἀνήρ τις, *a* (*certain*) *man:* Soph. Phil. 600 μάντις ἦν τις, *a prophet;* or it lays emphasis on the notion, like *quidam* in Latin; Soph. Œ. C. 284 ὅταν δ' ὁ κύριός τις παρῇ, when *any one in authority* is here; marking that all that is required is that he should be in authority, ὁ κύριος alone would be "*the master,*" meaning some particular person; so of unknown objects, Soph. Œ. R. 167 τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς, the murderers, *whoever they may be:* or it marks the uncertainty of the speaker: Id. Œ. C. 124 πλανάτας τις ὁ πρέσβυς, *seems to be a wanderer;* or it individualises the notion, so Aristotle ὁ τὶς ἄνθρωπος, individual man, opposed to the class man; so Plat. Soph. 237 C τὸ τὶ in opposition to τὸ ὄν; so it is used with adjectives to signify an individual of a class, as Theoc. VII. 38 ἐγὼ δέ τις οὐ ταχυπειθής, *I am one of the distrustful sort.*

4. When added to adjectives, indefinite numerals, and adverbs, it brings these words more prominently forward, by either increasing or weakening the notion, according as the meaning of the word or the context requires; as, μέγας τις, μικρός τις, πᾶς τις, ἕκαστός τις, οὐδείς τις, ὀλίγοι τινές, ποῖός τις, πόσος τις: Plat. Rep. 432 C δύσβατός τις ὁ τόπος φαίνεται καὶ κατάσκιος, as in Lat., Cic. Acad. II. 1 *incredibilis quædam ingenii magnitudo—; habuit enim divinam quandam memoriam rerum:* Æsch. Choeph. 121 ἁπλῶς τὶ φράζουσα, *as it were openly:*—βραχύ τι, ὁμοῦ τι, ἐγγύς τι, σχεδόν τι, πάνυ τι, παντάπασί τι, πολύ τι, οὐδέν τι, πάλαι τι, διαφερόντως τι: Hdt. III. 38 οὕτω νομίζουσι πουλύ τι καλλίστους τοὺς ἑωυτῶν νόμους ἕκαστοι εἶναι: Eur. Alc. 79 ἀλλ' οὐδὲ φίλων τις πέλας οὐδείς. A word may also intervene: Plat. Phæd. 63 E ἀλλὰ σχεδὸν μέν τι ᾔδειν[b]: Id. Lysid. 204 E οὐ γὰρ πάνυ, ἔφη, τι αὐτοῦ ὄνομα λέγουσιν: Id. Lach. 192 C σχεδὸν γάρ τι οἶδα: so G. T. as Acts viii. 9 μέγας τις is more forcible than μέγας.

Obs. 1. Hence the substantival sense of τὶς: *eximius quidam, eximium quiddam,* as the Latin, *aliquis, aliquid.* In this meaning τὶς is always accented, and generally placed before its verb: Eur. El. 939 ηὔχεις τὶς εἶναι, *you boasted you were somebody;* Plat. Amat. 133 C τὸ μὲν πρῶ-

[a] Bremi ad loc. [b] Stallb. ad loc.

τον ἔδοξε τὶ εἰπεῖν. So also τὶ δρᾶν, *to do some wrong.* So G. T., as Acts v. 30 λέγων εἶναι τίνα ἑαυτόν.

5. When joined with pronouns and cardinal numerals, τὶς expresses indefiniteness and uncertainty; as, Plat. Symp. 175 B ἔθος τι τοῦτ' ἔχει: Id. Gorg. 522 D αὕτη τις βοήθεια. So οὕτω δή τι *sic fere.*—Τρεῖς τινές, *some three*: so πᾶς τις, *every one*; ἕκαστός τις, *each one*; εἷς τις, *some one.* So Shakespeare, "*We four set upon some dozen:*" Plat. Rep. 601 D ταύτας τινὰς τρεῖς. So Acts xxiii. 23.

Obs. 2. The phrase adopted from common life by Herodotus and the Attic writers ἤ τις ἢ οὐδείς signifies "*scarcely any one:*" Hdt. III. 140 ἀναβέβηκε δ' ἤ τις ἢ οὐδείς κω παρ' ἡμέας αὐτῶν: Xen. Cyr. VII. 5, 45 τούτων τῶν περιεστηκότων ἤ τινα ἢ οὐδένα οἶδα: Plat. Apol. 17 B οὗτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἤ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν, i. e. *nihil propemodum veri dixerunt*[a], *they have said scarcely a word of truth.*

6. When joined with verbs as an adverb it marks that the verbal notion applies only in a certain degree; in some sort, in a certain sense, up to a certain point possible, somewhat possible; Plat. Cratyl. 414 A τὸ δὲ θῆλυ ἀπὸ θηλῆς τὶ φαίνεται ἐπωνομάσθαι, *appears to be possibly so called.*

7. Τὶς is sometimes omitted, where it is very indefinite, the very indefiniteness suggesting τὶς without its being expressed.—(See §. 373. 7.)

Obs. 3. For its partitive force with subst., see § 534. *c.* For its interrogative use in indirect questions, see §. 877. *Obs.* 2.

8. The pronominal words οὐδείς, μηδείς, are sometimes represented in G. T, by οὐ (μή) πᾶς, the negative being separated from the pronoun, and joined to the verb: Matt. xxiv. 22 οὐκ ἂν ἐσώθη πᾶσα σάρξ: 1 Cor. i. 29 ὅπως μὴ καυχήσηται πᾶσα σάρξ: but οὐ is sometimes joined to πᾶς, as Matt. vii. 21 οὐ πᾶς ὁ λέγων, *not every one;* so in Aristotle as a particular negative[b]: so also πᾶς οὐ as an universal negative (Luke i. 37). Or, if οὐ be taken as privative, the sentence is practically affirmative: 1 John ii. 21 πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν, *every lie is not—of the truth;* rather than, *no lie is of the truth:* cf. Eph. v. 5; iv. 29[c].

9. In Mark xiv. 36 τί ἐγὼ θέλω, the τί has the force of the relative pronoun.—(See §. 877. *Obs.* 1.)

Position of τὶς.

§. 660. The regular position of τὶς is as an enclitic after the word to which it belongs, as ἀνήρ τις, καλός τις ἀνήρ, but it is in closely connected combinations of words sometimes placed before it; as, Il. π, 406 ὡς δ' ὅτε τις φώς: Demosth. 123, 47 ἔστι τοίνυν τις εὐήθης λόγος. When τὶς refers to two members of the sentence, it is sometimes joined to the latter; as, Plat. Phileb. 43 A οὔτε ἡδονή—οὔτ' ἄν τις λύπη. The Ionic frequently places it between the genitive depending on it, and the article belonging to the genitive; as, τῶν τις ἱερέων for τῶν ἱερέων τις.

Obs. 1. The enclitic τὶς seems never to have been placed at the beginning of the sentence by the old writers. In such passages as Æsch. Choeph. 111, 650. Eur. Phœn. 1097. Bacch. 69. Suppl. 1186. τὶς must be taken as interrogative, and written τίς. In G. T. it more frequently stands after its substantive.

Obs. 2. Τὶς is sometimes found at the beginning of such sentences, as, according to the ancient system of punctuation, were considered as separate sentences; as, Theocr. I. 32 ἔντοσθεν δὲ γυνά, τι θεῶν δαίδαλμα, τέτυκται.

[a] Stallb. ad loc. [b] Biese, vol. i. p. 100. [c] See Ellicott Eph. iv. 29.

SYNTAX OF THE INFINITIVE AND PARTICIPLE.

§. 661. 1. The same relations of time, cause, mode (not place), which are expressed by the cases, are also expressed by the infinitive and participle.

2. The relation of time is expressed either by the simple participle, or the participle in construction with a substantive; as, ταῦτα ποιήσας ἀπέβη, *after this act;* τοῦ ἔαρος ἐλθόντος τὰ ἄνθη θάλλει, *on the approach of spring;* the causal relation (of cause and effect), either by infin., as μέλλω γράφειν, or by a participle, as τιμώμενος χαίρει—θεοῦ διδόντος πάντα ἂν γίγνοιτο—παρεσκευάζοντο πολεμήσοντες: the modal relation by the simple participle, as γελῶν εἶπε.

Remarks on the notions expressed by the Infinitive and Participle. Infinitive used absolutely.

§. 662. 1. *a.* The Infinitive properly occupies a place between the crude root and its complete development in the moods, tenses, and persons of the verb; hence it expresses the verbal notion, as an act or state, independently of any agent or patient, and thus in a quasi substantival form: this however differs from the substantive inasmuch as the notion of time, which is excluded from the substantive, is necessary to its conception.

b. The Participle expresses the verbal notion in an adjectival form, but it differs from the adjective as the infinitive from the substantive.

c. As both imply time, they are capable of being modified to express the temporal relations of the verb, and by virtue of their verbal character they can have cases depending on them following the construction of their verbs.

2. The adjectival nature of the participle is clearly seen in its agreement with the form of the adjective, and also in its use as an attributive of the subst. And though the infinitive differs from the substantive in its form, yet its substantival character is apparent in its use, and also from the fact that it is joined with the article. In Sanskrit also the infinitive is used as a substantive, though it retains the government of its verb.

3. The infinitive without the article also differs practically from the substantive, in that it always, with certain exceptions (see below, 5.), depends on some verbal notion, (verb, or adjective or substantive with ἐστί,) even when apparently it is used as the subject; as, οὐ κακόν ἐστι βασιλεύειν, *it is not bad that one should be king;* and therefore always has the nature of an object in government, as the equivalent notion of the verb, the effect, &c. (ἐλπίζω νικήσειν=*spero victoriam*—ἥκω μανθάνειν—πείθω σε ταῦτα ποιεῖν.) The Indian infinitive, which is always the object, has the accusatival termination.

4. In course of time the article was prefixed to the infinitive, to mark more clearly its substantival character; and by this form, (which differs from the substantive only as expressing abstract notions, and retaining the

government of its verb,) may be expressed all the relations signified by the cases, or by the cases with a preposition.

5. The Infinitive retains some traces of its independent character in certain phrases, in which the verbal notion stands absolutely without depending on any other word: it expresses a notion in the mental process which occurs suddenly in the train of thought, without any connection with what goes before or follows after, except so far as to modify, or qualify it, like our phrase "*to be sure.*" Thus ὀλίγου, μικροῦ, πολλοῦ δεῖν, for which we have no exact equivalent idiom—*nearly, wanting but little;* ἑκὼν εἶναι, qualifying a negative clause, *willingly, at least;* τὸ νῦν εἶναι, *at present, at least;* (ὡς συνελόντι, ἁπλῶς, συντόμως εἰπεῖν, ὡς τὸ ὅλον εἰπεῖν &c.) τὸ ἐπ' ἐκείνῳ εἶναι, *as far as he is concerned;* ὥς εἰπεῖν, like our "*so to say;*" ὡς εἰρῆσθαι—ὡς δοκεῖν, *apparently;* ὡς εἰκάσαι, *to make a guess;* οὐτωσὶ ἀκοῦσαι, *to hear at least;* ὅσον μ' εἰδέναι—ὅ τι μ' εἰδέναι, *as far as I know;* δοκέειν ἔμοι—γιγνώσκειν καλῶς (Eur. Med. 228), *as is well known—to wit* (see §. 836. *Obs.* 2.); for this infin. without ὡς, see §. 679. 2., with ὡς, §. 864. 1., §. 869. 6.

Obs. 1. In certain constructions of the oratio obliqua, and of the infin. for the imperative, the infinitive seems to be used thus independently, and Krüger refers them to this head; but they seem to be distinguished from the phrases given above, inasmuch as they are in close connection with the context, and they do not represent a notion standing unconnectedly in the train of thought. The former depends on a verb of *saying* or *thinking* implied in the context or in the form of the sentence or passage; the latter on the notion of *desiring*, &c. likewise implied in the context.

Obs. 2. For the aor. infin., see §. 405. 4 sqq.

INFINITIVE.

Without the Article.

§. 663. 1.—*a.* As subject:

Il. κ, 173 ἐπὶ ξυροῦ ἵσταται ἀκμῆς ἡ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἠὲ βιῶναι: (Here the substantive in the first clause illustrates the substantival character of the infinitive in the second.) Od. α, 392 οὐ μὲν γάρ τι κακὸν βασιλεύεμεν: Æsch. Ag. 584 ἀεὶ γὰρ ἡβᾷ τοῖς γέρουσιν εὖ μαθεῖν: Eur. Med. 652 μόχθων δ' οὐκ ἄλλος ὕπερθεν, ἢ γᾶς πατρίας στέρεσθαι: Hdt. III. 81 ὁ μὲν γὰρ, εἴ τι ποιέει, γινώσκων ποιέει· τῷ δὲ οὐ γινώσκειν (*intelligentia*) ἔνι.—See also §. 666. 1.

Obs. 1. The verbal element in the infin. does not allow of its taking an attributive adjective, as καλὸς θάνατος, but in place thereof the adverb is used, as καλῶς θνήσκειν.

2. So also it is used in apposition (*a*) to a nominative or accusative; as,

Od. α, 82 εἰ μὲν δή νυν τοῦτο φίλον μακάρεσσι θεοῖσι νοστῆσαι Ὀδυσῆα; Æsch. Choeph. 310 δράσαντι παθεῖν τριγέρων μῦθος τάδε φωνεῖ: Eur. Hec. 5 κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ: Il. μ, 243 εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης: Hdt. I. 32 εἰ μή οἱ τύχη ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον. So G. T., as Eph. iii. 8 ἡ χάρις—ἐν τοῖς ἔθνεσι εὐαγγελίσασθαι: so in verse 6, εἶναι is in apposition to ὅ sc. μυστήριον.

3.—(β) In apposition to a demonstrative, to explain it either alone or with an adjective, or subst.:

Thuc. V. 6 ὅπερ *προσεδέχετο*—ἀναβήσεσθαι: Od. α, 370 *ἐπεὶ τόγε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ*: cf. δ, 197. Hdt. VI. 23 *μισθὸς δέ οἱ ἦν εἰρημένος ὅδε ὑπὸ τῶν Σαμίων, πάντων—τὰ ἡμίσεα μεταλαβεῖν*: Eur. Med. 259 τοσοῦτον *οὖν σοῦ τυγχάνειν βουλήσομαι—σιγᾶν*. See also §. 657. 2.; and for the infinitive after a relative, §. 835. 2.

Obs. 2. For the phrase *τῆς ἐξ ἐμεῦ γῆμαι* Hdt. VI. 130, see §. 457. 3.

b. As object.—The infinitive as the object stands as the accusative after the verb; and, generally speaking, signifies that to which the verbal notion applies, the particular point in or on which it developes itself, or takes effect, or operates. When the notion of cause is required, the gen. article *τοῦ* is prefixed to the infinitive (see §. 492.). If any particular relations of a gen. or dat. are to be distinctly signified, the article is added, as it always is when a preposition is joined to an infinitive.

§. 664. The infinitive occurs as the object with the following classes of verbs (or their participles) and adjectives.

A. Verbs which signify any sensual or mental energy of the subject, or some expression of such energy:

1. Verbs which denote a motion of the will; the infinitive denotes the aim, or the result thereof; or that whereon or wherein the verbal notion rests or operates: it stands as the equivalent accusative, as is clear from it being always possible to insert a demonstrative in the accus. to which the infin. would then stand in apposition; as, *βούλομαι ποιεῖν*=*τοῦτο*, sc. *ποιεῖν*: βούλομαι, θέλω, ἐθέλω, μέλλω, ἐπιθυμῶ, μέμονα, δικαιῶ, σπουδάζομαι, προθυμοῦμαι, διανοοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ἀνέχομαι, ὑπομένω, ἔτλην, εἴωθα,—δέομαι (*I pray*), λίσσομαι, ἱκετεύω, παραινῶ, ἐπιτέλλω, παροξύνω, πείθω, ἀναγιγνώσκω (*persuadeo*, Ion.), συμβουλεύω, νουθετῶ, κελεύω, προστάττω, λέγω (*jubeo*)—πείθω, ἐῶ, περιορῶ, ἐπιτρέπω (*allow*), συγχωρῶ, ἀμελῶ &c. So also the contraries thereof; as, δέδοικα, φοβοῦμαι, φοβερόν or φόβος ἐστί, φεύγω, ἀναβάλλομαι, ὀκνῶ, αἰσχύνομαι, αἰσχρόν ἐστιν,—ἔχω (*take hold of*), κατέχω, κωλύω, εἴργω, ἀπαγορεύω &c. So *Βούλομαι, μέλλω γράφειν—ἐπιθυμῶ πορεύεσθαι—τολμῶ ὑπομένειν τὸν κίνδυνον*—παραινῶ σοι *γράφειν*:

Il. λ, 783 *Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ, αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων*: Hdt. VI. 75 *τὴν Πυθίην ἀνέγνωσε τὰ περὶ Δημάρητον γενόμενα λέγειν*; Ibid. 83 *οὗτος τοὺς δούλους ἀνέγνωσε ἐπιθέσθαι τοῖσι δεσπότῃσι*: Id. V. 49 *ἀναβάλλομαί τοι ἀποκρίνεσθαι*: Id. VII. 11 *τοῦτό σε ῥύσεται μηδένα ἄξιον μισθὸν λαβεῖν*: Eur. Alc. 11 *ὃν θανεῖν ἐρρυσάμην*: Thuc. III. 110 *τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς.*—Κωλύω *σε ταῦτα*

ποιεῖν: Eur. Hec. 768 πατήρ νιν ἐξέπεμψεν ὀρρωδῶν θανεῖν: Id. Troad. 718 λέξας ἀρίστου παῖδα μὴ τρέφειν πατρός, *that one should not bring up*: Id. Or. 263 σχήσω σε πηδᾶν: Plat. Gorg. 457 E φοβοῦμαι διελέγχειν σε: Id. Lys. 207 E διακωλύουσι τοῦτο ποιεῖν, ὃ ἂν βούλῃ: Id. Phæd. 98 D ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν: Demosth. 16, 23 τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν. So Acts xxiv. 10 νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν.

2. So after the optative as a wish: εἴη μοι τυχεῖν &c.

Obs. 1. Here also belongs μένειν and its compounds—*to wait for, to expect* (wherein is implied the notion of "wishing"), followed by the infin.: Il. ο, 599 τὸ γὰρ (*quapropter*) μένε μητιέτα Ζεύς, νηὸς κατομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι: Od. α, 422 μένον δ' ἐπὶ ἕσπερον ἐλθεῖν, like μένειν Ἠῶ δῖαν: Æsch. Ag. 460 μένει δ' ἀκοῦσαί τι μου μέριμνα νυκτηρεφές, *expects to hear*: Plat. Rep. 375 C οὐ περιμενοῦσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ φθήσονται αὐτὸ δράσαντες: Hdt. VIII. 15 οὐκ ἀνέμειναν—ἄρξαι.

Obs. 2. Πείθειν, *to persuade*, generally takes its object in a substantival sentence expressed by ὡς and the verb, rarely the infin. (see §. 665.): Xen. M. S. princ. πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιος εἴη θανάτου τῇ πόλει.

Obs. 3. To bring the notion of "the effect," &c. prominently forward, the old writers added ὥστε to the infinitive with these verbs. Homer once: Il. ι, 44 εἰ δέ σοι αὐτῷ θυμὸς ἐπέσσυται, ὥστε νέεσθαι: Soph. Œ. C. 1350 δικαιῶν, ὥστ' ἐμοῦ κλύειν λόγους: Eur Hipp. 1327 Κύπρις γὰρ ἤθελ', ὥστε γίγνεσθαι τάδε. Often after πείθειν; as, Soph. Phil. 389 ἔπεισεν, ὥστε —ἄγειν: Hdt. VII. 6 ἀνέπεισε Ξέρξεα, ὥστε ποιέειν ταῦτα: cf. VI. 5. Also συγχωρεῖν ὥστε in Thucyd. Sometimes also to mark yet more distinctly the notion of "*intention*" or "*purpose*," or to give urgency to the command or request, &c. ὅπως or ὡς is used with the conj. or opt., or ind. fut., instead of the infin.: Od. θ, 344 λίσσετο δ' αἰεὶ Ἥφαιστον κλυτοεργόν, ὅπως λύσειεν Ἄρηα: Hdt. III. 44 ἐδεήθη, ὅκως ἂν δέοιτο στρατοῦ and elsewhere: Xen. Cyr. I. 4, 13 βουλεύομαι, ὅπως σε ἀποδρῶ: γλίχεσθαι also is followed by ὡς with ind. fut. So in Attic prose, προθυμεῖσθαι, διανοεῖσθαι, μηχανᾶσθαι, παρακελεύεσθαι, διακελεύεσθαι, παρασκευάζεσθαι with ὡς and indic. fut.

Obs. 4. So ἵνα frequently in G. T., as 1 Cor. xiv. 5 θέλω—ἵνα προφητεύητε: Matt. vii. 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν. This usage of ἵνα with conj. for infin. is very common in G. T. with all sorts of verbs; κελεύειν never takes this construction.

§. 665. 1. Verbs which signify the operation of some power of thought, or feeling, or sense, or the expression thereof. The infinitive stands as the equivalent accusative of that in which the feeling rests or consists, and denotes and defines the point in which the thought, or feeling, or sense, operates, or the result thereof; as, οἶμαι, ἡγοῦμαι, βουλεύω, νομίζω, ἔλπομαι, ἐλπίζω, θαυμάζω, εὔχομαι, λογίζομαι, δοκῶ, κινδυνεύω, φαίνομαι (*videri*)—δοκεῖ (*placet*)—προαιροῦμαι (*statuo*)—εἴδω, μανθάνω, γιγνώσκω—λέγω, φημί, ἀγγέλλω, &c.; their passives and their contraries, ἀρνοῦμαι, ἀπιστῶ, καταρνοῦμαι &c.: κλύω &c.:

Hdt. III. 53 συνεγινώσκετο ἑωῦτῷ οὐκέτι εἶναι δυνατὸς τὰ πρήγματα ἐπορᾶν

ἢ διέπειν: Id. VIII. 108 δοκεῖ ἐπιδιώκειν: Il. κ, 147 βουλὰς βουλεύειν ἢ νέμεν ἠὲ μάχεσθαι: Thuc. III. 74 ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι. ἔφη εἶναι στρατηγός.—Ὁ Ἀλέξανδρος ἔφη εἶναι Διὸς υἱός: Hdt. II. 44 τὰς μάζουσι Δήλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην: Plat. Prot. 311 E σοφιστὴν—ἀνομάζουσί γε τὸν ἄνδρα εἶναι. Λέγω εἰδέναι ταῦτα—μανθάνω ἱππεύειν: Xen. M. S. I. 2, 49 Σωκράτης τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων τοὺς ξυνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων: Plat. Prot. 346 B Μωνίδης ἡγήσατο καὶ αὐτὸς ἢ τύραννον ἢ ἄλλον τινὰ τῶν τοιούτων ἐπαινέσαι, *thought that he must:* Eur. Or. 555 ἐλογισάμην μ' ἀμῦναι, *I considered that must help.* So G. T., as Rev. xiv. 10 οὐ μετενόησαν δοῦναι (proper result of μετάνοια) αὐτῷ δόξαν.

Obs. 1. Ὥστε is also used with the infinitive after these verbs to denote more clearly the effect or consequences: Eur. Or. 52 ἐλπίδα δὲ δή τιν' ἔχομεν, ὥστε μὴ θανεῖν. And also a substantival sentence with ὡς or ὅτι is used instead of infin.

Obs. 2. For another construction after these verbs, see §. 673. 1.

Obs. 3. We sometimes find an infinitive depending on ὡς οἶμαι &c.—(See §. 804. 7.)

2. So also expressions which imply any of the notions in this and the foregoing section; as,

Eur. Med. 785 δῶρα φέροντας (=ἱκετεύοντας) τήνδε μὴ φεύγειν χθόνα: Ibid. 1051 ἀλλὰ τῆς ἐμῆς κάκης (=θαυμάζω), τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί.—(See §. 679.) Il. σ, 178 σέβας δέ σε θυμὸν ἱκέσθω Πάτροκλον Τρωῇσι κυσὶν μέλπηθρα γενέσθαι: Arist. Vesp. 835 βάλλ' ἐς κόρακας! τοιουτονὶ τρέφειν κύνα.

§. 666. 1. After verbs or adjectives which express or imply the notion of *ability, efficacy, power, prosperity, capacity, causing,* or their contraries; as, δύναμαι, δυνατός, ἀδύνατος, οἷός τ' εἰμί, also οἷός εἰμι (οὐχ οἷός εἰμι), ἔχω—ποιῶ &c.—δεινός (*strong, clever*), ἱκανός, ἐπιτήδειος, ὀλίγος, ἥσσων εἰμί &c.—so τοιόσδε, τοιοῦτος, ποῖός εἰμι &c. (but rarely and rather poetic).—αἴτιός εἰμι (*auctor sum*),—κατεργάζομαι, διαπράττομαι. The infinitive stands as the equivalent accusative, as δύναμαι ποιεῖν ταῦτα:

Od. ι, 411 νοῦσόν γ' οὔπως ἔστι Διὸς μεγάλου ἀλέασθαι: Il. ν, 483 ὃς μάλα κάρτερός ἐστι μάχῃ ἔνι φῶτας ἐναίρειν: Hdt. VII. 129 ἀνωνύμους τοὺς ἄλλους εἶναι ποιέει: Id. V. 97 στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον: cf. V. 55. Od. φ, 173 οὐ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ, οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ ὀϊστῶν: Od. β, 271 εἰ δή τοι σοῦ πατρὸς ἐνέστακται μένος ἠΰ, οἷος ἐκεῖνος ἔην τελέσαι ἔργον τε ἔπος τε: Thuc. VI. 12 πρᾶγμα μέγα εἶναι καὶ μὴ οἷον νεωτέρῳ βουλεύσασθαι: Il. ζ, 463 τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἦμαρ: cf. Od. β, 60. Od. φ, 195 ποῖοί κ' εἴτ' Ὀδυσῆϊ ἀμυνέμεν. (So Od. ρ, 20 τηλίκος; Hdt. III. 34 κοῖος:) Il. ω, 369 γέρων δέ τοι οὗτος ὀπηδεῖ ἄνδρ' ἀπαμύνασθαι, *too weak to:* Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν: Id. VII. 9 ὀλίγον ἀπολιπόντι ἀπίκεσθαι: Id. II. 20 τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύειν τὸν ποταμόν: cf. III. 12. Οἷός τ' εἰμὶ ποιεῖν ταῦτα: Xen. Cyr. I. 4, 12 τίς γὰρ ἂν—σοῦ γε ἱκανώτερος πεῖσαι: Ibid. δεινότατος λαλεῖν: Ibid. III. 18 δεινότερος διδάσκειν: Il. ψ, 531 ἥκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἅρμ' ἐν ἀγῶνι.

2. After verbs or sentences expressing actions or states, to denote the object or effect thereof:

Thuc. VIII. 29 ξυμπλέων παραδοῦναι τὰς ναῦς.—διδάσκω σε γράφειν &c.: Ibid. 107 διαφυλαξούσας τὰς σχεδίας πορευθῆναι βασιλεῖ: Il. ν, 223 τρέσσαι (*to fly*) οὐκέτι ῥίμφα πόδες φέρον ἐκ πολέμοιο=οὐκ ἐδύνατο τρέσσαι.

Obs. 1. Ὥστε is also joined with the infin. after these verbs to mark the aim more strongly: Soph. Phil. 656 ἀρ' ἔστιν, ὥστε κἀγγύθεν θεὰν λαβεῖν; Id. El. 1446 πάρεστ' ἄρ' ἡμῖν, ὥστε—μαθεῖν: Plat. Legg. 709 E ἕξεις, ὥστε—διοικῆσαι: Id. Prot. 338 C ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα ἑλέσθαι[a]: Id. Phædr. 269 D τὸ μὲν δύνασθαι, ὦ Φαῖδρε, ὥστε ἀγωνιστὴν τέλεον γενέσθαι[b]. So often Plat. ἱκανὸς ὥστε: Xen. Ages. I. 37 ἐποίησεν (sc. Agesilaus), ὥστ' ἄνευ φυγῆς καὶ θανάτων—τὰς πόλεις διατελέσαι. After ποιεῖν, instead of infin., we sometimes find ὅπως with ind. fut., when the notion of "*taking care*," is to be expressed: Hdt. I. 8 ποίεε ὅκως ἐκείνην θεήσεαι. (See §. 812. 2.) So also ὡς with fut.: Arist. Ran. 1249 ἔχω γ' ὡς αὐτὸν ἀποδείξω κακόν. So ἵνα in G. T., as John xi. 37 ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ.

Obs. 2. When the notion of condition is to be expressed, ἐφ' ᾧ or ἐφ' ᾧτε are used with infin.: Hdt. I. 22 διαλλαγῇ—ἐγένετο ἐπ' ᾧτε ξείνους ἀλλήλοισι εἶναι.—See §. 867. 2.

§. 667. The infin. is also used.

After various adjectives, participles, and even subst., to limit or explain the way in which the notion thereof applies to the subject of the verb. The accusative stands as the equivalent accusative, or after a substantive as the accusative in apposition: ἄξιος, δίκαιος (*worthy*), καλός, δόκιμος, ἡδύς, ῥᾴδιος, χαλεπός, σύμφερον &c., θαῦμα, φόβος. Ἄξιός ἐστι θαυμάζεσθαι: so Eur. Hipp. 451 προσθεὶς θεοῖσιν ἁμαθίαν φρονεῖν κακῶς (apposition):

Il. κ, 403 ἀλεγεινοὶ δαμήμεναι, *difficiles ad domandum*: Hdt. IV. 53 Βορυσθένης πίνεσθαι ἡδιστός ἐστι, *dulcissimus ad bibendum*, (πίνεσθαι defines the ἥδιστος:) Thuc. I. 35 ἀλλὰ μάλιστα μὲν (σύμφερον from συμφέροντα, above) μηδένα ἄλλον ἐᾶν κεκτῆσθαι ναῦς: Plat. Rep. VI. 418 λόγον προσήκοντα ἀκοῦσαι: Hdt. VI. 112 τέως δὲ ἦν τοῖσι Ἕλλησι καὶ τὸ οὔνομα τὸ Μήδων φόβος ἀκοῦσαι, *a horror to hear*,—θαῦμα ἰδέσθαι, *a wonder to see*: Plat. Symp. 185 D δίκαιος εἶ ἢ παῦσαί με τῆς λυγγὸς ἢ λέγειν ὑπὲρ ἐμοῦ.—Eur. Hipp. 451.

Obs. 1. Homer also uses the infin. with adjectives in the same way as the accus. (§. 579.) to express that in which the quality consists: Il. κ, 437 θείεις (=πόδας) δ' ἀνέμοισιν ὁμοῖοι (ἵπποι): so Il. χ, 73 νέῳ δέ τε πάντ' ἐπέοικε (=ὅμοιος ἦν)—κεῖσθαι: Od. θ, 123 θείειν ἄριστος: Il. ο, 570 οὔτε ποσὶν θάσσων, οὔτ' ἄλκιμος, ὡς σύ, μάχεσθαι. So also after the phrase, καίνυσθαί τινα, *to surpass a person in*: Od. γ, 283 ἐκαίνυτο φῦλ' ἀνθρώπων νῆα κυβερνῆσαι.

Obs. 2. So G. T., as Eph. iii. 4 μυστήριον—ver. 6 εἶναι τὰ ἔθνεα κ. τ. λ. gives that in which the mystery consists.

Obs. 3. After the analogy of θαῦμα ἰδέσθαι, we find the infin. after verbs

[a] Stallb. ad loc. [b] Heindorf ad loc.

of "appearing," "showing oneself;" exactly supplying the place of a cognate accusative: ἰδεῖν, εἰσιδεῖν, ἴδεσθαι, ἴδεσθαι: Od. ι, 143 οὐδὲ προὔφαινε τ' ἴδεσθαι, *non apparebat ad conspiciendum*, i. e. *nec se præbebat conspiciendum*: Hes. Theog. 700 εἴσατο δ' ἄντα ὀφθαλμοῖσιν ἰδεῖν ἠδ' ἔρματα δοῦναι ἀκουῆσαι αὖτως, ὃς ἔτε γαῖα καὶ οὐρανὸς εὐρὺς ἔτερθεν πέλεται: Ibid. 216 ἰδεῖν ἐφάνη: Plat. Phæd 84 C ὁ Σωκράτης, ὡς ἰδεῖν ἐφαίνετο.

Obs. 4. With the adjectives and substantives of this and the preceding paragraph, the infin. act. or midd. is joined instead of the passive; as. καλός ἐστιν ἰδεῖν, *he is fair to look upon*. The subject of the infin is either easily supplied from the context; as. Il. σ, 258 τόφρα δὲ ῥηΐτεροι πολεμίζεον ἦσαν Ἀχαιοί. *Achivi faciles erant* (sc. nobis) *ad detrincendum*, or is indefinite, in which case we may supply τινί: Hdt. VII. 59 ἔδοξε—τῷ Χέρξῃ ὁ χῶρος εἶναι ἐπιτήδειος ἐξεταξάμενός τε καὶ ἐξαριθμήσας τὸν στρατόν, *idoneus, in quo ordinaret aliquis* &c.: Thuc. I. 138 ἄξιος θαυμάσαι: Plat. Phæd. 62 B λόγος δυνατὸς κατανοῆσαι (sc. *cuiris*): Id. Phæd. 92 D ὑπόθεσις ἀξία ἀποδέξασθαι, *digna quam quis accipiat*: Id. Rep. 368 E ῥᾴων καταμαθεῖν: Id. Phæd. 110 B λέγεται εἶναι τοιαύτη ἡ γῆ αὕτη ἰδεῖν. With the dative: Id. Rep. 599 A ῥᾴδια ποιεῖν μὴ εἰδότι τὴν ἀλήθειαν: Eur. Med. 316 λέγεις ἀκοῦσαι μαλθάκ', *dulcia ad audiendum* (sc. τινὶ ἀκούειν or ἀκούοντι, *qui audit*): Id. Or. 1153 sq. πάσαις γυναιξὶν ἀξία στυγεῖν ἔφυ ἡ Τυνδαρὶς παῖς. So G. T., as 1 Thess. iv. 9 οὐ χρείαν ἔχετε (al. εἴχομεν), γράφειν ὑμῖν.

Obs. 5. The infinitive active is often used after other words where we should use the passive: the verbal notion being referred to the actual subject of the feeling, rather than to the grammatical subject of the sentence: Eur. Med. 1060 ὅπως ἐχθροῖς ἐγὼ παῖδας παρήσω τοῖς ἐμοῖς καθυβρίσαι, *to be insulted*.

Obs. 6. When the infinitive is used with ἐστὶ and a neuter adjective, as δίκαιόν ἐστι τοῦτο ποιεῖν, the infinitive is the subject, and not the object.

§. 668. 1. After the verbs εἶναι, πεφυκέναι, with a substantive, to signify the object, or define the nature of the states expressed by those verbs:

Il. ν, 312 νηυσὶ μὲν ἐν μέσσῃσιν ἀμύνειν εἰσὶ καὶ ἄλλοι. Often in Homer and other poets, and sometimes in prose: Soph. Phil. 80 ἔξοιδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν, μηδὲ τεχνᾶσθαι κακά: Ibid. 88 ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῶς: Demosth. 100, 42 ἐστὲ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν ἀρχὴν εὖ πεφυκότες. See also §. 666. 1.

2. After abstract substant. which with εἶναι or γίγνεσθαι &c., express a verbal notion, to signify the application or effect thereof; as early as Homer with substant., which express some mental state:

Il. μ, 245 σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι: Il. ψ, 175 ἐπεί τοι θυμὸς ἀναίτιον αἰτιάασθαι: Od. ζ, 314 ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι. Also Il. ν, 98 νῦν δὴ εἴδεται ἦμαρ ὑπὸ Τρώεσσι δαμῆναι: Hdt. I. 32 εἰ μή οἱ τύχη ἐπίσποιτο—τελευτῆσαι εὖ τὸν βίον: Id. VII. 52 ἐπὶ τούτοισι ἡ πᾶσα Περσικὴ στρατιὴ ἐγένετο διαφθεῖραι καὶ περιποιῆσαι. In Attic, πράγματα, ἀσχολίαν, ὄχλον παρέχειν τινὶ &c., with infin.; as, Thuc. I. 16 ἐπεγίγνετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ αὐξηθῆναι: Xen. Ages. I. 7 ἀσχολίαν αὐτῷ παρέξειν στρατεύειν ἐπὶ τοὺς Ἕλληνας: cf. Cyr. IV. 5, 46. Anab. III. 2, 27. Plat.

Phæd. 115 A. Demosth. 102, 53 ἡσυχίαν δὲ ποιοῦσιν ἐκείνῳ πράττειν, ὅτι βούλεται.

Obs. The article τό is often added after substantives by writers after Homer: Plat. Rep. 465 B δέος δὲ τὸ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν: Xen. Anab. II. 5, 22 τῆς δοκήσεως προσγεγενημένης αὐτῷ τὸ κρατίστους εἶναι.

§. 669. The infin. is also used with single words or phrases, or whole sentences, to complete, or define, or identify the notion involved therein; and expresses the nature, operation, effect, or intended effect, and particularly

1. After συμβαίνει, συνήνεικεν (Hdt.), *accidit*, κατέλαβε (Hdt.) *accidit*, ἔστι in the same sense, δεῖ, χρή, ἀνάγκη, δίκαιον, ὀφέλιμόν ἐστιν, καιρός ἐστι &c.; also after ἀφίκετο, ἦλθεν, *it came to*; πάρεστιν, ἔξεστιν, ἔνεστι, *licet*, or words or sentences implying these notions:

Hdt. VII. 166 συνέβη Γέλωνα νικᾶν: Id. VI. 117 συνήνεικε δ' αὐτόθι θωῦμα γενέσθαι τοιόνδε: Ibid. 103 καί μιν—κατέλαβε ἀποθανεῖν ὑπὸ τῶν Πεισιστράτου παίδων: Id. III. 71 ἐπεί τε δὲ ἐς Δαρεῖον ἀπίκετο γνώμην ἀποφαίνεσθαι: Thuc. VIII. 76 ἡ Σάμος παρ' ἐλάχιστον ἦλθε τὸ Ἀθηναίων κράτος ἀφελέσθαι: so Od. ι, 540 τυτθὸν ἐδεύησεν οἰκήιον ἄκρον ἱκέσθαι: so after a sentence to express intention: Il. θ, 223 στῆ—νηῒ μελαίνῃ, ἥ ῥ' ἐν μεσσάτῳ ἔσκε—γεγωνέμεν ἀμφοτέροισι; Theogn. 634 γίγνεται εὑρεῖν ἔργ' ἀνδρῶν. In G. T. also after ἐγένετο, as Mark ii. 23 ἐγένετο παραπορεύεσθαι αὐτόν.

Obs. 1. Ὥστε is often used to define these notions of effect, &c. more clearly: Hdt. III. 14 συνήνεικε ὥστε: Thuc. V. 14 ξυνέβη ὥστε. So ἔστιν ὥστε Plat. Phæd. 103 E[a]: γέγονεν ὥστε Isocr. 124 A. In G. T. ἵνα, Matt. xviii. 1 συμφέρει ἵνα κρεμασθῇ: Id. x. 25 ἀρκετὸν ἵνα γένηται.

Obs. 2. Æsch. Theb. 730 χθόνα ναίειν ὁπόσαν φθιμένοισιν κατέχειν, there seems to be an ellipse of ἔστι before φθιμένοισιν.

Obs. 3. In G. T. after ἐγένετο, we find, instead of an infinitive depending on it, a finite verb connected with it by καί: so Luke v. 17 καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· and even without καί, see Matt. xi. 1.

2. The infin. is used with verbs of *giving*, *taking*, *going*, *sending*, *causing*, &c. or words or sentences which imply these notions, to express the aim or object, and often answers to the Latin *supine*:

Il. η, 251 Ἑλένην δώομεν Ἀτρείδῃσιν ἄγειν.—βῆ δ' ἰέναι, *he stept forth to go*—ἥκομεν μανθάνειν—: Il. ι, 442 τοὔνεκά με προέηκε διδασκέμεναι τάδε πάντα: Od. α, 138 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα νίψασθαι: Hdt. VI. 23 τοὺς δὲ κορυφαίους (*principes*)—ἔδωκε τοῖσι Σαμίοισι κατασφάξαι: Thuc. II. 27 τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι: Plat. Apol. 33 B ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἐμαυτὸν ἐρωτᾶν: cf. Arist. Nub. 441. Æsch. Eum. 831 φέροντα μὴ πράσσειν καλῶς: Il. σ, 168 ἄγγελος—ἦλθε θωρήσσεσθαι. So G. T., as Mark viii. 4 ἃ παρέλαβον κρατεῖν: Matt. x. 34 ἦλθον βαλεῖν.

Obs. 4. We also find the construction with ἵνα and conj.: Mark x. 37 δὸς, ἵνα—καθίσωμεν.

Obs. 5. After a verb of "giving," when a dative of the person, to whom any thing is given, is not expressed, the infin. pass. would seem to be the

[a] Stallb. ad loc.

proper construction; and sometimes, though very seldom, it is so found; as, Plat. Charm. 157 B ὃς ἂν μὴ τὴν ψυχὴν παράσχῃ τῇ ἐπῳδῇ ὑπὸ σοῦ θεραπευθῆναι: cf. §. 667. *Obs.* 3.

Obs. 6. The infinitive εἶναι is in Epic and Ionic attached to these verbs where it is not needed; as, Il. λ, 20 δῶκε ξεινήϊον εἶναι: Il. δ, 299 στῆσον—ἕρκος ἔμεν πολέμου: Il. φ, 405 λίθον θέσαν ἐμμέναι οὖρον ἀρούρης: Hdt. VII. 154 ἀπεδέχθη—εἶναι ἵππαρχος. This is not frequent in Attic Greek: Thuc. II. 13 ἀφίησιν αὐτὰ εἶναι δημόσια: Plat. Prot. 231 B δίδωσιν εἶναι.

Obs. 7. After the verbs ὀνομάζειν, ὀνομάζεσθαι, and the substantives ὄνομα, ἐπωνυμίη, we find the infin. εἶναι added. See §. 475. *Obs.* 2. This infinitive with passive verbs is nominatival in apposition, and accusatival with active verbs.

Obs. 8. On the other hand the infinitive εἶναι is often omitted where we might expect it; as, Eur. Med. 454 πᾶν κέρδος ἡγοῦ.

Obs. 9. For the use of the infin. with ἄν as the Latin future in *rus*, see §. 429. The infin. however without ἄν sometimes is thus used: Plat. Prot. 316 τοῦτο δὲ οἴεται οἱ μάλιστα γενέσθαι: cf. Thuc. VII. 28 μηδ' ὡς ἀποστῆναι. So G. T., as John xxi. 25 χωρῆσαι.

Obs. 10. Some of the infinitives in §. 667. and 669. may be viewed as standing for the subject of the verb, see §. 676. 2. *c.* 678. 3. *a.*

Remarks on the use of the Infinitive with the Article for the Infinitive without it.

§. 670. 1. From the substantival use of the infin. it would naturally follow that the article would be attached to it, when especial emphasis was to be laid on the notion expressed by the infin.; and as this infin. is conceived of as standing to the preceding verb generally in the relation of the accus., result, effect, operation, or intention, &c. (as the verbal notion may require,) this article is always the neuter τό, even when the preceding verb is constructed with a substantive in genitive, as Eur. Med. 1050 ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί: Arist. Eccl. 788 τῆς μωρίας, τὸ μηδὲ περιμείναντα—ἔπειτα ἀναμένειν. This construction is emphatical, and is very often used in antithetical, or negative sentences; it most frequently occurs in tragedy: Æsch. Ag. 15 τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ: Id. Eum. 220 τὸ μὴ γενέσθαι: cf. Id. Pers. 292: Soph. Œ. C. 441 οἱ δ' ἐπωφελεῖν, οἱ τοῦ πατρὸς, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν οὐκ ἠθέλησαν: Id. Antig. 79 τὸ γὰρ βίᾳ πολιτῶν δρᾶν ἔφυν ἀμήχανος; Ibid. 264 ἡμεν δ' ἕτοιμοι—καὶ ὁρκωμοτεῖν τὸ μήτε δρᾶσαι, μήτε τῳ ξυνειδέναι τὸ πρᾶγμα βουλεύσαντι: Ibid. 1006 μόλις μὲν, καρδίας δ' ἐξίσταμαι τὸ δρᾶν, *ægre quidem, sed cedam, ut faciam:* Id. Phil. 1341 ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν: Eur. Iph. A 452 τὸ μὴ δακρῦσαι αἰδοῦμαι: Thuc. II. 53 τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι καλῷ οὐδεὶς πρόθυμος ἦν: Xen. Apol. S. 13 τὸ προειδέναι τὸν θεὸν τὸ μέλλον πάντες λέγουσι: Id. M. S. III. 6, 6 τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα: Id. Symp. III. 3 οὐδείς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέξειν: Id. Hell. V. 2, 36 οὐ μέντοι ἔπειθε τὸ μὴ πολυπράγμων τε καὶ κακοπράγμων εἶναι (πείθειν τινά τι): Plat. Soph. 247 C αἰσχύνονται τὸ τολμᾶν ὁμολογεῖν: Id. Legg. 943 D χρὴ φοβεῖσθαι τὸ μήτε ἐπενεγκεῖν ψευδῆ τιμωρίαν: Soph. Elect. 1030 μακρὸς τὸ κρῖναι ταῦτα χὠ λοιπὸς χρόνος: so G. T., as 1 Cor. xiv 39 τὸ λαλεῖν γλώσσαις μὴ κωλύετε. This infin. sometimes stands in apposition to a substantive: Hdt. I. 204 ἡ γένεσις, τὸ

κέειν, πλέον τι εἶναι ἀνθρώπου : Thuc. VII. 67 τῆς δοκήσεως τὸ κρατίστους ναι : so G. T. as Phil. ii. 6 οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ.

2. In the following passages the verb generally constructed with the nitive has the inf. as accusative: Hdt. V. 101 τὸ μὴ λεηλατῆσαί σφεας χε τόδε : Thuc. III. 1 τὸν πλεῖστον ὅμιλον τῶν ψιλῶν εἶργον τὸ μὴ—τὰ ἐγγὺς πόλεως κακουργεῖν : Xen. Rep. Lac. V. 7 τὸ ὑπὸ οἴνου μὴ σφάλλεσθαι ἐπιλεῖσθαι : Plat. Rep. 354 B οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἴνου [a] : Id. Criton. 43 C οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τύχῃ (*neque senectus eos liberos præstat a mortis metu* [b]) : . Lach. 190 E ἐγὼ αἴτιος τό σε ἀποκρίνασθαι : Demosth. 392 οὐδ' ἄρνησίς τὴν αὐτοῖς τὸ μὴ—πράττειν : and even when τούτου has preceded: Xen. ab. II. 5, 22 ὁ ἐμὸς ἔρως τούτου αἴτιος, τὸ τοῖς Ἕλλησιν ἐμὲ πιστὸν γενέσθαι.

3. Sometimes, however, the infinitive has the article in the genitive, here we should expect the acc.: Thuc. I. 87 ἡ δὲ διαγνώμη τοῦ τὰς σπονδὰς λύσθαι. (See also §. 678.) This is very common in LXX and G. T., e §. 492.

Obs. The construction in this and the succeeding section are by some ferred to the absolute or independent infinitive; but this does not seem be the case, as these infinitives are actually in dependence on the conxt, and on some notion which, though not expressed in language, eviently exists in the train of thought.

The Elliptical use of Inf. in commands and wishes.

§. 671. From the use of the infin. after verbs of *willing, wishing, praying*, &c. we may explain the following apparent anomalies.

a. Imperatival Inf.—The inf. is used (in Epic, and sometimes other ets, and even in Attic prose) in the place of the imperative, to express a *mmand* or *wish* that the person addressed would himself do something. depends on a verb of *wishing* or *desiring* in the mind of the speaker, but n only stand for the second person sing. or plur. The subject of the fin. itself, and of the verb on which it depends, (such as ἔθελε; Il. *α*, 277 τε σύ, Πηλείδη, θέλ' ἐριζέμεναι βασιλῆϊ) is the person addressed, and it metimes placed before the inf. in the nominative (or vocative); wherere if a predicative adjective follows the inf. it is likewise in the nominave; Id. *ρ*, 501 Ἀλκίμεδον, μὴ δή μοι ἀπόπροθεν ἰσχέμεν ἵππους, ἀλλὰ μάλ' πνείοντε μεταφρένῳ : Arist. Pax 555 ἀκούετε λεώ, τοὺς γεωργοὺς ἀπιέναι sc. λεύω : Od. *α*, 290 sqq. νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν σῆμά τε χεῦαι, καὶ ἐπὶ κτέρεα κτερεΐξαι—καὶ ἀνέρι μητέρα δοῦναι : Il. *β*, 75 ὑμεῖς δ' λοθεν ἄλλοι ἐρητύειν ἐπέεσσιν : Hdt. VI. 86 extr. σὺ δή μοι καὶ τὰ χρήματα ξαι, καὶ τάδε τὰ σύμβολα σῶζε λαβών· ὃς δ' ἂν ἔχων ταῦτα ἀπαιτέῃ, τούτῳ ποδοῦναι, εἰ redde: Id. VII. 159 εἰ μὲν βούλεαι βοηθέειν τῇ Ἑλλάδι, ἴσθι ξόμενος ὑπὸ Λακεδαιμονίων· εἰ δ' ἄρα μὴ δικαιοῖς ἄρχεσθαι, σὺ δὲ μὴ βοηθέειν : at. Rep. 473 A ἐὰν οἷοί τε γενώμεθα εὑρεῖν ὡς ἂν ἐγγύτατα τῶν εἰρημένων ιλεις οἰκήσειε, φάναι ἡμᾶς εὑρηκέναι κ. τ. λ. [c] : Ibid. 508 B τοῦτον τοίνυν, δ' ἐγώ, φάναι : Ibid. 509 B καὶ τοῖς γιγνωσκομένοις τοίνυν μὴ μόνον τὸ γνώσκεσθαι φάναι : Ibid. p. 580 B καὶ σὺ οὕτω, τίς πρῶτος κατὰ τὴν σὴν ξαν εὐδαιμονίᾳ καὶ τίς δεύτερος, καὶ τοὺς ἄλλους—κρῖναι : Id. Soph. 218 A δ' ἄρα τι τῷ μήκει πονῶν ἀχθῇ, μὴ ἐμὲ αἰτιᾶσθαι τούτων : Ibid. 262 E ξω τοίνυν σοι λόγον—ὅτου δ' ἂν ὁ λόγος ᾖ, σύ μοι φράζειν : Demosth. 99,

[a] Stallb. ad loc. [b] Ibid. [c] Ibid.

39 πρῶτον μέν, ὦ ἄνδρες Ἀθ., τοῦτο παρ' ὑμῖν αὐτοῖς βεβαίως γνῶναι, ὅτι τῇ πόλει Φίλιππος πολεμεῖ [a]. So the form of salutation, χαίρειν Acts xv. 23: so Phil. iii. 16 τῷ αὐτῷ στοιχεῖν κάνονι, τὸ αὐτὸ φρονεῖν, unless it depends on ἐφθάσαμεν (see §. 669. 2.). The omitted notion is very easily supplied when it follows an imperative, Thucyd. VI. 34 πείθεσθε καὶ παραστῆναι παντί: Arist. Ran. 167 μίσθωσαί τινα—ἐὰν δὲ μὴ ἔχω; τότε μ' ἄγειν.

b. Optatival Infin.—The infin. is used in forms of *wishing* or *praying*, in *invocations* and *entreaties* that the person addressed would cause some one else to do something; the accusative is joined with the infin. and the two together stand as the object of an implied verb, expressing or implying the notion of wishing, or desiring, such as δεῖ, ἔθελε, εὔχομαι, δός (Æsch. Choeph. 16 ὦ Ζεῦ, δός με τίσασθαι μόρον πατρός), ποίει, *cause:* Il. β, 412 Ζεῦ κύδιστε—, μὴ πρὶν ἐπ' ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν, πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον: Il. η, 179 sq. ὧδε δέ τις εἴπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν· Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδέος υἱόν, ἢ αὐτὸν βασιλῆα πολυχρύσοιο Μυκήνης! Æsch. Suppl. 255 θεοὶ πολῖται, μή με δουλείας τυχεῖς: Hdt. V. 105 ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι, *may it be granted me*: Æsch. Choeph. 370 παρὸς δὲ οἱ κτανόντες μιν οὕτω δαμῆναι; where the nominative marks that the suppressed verb is ὤφελον; so Il. X. 259 νεκρὸν Ἀχαιοῖσι δώσω πάλιν· ὥς δὲ σὺ ῥέζειν. Interchanged with the imper. III. person: Il. γ, 285 Ζεῦ πάτερ—Ἠέλιός θ'—ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά· εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ, αὐτὸς ἔπειτ' Ἑλένην ἐχέτω καὶ κτήματα πάντα·—εἰ δέ κ' Ἀλέξανδρον κτείτῃ ξανθὸς Μενέλαος, Τρῶας ἔπειτ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι (*but if Menelaus kills Paris, then grant that* &c.). So naturally after an optatival sentence, which itself supplies the suppressed verb; Il. π, 98 μήτε τις οὖν Τρώων θάνατον φύγοι—νῶϊν δ' ἐκδύμεν' ὄλεθρον.

c. Hence the infin. (either alone or joined with a subject or predicate in acc.) can be used of all three persons, as a general expression of necessity, or of something which ought to be done. *a.* I. Person: Hdt. VIII. 109 νῦν μὲν ἐν τῇ Ἑλλάδα καταμείναντας (-ες Gaisf.) ἡμέων τε αὐτέων ἐπιμεληθῆναι καὶ τῶν οἰκετέων (i. e. ἡμᾶς χρὴ or δεῖ καταμείναντας ἐπιμεληθῆναι). Soph. Elect. 8 οἱ δ' ἱκάνομεν φάσκειν Μυκήνας τὰς πολυχρύσους ὁρᾶν. *β.* II. Person; as Hes. Opp. 391 γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν (i. e. χρή σε γ. σπ.). *γ.* III. Person: Hdt. I. 32 πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν κω ὄλβιον, ἀλλ' εὐτυχέα, where τίνα (*one*) must be supplied as the substantive.

d. Hence it is used, of I. and II. person, in questions expressing reluctance. *a.* I. Person: Hdt. I. 88 ὦ βασιλεῦ, κότερον λέγειν πρὸς σὲ τὰ νοέων τυγχάνω, ἢ σιγᾶν ἐν τῷ παρέοντι χρόνῳ, *shall I (must I) speak or be silent?* Bion V. 4 εἰ δ' οὐχ ἁδέα ταῦτα, τί μοι πολὺ πλήονα μοχθῆν. *β.* II. Person: Od. κ, 431 ἆ δεῖλοι, πόσ' ἴμεν; τί κακῶν ἱμείρετε τούτων, *whither are ye (fated) to go?*

e. Lastly, it stands with αἴ γάρ, εἴθε, as an expression of a wish, in the place of the optative, with the nominative, the verb to be supplied being ὤφελον, -ες, -ε, &c.[b] (Cf. Eur. Phœn. 804–806.): Od. η, 311 sqq. αἴ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον, τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγώ περ, παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι αὖθι μένων! (for ἔχοις—καλοῖο): Od. ω, 375 sqq. αἴ γάρ, Ζεῦ τε πάτερ—, τοῖος ἐών τοι χθιζὸς ἐν ἡμετέροισι δόμοισι, τεύχε' ἔχων ὤμοισιν, ἐφεστάμεναι καὶ ἀμύνειν ἄνδρας μνηστῆρας. This construction occurs in Homer only in the Odyssey[c], and does not appear to have been much used elsewhere: Eur. Hel. 262 εἴθ'

[a] Bremi ad loc. [b] Klausen Choeph. 349. λείπει τὸ ὤφελον Schol. [c] Buttm. Lexil.

ἐξαλειφθεῖσ' ὡς ἄγαλμ' αὖθις πάλιν αἴσχιον εἶδος ἀντὶ τοῦ καλοῦ λαβεῖν (λάβον Dind.) (for λάβοι or ἔλαβον[a].)

f. For the parenthetical infinitive alone or after ὥστε, or ὡς, see §. 662. 5. 679. 2. 864. 1.

Nominative, Genitive, Dative, and Accusative, with the Infinitive.

§. 672. 1. Most of the verbs which take the infinitive as their object have also a personal object on which the infinitive depends; as, ἡγοῦμαί σε ἁμαρτεῖν or ἡγοῦμαί σε εὐδαίμονα εἶναι: this object is in the case which the usual construction of the verb requires, accus., gen. or dat.; as, δέομαι σοῦ ἐλθεῖν—συμβουλεύω σοὶ σωφρονεῖν—ἐποτρύνω σε μάχεσθαι, see §. 674.

2. But when the same person is both the subject and object of a verb *declarandi* or *sentiendi*, governing an accus., the object is not, as in Latin, expressed by the personal pronoun in the accusative, but altogether omitted, so that the nominative stands with the inf., as οἴομαι (οἴει, οἴεται) ἁμαρτεῖν (for οἴομαι ἐμαυτὸν ἁμαρτεῖν, οἴει σαυτὸν ἁμ., οἴεται ἑαυτὸν ἁμ., *credo me errasse, credis te errasse, credit se errasse*) οὐκ ἔφη αὐτὸς λέγειν = αὐτὸς οὐκ ἔφη ἑαυτὸν λέγειν.

3. When an adjective, or a participle, or a substantive follows the infinitive as part of the predicate, it is in the same case as the personal subject which precedes (gen. dat. or acc.); as, ἔφη σε εὐδαίμονα εἶναι.

4. Hence in all the infinitival constructions, when the infinitive expresses some action or state of the subject of the principal verb, any participle or adjective which may follow is in the nominative: thus, Thuc. I. 81 πλήθει διαφέρομεν ὥστε τὴν γῆν δηοῦν ἐπιφοιτῶντες: Xen. Symp. 8, 15 ἡ τῆς ψυχῆς φιλία διὰ τὸ ἁγνὴ εἶναι ἀκορεστοτέρα ἐστιν. This construction is called *Attraction with the infinitive.*

Nom. with Inf.

Od. *a*, 180 Μέντης Ἀγχιάλοιο δαΐφρονος εὔχομαι υἱός, cf. 418: Ibid. 187 ξεῖνοι δ' ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι: Thuc. III. 11 τῷ μὴ προέχων ἐπελθεῖν ἀποτρέπεται: Æsch. Ag. 1588 μοῖραν εὕρετ' ἀσφαλῆ τὸ μὴ θανὼν πατρῷον αἱμάξαι πέδον.

Gen. with Inf.: Δέομαί σου προθύμου εἶναι: Hdt. I. 176 τῶν δὲ τῶν Λυκίων φαμένων Ξανθίων εἶναι: *se esse Xanthios*: Id. III. 75 φαμένου δὲ καὶ ταῦτα ἑτοίμου εἶναι ποιέειν τοῦ Πρηξάσπεω: Xen. Hier. III. 8 εὑρήσεις—πολλοὺς τυράννους—διεφθαρμένους—ὑπὸ ἑταίρων γε τῶν μάλιστα δοκούντων φίλων εἶναι: Plat. Apol. 21 B ἦλθον ἐπί τινα τῶν δοκούντων σοφῶν εἶναι.

Dat. with. Inf.: Xen. Anab. II. 1, 2 ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προϊέναι: Demosth. 35 princ. οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασιν, ἀλλ' οἰκείοις, ὦ ἄνδρες Ἀθη-

[a] Pflugk ad loc.

ἴοι, εὐδαίμοσιν ἔξεστι γενέσθαι: Hdt. I. 90 εἰ ἀχαρίστοισι νόμος εἶναι τοῖσι Ἑλληνικοῖσι θεοῖσι.

Acc. with Inf.: Ἐπώτρυνεν αὐτὸν πρόθυμον εἶναι. So both constructions in one sentence: Hdt. VII. 136 Ξέρξης οὐκ ἔφη ὁμοῖος ἔσεσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς δὲ ταῦτα οὐ ποιήσειν.

Obs. 1. Ἐφὴ αὐτὸς ποιεῖν, *he said that he* (himself) *would do it;* ἔφη αὐτὸν ποιεῖν, *he said that he* (another person) *would do it.*

Obs. 2. The construction of the inf. with acc. is, comparatively speaking, rare in G. T.: it is often supplied by a dependent clause introduced by ὅτι &c.

Remarks on these Constructions.

§. 673. 1. Sometimes, however, instead of the nominative with the infinitive we find the full construction as in Latin; as, οἴομαι ἐμαυτὸν ἁμαρτεῖν, *credo me errasse* (for οἴομαι ἁμ.), νομίζει ἑαυτὸν εἶναι εὐδαιμονέστατον, *putat se beatissimum esse* (for νομίζει εὐδαιμονέστατος εἶναι); but almost always for some definite reason. The principal reason is to lay emphasis on the subject, especially in antithesis; as, Od. θ, 221 τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι: Il. η, 198 ἐπεὶ οὐδ' ἐμὲ νήϊδά γ' οὕτως ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε (*that I also*, opposed to preceding words οὐ γάρ τις με βίῃ γε ἑκὼν ἀέκοντα δίηται, οὐδὲ μὲν ἰδρείῃ): Il. ν, 269 οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς (opposed to the words of Idomeneus): Hdt. II. 2 οἱ Αἰγύπτιοι—ἐνόμιζον ἑωῦτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων (*se, non alios homines*): Id. I. 34 Κροῖσος ἐνόμιζε ἑωῦτὸν εἶναι πάντων ὀλβιώτατον. In other instances the accusatives, ἐμαυτόν, σεαυτόν, ἑαυτόν, are used on rhetorical grounds, or to define more clearly the person meant, or to round off the sentence; as, Xen. Cyr. V. 1, 21 νομίζοιμι γὰρ ἐμαυτὸν ἐοικέναι λέγοντι ταῦτα κ. τ. λ.[a]: Id. VIII. 2, 26 ταῦτα μὲν δὴ καὶ τοιαῦτα πολλὰ ἐμηχανᾶτο πρὸς τὸ πρωτεύειν παρ' οἷς ἐβούλετο ἑαυτὸν φιλεῖσθαι: so G. T. as Rom. ii. 19 πέποιθας σεαυτὸν εἶναι ὁδηγὸν τῶν τυφλῶν. The enclitic pronouns are sometimes thus used without any particular emphasis being intended: Hes. Opp. 656 ἔνθα μέ φημι ὕμνῳ νικήσαντα φέρειν τρίποδ' ὠτώεντα: Plat. Rep. 400 B οἶμαι δέ με ἀκηκοέναι[b]: Id. Symp. 175 E οἶμαι γάρ με παρὰ σοῦ πολλῆς καὶ καλῆς σοφίας πληρωθήσεσθαι: Id. Charm. 173 A οἶμαι μέν, ἦν δ' ἐγώ, ληρεῖν με.

2. The personal pronoun thus joined to the infin., as the object of the verb, sometimes, though but rarely, is placed in the nom. instead of the acc., by attraction to the suppressed subject of the verb; Thuc. VIII. 76 (*in orat. obliqua*) πόλιν τε γὰρ σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενῆ (*scil.* ἔφησαν οἱ ἐν Σάμῳ)—καὶ δυνατώτεροι εἶναι σφεῖς (for καὶ δυνατωτέρους εἶναι ἑαυτούς), ἔχοντες τὰς ναῦς, πορίζεσθαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει: Thuc. II. 87 τὸ ἀπαράσκευοι τότε τυχεῖν. So we must read Xen. Cyr. II. 4, 25 νόμιζε δ', ὥσπερ ἐν θήρᾳ, ἡμᾶς μὲν τοὺς ἐπιζητοῦντας ἔσεσθαι, σὺ δὲ τὸν ἐπὶ ταῖς ἄρκυσι. (*Schneider cum Castalione et Stephano*, σὲ δέ; Edd. primæ, σὺ δέ.) Id. M. S. II. 3, 17 τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδεῖξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ (sc. κινδυνεύσει ἐπιδεῖξαι) φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; Demosth. 579 νομίζεις—ἡμᾶς μὲν ἀποψηφιεῖσθαι, σὺ δὲ οὐδὲ παύσεσθαι; Ibid. 130, 74 εἰ δ' οἴεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν ἢ Μεγαρέας, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε[c]. In Hdt. I. 2 τοὺς δὲ ὑποκρίνασθαι—οὐδὲ ὧν αὐτοὶ δώσειν ἐκείνοισι, as if οἱ δὲ ὑπεκρίναντο

[a] Bornemann ad loc. [b] Stallb. ad loc. [c] Bremi ad loc.

had preceded the nominative, is caused by a change from the *oratio obliqua* to the *recta*, in consequence of a sentence having intervened, which interrupted the construction.

3. Sometimes we find a nominative joined to an infinitive, though it does not refer to the subject of the principal verb: this arises from some verb to which the nominative does refer being implied in the verb actually used. (See §. 707.) Il. τ, 258 ἴστω νῦν Ζεὺς (=ὄμνυμι) πρῶτα, θεῶν ὕπατος καὶ ἄριστος, μὴ μὲν ἐγὼ κούρῃ Βρισηΐδι χεῖρ' ἐπενείκαι, οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου: ἐγώ, though really belonging to the suppressed ὄμνυμι, is expressed with the infinitive, for the sake of emphasis.

4. Sometimes, by a singular attraction, the noun preceding the infin. is in the case of the subject of a parenthetical sentence; as, Thuc. V. 50 τῶδε τάδε ἠξίουν (οἱ Ἠλεῖοι), Λέπρεον μὲν μὴ ἀποδοῦναι (τοὺς Λακεδαιμονίους), εἰ μὴ βούλονται, ἀναβάντες δὲ ἐπὶ τὸν βωμὸν τοῦ Διὸς τοῦ Ὀλυμπίου, ἐπειδὴ προθυμοῦνται χρῆσθαι τῷ ἱερῷ, ἀπομόσαι κ. τ. λ.: Id. VII. 48 (ὁ Νικίας οὐκ ἐβούλετο) ἐμφανῶς σφᾶς ψηφιζομένους μετὰ πολλῶν τὴν ἀναχώρησιν τοῖς πολεμίοις καταγγέλτους γίγνεσθαι· λαθεῖν γὰρ ἄν, ὁπότε βούλοιντο, τοῦτο ποιοῦντες πολλῷ ἧσσον: Hdt. I. 27 νησιώτας δὲ τί δοκέεις εὔχεσθαι ἄλλο ἢ ἐπεί τε τάχιστα ἐπέθοντό σε μέλλοντα ἐπὶ σφίσι ναυπηγέεσθαι νέας, λαβεῖν ἀρώμενοι Λύδους ἐν θαλάσσῃ. This probably arose merely from the writer's forgetfulness of the former part of the sentence.

Obs. This attracted nominative pronoun or adj. is joined sometimes with the inf., even where δεῖν &c. requires the accus.: Plat. Protag. 316 C σκόπει, πότερον περὶ αὐτῶν μόνος οἴει δεῖν διαλέγεσθαι πρὸς μόνους ἢ μετ' ἄλλων: Demosth. 414, 15 ἡγούμην ἐν τούτοις πρῶτος αὐτὸς περιεῖναι δεῖν αὐτῶν καὶ μεγαλοψυχότερος φαίνεσθαι: Xen. Hier. II. 8 οἱ τύραννοι αὐτοὶ ὡπλισμένοι οἴονται ἀνάγκην εἶναι διάγειν.

Remarks on the use of the Accusative with Infinitive instead of Genitive and Dative with Infinitive.

§. 674. It is remarkable, that verbs which are followed either always or generally by a dative of the personal object, often take an accusative of this object in construction with the infinitive. The reason of this seems to be, that the accusative in reality no longer stands as the personal object of the verb, but coalesces with the infinitive, so as together to make up one compound notion of the *action* of that *person*. So in κελεύω σοι τοῦτο ποιεῖν (*I order you to do this*), the σοί is in the dative, as being the personal object of a verb of transmission; but in κελεύω σε-τοῦτο-ποιεῖν, (*I order that you do this*), these last three words together (σέ being joined with ποιεῖν), are equivalent to the κέλευσμα, as in λέγει σε χαίρειν, the λόγος is χαῖρε σύ. Wherefore, as the person in the accus. and the infin. together represent the cognate substantive, the person takes the form of the accusative, according to the common principles of accusative construction. This usage is illustrated by Æsch. Choeph. 552 τἆλλα δ' ἐξηγοῦ φίλοις, τοὺς μέν τι ποιεῖν, τοὺς δὲ μή τι δρᾶν λέγων. So εἰπεῖν, λέγειν, φράζειν, (σοί τι), κελεύειν, which sometimes takes dat., sometimes accus. with infin. With those verbs which take both cases with infin., the difference is, that when the dative is used, it is considered as the personal object of the verb; when the accus., as part of the compound cognate notion. So Il. β, 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιούς, *he gave an order to the heralds:* but, Hdt. VI. 81 ὁ δὲ Κλεομένης τὸν ἱρέα

ἐκέλευε τοὺς Εἵλωτας ἀπὸ τοῦ βωμοῦ ἀπάγοντας μαστιγῶσαι, *he ordered, that the Helots should &c.;* the order being, οἱ Εἵλωτες——μαστιγοῦτε=κέλευσμα: Xen. Cyr. I. 3, 9 κέλευσον δή, ὦ πάππε, τὸν Σάκαν καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα: Soph. Œ. T. 350 ἐννέπω σε τῷ κηρύγματι—ἐμμένειν (=ἔπος). Hence χαίρειν λέγειν τινά (like *aliquem valere jubere, aliquem missum facere, non curare*) and χαίρειν εἰπεῖν, λέγειν, φράζειν τινί, both Attic. Here belong the following verbs: μεγαίρω (σοί τι): Od. γ, 55 κλῦθι, Ποσείδαον γαιήοχε, μηδὲ μεγήρῃς ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα, *grudge not to us:* but, Od. β, 235 ἀλλ' ἤτοι μνηστῆρας ἀγήνορας οὔτι μεγαίρω ἔρδειν ἔργα βίαια κακορραφίῃσι νόοιο, *I grudge not that they:* Od. α, 346 φθονέω with accus. and infin., Il. β, 296 νεμεσίζομαι. So προσήκει, πρέπει, ἔξεστι, σύμφορόν ἐστι, have the dat., or the accus. with the infin.; συμβαίνει, δεῖ, χρή Æsch. Suppl. 203 θρασυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας: Thuc. II. 36 νομίζων—τὸν πάντα ὅμιλον ἀστῶν—ξύμφορον εἶναι αὐτῶν ἐπακοῦσαι: Plat. Gorg. 479 E τούτῳ προσήκειν ἀθλίῳ εἶναι: Æsch. Ag. 1551 οὔ σε προσήκει λέγειν. But Plat. Ion 539 E οὐκ ἂν πρέποι γε ἐπιλήσμονα εἶναι ῥαψῳδὸν ἄνδρα. Hdt. VIII. 140 ἐνορέω γὰρ ὑμῖν οὐκ οἵοις τε ἐσομένοισι πολεμέειν Ξέρξῃ: So Thuc. II. 74 ξυγγνώμονες δὲ ἔστε μὲν ἀδικίας κολάζεσθαι τοῖς ὑπάρχουσι προτέροις, where ἐσομένοις and ὑπάρχουσι are attracted from their infinitives by the ἐν and σὺν in ἐνορέω and συγγνώμονες: there is a singular attraction in Arist. Equit. 1312 καθῆσθαί τῆς μοι δοκεῖ εἰς τὸ Θησεῖον πλεούσαις, where it should be πλεούσας, but is attracted by the dative ἡμῖν implied in μοί.

Obs. 1. If a predicative word follows the infin., referring to the object of the verb, this predicate, by coalescing with the infin., frequently forms with it the compound cognate notion; while the object, thus being (so to say) released from the infin., returns to its proper government as the object of the verb; as, Hdt. III. 36 ἐνετείλατο τοῖς θεράπουσι λαβόντας (sc. τοὺς θεράποντας) μιν ἀποκτεῖναι: Æsch. Ag. 1200 θαυμάζω δέ σου πόντου πέραν τραφεῖσαν ἀλλόθρουν πόλιν κυρεῖν λέγουσαν ὥσπερ εἰ παρεστάτεις.

Obs. 2. And sometimes the proper construction of the verb obtains in an after part of the sentence: Soph. Œ. R. 350 ἐννέπω σὲ τῷ κηρύγματι ᾧπερ προεῖπας ἐμμένειν ὡς . . . ὄντι γῆς μιάστορι. Cf. Eur. Med. 56[a].

Obs. 3. When the dat. or genitive is joined with the verb before an infin. we sometimes find the person in the accusative repeated with the infinitive; as, Hdt. VI. 35 ἐδέοντο αὐτοῦ τῷ θεῷ μιν πείθεσθαι: so G. T., as Acts xxii. 17 ἐγένετό μοι ὑποστρέψαντι—γενέσθαι με ἐν ἐκστάσει.

Obs. 4. In the curious construction Hdt. I. 104 τοῦτο δὲ παραμειβομένοισι εἶναι ἐν Μηδικῇ, the dat. falls under §. 599. 4., the personal αὐτούς being omitted before the infinitive: or the dative may arise from a carelessness in style, Herodotus having meant to say, τὴν Μηδικὴν εἶναι, like IV. 158 συγκτίζουσι, (as if ἄμεινον συνοίσειν followed) Βάττῳ Κυρήνην, ἄμεινον πρήξειν, where we expect αὐτοὺς συγκτίζοντας ἄμεινον πρήξειν; or the word Θήρην or γῆν may have occurred in the question of the Theræans, and may be thus supplied before ἄμεινον πρήξειν in the oracle. A similar construction occurs Demosth. 712 fin. τῷ δὲ καταστήσαντι τοὺς ἐγγυητὰς—ἀφεῖσθαι τῶν δεσμῶν sc. αὐτούς (but see §. 699).

§. 675. Hence we may see how it happens that participles or adjectives after infin., which ought to be in the same case (genitive or dative) as the object of the verb to which they refer (§. 672. 3.) are often in the accus., because they are not considered as referring to that object, but as separated from it, and as belonging to an accusative implied in the infinitive to which they are joined.

[a] Elms. Med. 56.

a. The object of the verb in the genitive with accusative following —Hdt. VI. 100 **Ἀθηναίων** *ἐδεήθησαν σφίσι* **βοηθοὺς** *γενέσθαι* (but Id. V. 80 *δεέσθαι τῶν Αἰγινητέων τιμωρητήρων γενέσθαι*) : Thuc. I. 120 *ἀνδρῶν σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν,* **ἀγαθῶν** *δὲ* **ἀδικουμένους** *ἐκ μὲν εἰρήνης πολεμεῖν.*

b. In the dative, with accusative following.—Il. o, 115 sq. *μὴ νῦν* **μοι** *νεμεσήσετ', Ὀλύμπια δώματ' ἔχοντες, τίσασθαι φόνον υἷος, ἰόντ' ἐπὶ νῆας Ἀχαιῶν* : Od. κ, 531 **ἑτάροισιν** *ἐποτρῦναι καὶ ἀνῶξαι μῆλα—* **δείραντας** *κατακῆαι* : Æsch. Choeph. 136 *καὶ σὺ κλῦθί μου, πάτερ,* **αὐτῇ** *τέ* **μοι** *δὸς εὐτυχεστέραν πολὺ μητρὸς γενέσθαι χεῖρά τ'* **εὐσεβεστέραν** : Id. P. V. 217 *κράτιστα δή* **μοι** *τῶν* **παρεστώτων** *τότε ἐφαίνετ' εἶναι* **προσλαβόντα** *μητέρα, Ζηνὶ συμπαραστατεῖν* : Eur. Med. 815 *σοὶ δὲ συγγνώμη λέγειν τάδ' ἔστι, μὴ* **πάσχουσαν** *ὡς ἐγὼ κακῶς* [a] : Hdt. VI. 78 *παραγγέλλει* **σφι,** *ὅταν σημήνῃ ὁ κήρυξ ποιέεσθαι ἄριστον, τότε* **ἀναλαβόντας** *τὰ ὅπλα χωρέειν ἐς τοὺς Ἀργείους* : Ibid. 109 *ἐν σοὶ νῦν—ἔστι ἢ καταδουλῶσαι Ἀθήνας, ἢ ἐλευθέρας* **ποιήσαντα** *μνημόσυνα λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον* : Id. III. 36 *ἐνετείλατο* **τοῖσι θεράπουσι λαβόντας** *μιν ἀποκτεῖναι* : Thuc. IV. 2 *εἶπον δὲ* **τούτοις** *καὶ Κερκυραίων ἅμα* **παραπλέοντας** *τῶν ἐν τῇ πόλει ἐπιμεληθῆναι* : Id. VII. 75 **οἷς** *ἀντὶ μὲν τοῦ ἄλλους* **δουλωσομένους** *ἥκειν,* **αὐτοὺς** *τοῦτο μᾶλλον* **δεδιότας** *μὴ πάθωσι ξυνέβη ἀπιέναι* : Lys. Epitaph. 129 (R) *εἰ μὲν γὰρ οἷόν τε ἦν τοὺς ἐν τῷ πολέμῳ κινδύνους* **διαφυγοῦσιν ἀθανάτους** *εἶναι* : Ibid. 86 *ἐνόμιζον* **αὐτοῖς** *προσήκειν* **ἀγαθοὺς** *εἶναι* : Xen. M. S. II. 6, 26 *εἰ ἐξῆν* **τοῖς κρατίστοις** *συνθεμένους ἐπὶ τοὺς χείρους ἰέναι* : Id. Anab. I. 2, 1 **Ξενίᾳ**—*ἥκειν παρήγγειλε* **λαβόντα** *τοὺς ἄνδρας.* And even the two constructions are found in the same passage: Il. χ, 109 **ἐμοὶ** *δὲ τότ' ἂν πολὺ κέρδιον εἴη, ἄντην ἢ Ἀχιλῆα* **κατακτείναντα** *νέεσθαι, ἠὲ καὶ* **αὐτῷ** *ὀλέσθαι εὔκλειῶς πρὸ πόληος* : Soph. El. 958 *ἦ πάρεστι μὲν στένειν πλούτου πατρῴου κτῆσιν* **ἐστερημένῃ,** *πάρεστι δ' ἀλγεῖν εἰς τοσόνδε τοῦ χρόνου ἄλεκτρα* **γηράσκουσαν** *ἀνυμέναιά τε* : Eur. Med. 1236 sqq. *φίλαι, δέδοκται τοὔργον ὡς τάχιστά* **μοι** *παῖδας* **κτανούσῃ** *τῆσδ' ἀφορμᾶσθαι χθονός, καὶ μὴ σχολὴν* **ἄγουσαν** *ἐκδοῦναι τέκνα ἄλλῃ φονεῦσαι* [b].

Obs. 1. This principle resolves some of the difficulties which arise *in some* passages of the tragedians, in which there is a seeming ellipse of the datival *ι*; as, Soph. Aj. 1006 *ποῖ γὰρ μολεῖν* **μοι** *δύνατον—τοῖς σοῖς* **ἀρήξαντ'** *ἐν πόνοισι μηδαμοῦ* : *ἀρήξαντα* not *ἀρήξαντι.*

Obs. 2. For some constructions of the acc. participle seemingly the same as this, but really depending on a different principle, see §. 711.

Accusative with Infinitive, as Subject of a Sentence.

§. 676. 1. From this substantival usage of the accus. and infin. as representing together the cognate notion of the verb, it arose that they performed other substantival functions, and stood with some verbs as the subject: thus in *λέγουσι τὸν Κῦρον νικῆσαι,* the *τὸν Κῦρ. νικῆ.* = *the victory of Cyrus;* then the form of the sentence being altered into "*the victory of Cyrus is reported,*" the compound notion retains the form whereby it originally derived its substantival power as the compound object of the verb, and stands in that form as a compound subject to the verb which would otherwise be im-

[a] Pflugk ad loc. [b] Pflugk ad loc. Elm. Heracl. 693.

personal—*τὸν-Κῦρον-νικῆσαι λέγεται.* If the nomin. were used it would immediately destroy the substantival power of the expression, and the compound would separate itself into the subject and predicate of the verb, as *ὁ Κῦρος,* (subj.) *λέγεται νικῆσαι*: and it must be observed that this use of the accus. and infin. as a subject depends on the original form of the thought, which is implied in its altered expression; as, **λέγεται** *τὸν Κῦρον νικῆσαι*=**λέγουσι**; **πέπρωται** *τὸν βασιλέα ἀποθανεῖν*=*fatum constituit;* **δοκεῖ** *μοί σε ἁμαρτεῖν*=**ἡγοῦμαι**; **ἀγαθόν** *ἐστί σε τοὺς γονεῖς ἀγαπᾶν*=*probo* &c.

2. It is used as the subject,

a. After passive verbs, **λέγεται, ἀγγέλλεται, ὁμολογεῖται** &c., (for which however we often find the active form used:) Hdt. III. 9 *λέγεται τὸν βασιλέα—ἀγαγεῖν*: Ibid. 26 *ἐς μὲν δὴ τοῦτον τὸν χῶρον λέγεται ἀπικέσθαι τὸν στρατόν*: Xen. Cyr. I. 4, 26 *καὶ Κῦρον δὲ αὐτὸν σὺν πολλοῖς δακρύοις λέγεται ἀποχωρῆσαι.* Immediately afterwards, *πολλὰ δὲ δῶρα διαδοῦναί φασιν αὐτὸν (τὸν Κῦρον) τοῖς ἡλικιώταις—. Τοὺς μέντοι λαβόντας καὶ δεξαμένους τὰ δῶρα λέγεται Ἀστυάγει ἀποδοῦναι· Ἀστυάγην δὲ δεξάμενον ἀποπέμψαι· τὸν δὲ πάλιν τε ἀποπέμψαι εἰς Μήδους*: Plat. Phæd. 72 A *ὁμολογεῖται δὲ καὶ ταύτῃ, τοὺς ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι.*—But Xen. Cyr. V. 3, 30 *ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται*: Ibid. I. 2. princ. *πατρὸς μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσου.* Both constructions, Plat. Charm. princ. *καὶ μὴν ἤγγελταί γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι.*

b. With **πέπρωται, ἔοικε, προσήκει, πρέπει, δοκεῖ, ξυμβαίνει** &c.: Il. σ, 329 *ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι αὐτοῦ ἐνὶ Τροίῃ*: Il. α, 126 *λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν*: Hdt. III. 124 **ἐδόκεέ** *οἱ τὸν πατέρα—λοῦσθαι μὲν ὑπὸ τοῦ Διός, χρίεσθαι δὲ ὑπὸ τοῦ ἡλίου*: Id. VIII. 9 **ἐνίκα**: Thuc. IV. 3. extr. *τῷ δὲ ἐδόκει—τοὺς Μεσσηνίους ἂν βλάπτειν κ. τ. λ.*: Plat. Phæd. 74 A *ἆρ' οὖν οὐ κατὰ πάντα ταῦτα* **συμβαίνει** *τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κ. τ. λ.*

Obs. **Δοκεῖν** is sometimes used as a personal, (see §. 677. 1.,) as in Lat., *videri:* Xen. Anab. III. 1, 21 *λελύσθαι μοι* **δακεῖ** *καὶ ἡ ἐκείνων ὕβρις, καὶ ἡ ἡμετέρα ὑποψία.* So also **συμβαίνειν**, the nominative substantive subject being placed first: Plat. Phæd. 67 C **κάθαρσις** *δὲ εἶναι οὐ τοῦτο* **ξυμβαίνει** *κ. τ. λ.* for *ξυμβαίνει κάθαρσιν τοῦτο εἶναι*[a]: Id. Rep. 438 E **ἐπιστήμη**—*ποιά δή τις συνέβη καὶ αὐτὴ* **γενέσθαι**. Sometimes the two constructions are interchanged, Xen. Anab. III. 1, 9 **ἔδοξε σκηπτὸς πεσεῖν** *εἰς τὴν οἰκίαν καὶ ἐκ τούτου* **λάμπεσθαι πᾶσαν**: here the notion which stands in the nominative is the most important.

c. With adj. and subst. with **εἶναι**, (*a*) when the infin. signifies

[a] Heindorf ad loc.

something to be done; as with ἀγαθόν, κακόν, καλόν, φίλον, ἐπιεικές ἐστιν &c.—μοῖρά ἐστιν &c.—οὐκ ἔστιν, οὔπως ἔστιν &c.; (the ἐστίν may be supplied by the mind:) Od. η, 159 sq. οὐ μέν τοι τόδε κάλλιον, οὐδὲ ἔοικεν, ξεῖνον μὲν χαμαὶ ἧσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν: Il. ν, 226 sq. μέλλει δὴ φίλον εἶναι ὑπερμενεῖ Κρονίωνι, νωνύμνους ἀπολέσθαι ἀπ' Ἄργεος ἐνθάδ' Ἀχαιούς: Il. ρ, 421 μοῖρα παρ' ἀνέρι τῷδε δαμῆναι πάντας ὁμῶς: Il. ν, 114 ἡμέας γ' οὔπως ἔστι μεθιέμεναι πολέμοιο:

Or (β) when it signifies an object of a mental emotion, expressed by an adj. or subst.; Il. τ, 182 αὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα ἄνδρ' ὑπαρέσσασθαι, ὅτε τις πρότερος χαλεπήνῃ: Il. γ, 156 οὐ νέμεσις, Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν: Il. ρ, 336 sq. αἰδὼς μὲν νῦν ἥδε γ', Ἀρηϊφίλων ὑπ' Ἀχαιῶν Ἴλιον εἰσαναβῆναι ἀναλκείῃσι δαμέντας! Il. ι, 230 ἐν δοίῃ γε σαωσέμεν ἢ ἀπολέσθαι: Æsch. Theb. 721 (see §. 669. *Obs.* 2.) might be referred here.

Change of the Impersonal into the Personal Construction.

§. 677. 1. In the instances given under §. 676. 2. *a.* and *b.*, we see the Greeks avoiding the impersonal construction by placing the acc. and infin. as the subject of the passive or impersonal verbs. Another mode of avoiding this construction with the verb εἶναι is, by separating the accusative from the infin., placing it in the nom. as the subject of the verb εἶναι, and making the adjective, which with ἐστί makes up the verbal notion, agree with it. (See also §. 684. *Obs.* 1.) This is especially the case with the adj.: δίκαιος, ἄξιος, ἐπίδοξος, δυνατός, ἀμήχανος, χαλεπός &c.; as, δίκαιός εἰμι τοῦτο πράττειν, for δίκαιόν ἐστί με ταῦτα πράττειν.—Δίκαιός εἰμι εἶναι ἐλεύθερος: Il. α, 107 ἀεί τοι τὰ κάκ' ἔστι φίλα φρεσὶ μαντεύεσθαι: Il. ν, 726 Ἕκτορ, ἀμήχανός ἐσσι παραμυθήσασθαι πιθέσθαι: Hdt. VI. 12 ἐπίδοξοι τοῦτο τοῦτο πείσεσθαί εἰσι: Xen. Cyr. V. 4, 20 ἄξιοί γε μέντοι ἐσμὲν τοῦ γεγενημένου πράγματος τούτου ἀπολαῦσαί τι ἀγαθόν: Id. Anab. I. 2, 21 ὁδὸς ἀμήχανος εἰσελθεῖν στρατεύματι: Ibid. IV. 1, 17 δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν: Plat. Rep. 471 C δυνατὴ αὕτη ἡ πολιτεία γενέσθαι[a]: Id. Phædr. 256 B οὔ μεῖζον ἀγαθὸν οὔτε σωφροσύνη ἀνθρωπίνῃ οὔτε θεία μανία δυνατὴ πορίσαι ἀνθρώπῳ: Id. Rep. 559 B δυνατὴ δὲ κολαζομένη—ἀπαλλάττεσθαι: Ibid. 330 C (οἱ χρηματισάμενοι) χαλεποὶ—ξυγγενέσθαι εἰσίν οὐδὲν ἐθέλοντες ἐπαινεῖν ἀλλ' ἢ τὸν πλοῦτον: Id. VIII. 137 οἱ δὲ τὸν μισθὸν, ἔφασαν, δίκαιοι εἶναι ἀπολαβόντες οὕτω ἐξιέναι, for δίκαιόν ἐστιν αὐτοὺς &c. This sometimes takes place with the passive verb given in §. 676. 2., or with δοκεῖν, see §. 676. *Obs.* 2.: Eur. Hec. 673 ἧς ἀπηγγέλθη τάφος πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἐχεῖν for ἀπηγγέλθη τάφον κ. τ. λ.

2. Somewhat analogously to this the object of an infinitive is made into the subject of the verb; as, Eur. Hipp. 867 ἐμοὶ μὲν οὖν ἀβίοτος βίου τύχα εἴη τυχεῖν, for εἴη ἐμοὶ τυχεῖν τύχας.

Obs. 1. The construction with certain verbs compounded with ἐν affords a remarkable instance of this attraction, where even the object of the infin. is made the subject of the verb: Hdt. IX. 7 τῆς ἡμετέρης ἐπιτηδεώτατόν ἐστιν ἐμμαχέσασθαι τὸ Θριάσιον πεδίον (i. e. ἐπιτηδεώτατόν ἐστιν μαχέσασθαι

[a] Stallb. ad loc.

τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι. With the nom. in attraction for accus.: Thuc. II. 42 καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόντες σώζεσθαι: Plat. Hipp. Maj. 299 D ἐρωτῶ, εἴ τις (ἡδονὴ) αὐτῷ τούτῳ διαφέρει, τῷ ἡ μὲν ἡδονὴ εἶναι, ἡ δὲ μὴ ἡδονὴ εἶναι τῶν ἡδονῶν. With prepositions; as, ἐν, ἐπί: Soph. Aj. 554 ἐν τῷ φρονεῖν ἥδιστος βίος: Plat. Gorg. 456 E ἐκεῖνοι μὲν γὰρ παρέδοσαν ἐπὶ τῷ δικαίως χρῆσθαι τούτοις: Thuc. I. 34 ἐπὶ τῷ δοῦλοι. Very common in G. T.

Obs. 1. The dat. with infin. is used in G. T. to express the cause or instrument (see §. 607.) but not the aim or result, unless 1 Thess. iii. 3 τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι.

d. Accusative.—Xen. Cyr. I. 4, 21 ὁ Κῦρος ἐφέρετο, μόνον ὁρῶν τὸ παίειν τὸν ἁλισκόμενον: Plat. Gorg. 512 E αὐτὸ μὲν γὰρ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται: Id. Apol. S. 28 D πολὺ μᾶλλον δείσας τὸ ζῆν. Frequently in apposition, as more accurate explanation of a preceding accusative: Xen. Cyr. V. 1, 28 δαίμονος ἂν φαίην τὴν ἐπιβουλὴν (*alii* βούλησιν) εἶναι τὸ μὴ ἐᾶσαι ὑμᾶς μέγα εὐδαίμονας γενέσθαι. With prepositions, as πρός, and especially διά: Xen. Cyr. I. 4, 3 ὁ Κῦρος διὰ τὸ φιλομαθὴς εἶναι πολλὰ—τοὺς παρόντας ἀνηρώτα—, καὶ ὅσα αὐτὸς ὑπ' ἄλλων, διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο. The nominative here is in attraction to the subject.

Obs. 2. With many verbs the infin. is used both with and without the article, as may be seen by a comparison of the instances given of each; but when a preposition is joined with the infin., as if it were actually a substantive, it must have the article, as without it it is not capable of inflexion. Herodotus alone uses ἀντὶ with the infin. without the article; as, I. 210 ὃς ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι, ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων, ἄρχειν ἁπάντων, apparently for antithesis. In other passages, as VI. 32, VII. 170, the reading is doubtful.

Obs. 3. For the Infin. with Acc., for Infin. with Gen., see §. 675. *a.*

Infinitive with the Article (a) *in exclamations and questions,* (b) *in adverbial expressions.*

§. 679. 1. As the equivalent accus. is used to express the annoyance, or object of pain, dislike, &c. (see §. 549.), so the infin. with the article (which, however, is sometimes omitted in poetry) is used in similar expressions and questions: Xen. Cyr. II. 2, 3 ἐκεῖνος παντὶ ἀνιαθεὶς εἶπε πρὸς ἑαυτόν· τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! Soph. Phil. 234 ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν μακρῷ χρόνῳ! Without the article: Æsch. Eum. 835 ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα κατὰ γᾶν οἰκεῖν, ἀτίετον, φεῦ, μύσος! See also §. 665. 2.

2. Many phrases, in which the article τό precedes the infin. εἶναι, joined with an adverb or prepos. and its case, are used adverbially in a parenthetical and restrictive sense: this arises from the independent power of the infinitive (see §. 662. *Obs.* 5.); the infin. signifies the state; as,

τὸ νῦν εἶναι, *the present state;* and is used adverbially, "*with respect to the present state,*" *pro præsenti temporis conditione;* τὸ τήμερον εἶναι, *pro hodierni diei conditione:* Thuc. IV. 28 ἐκέλευεν ἥντινα βούλεται δύναμιν λαβόντα τὸ ἐπὶ σφᾶς εἶναι, *as far as they were concerned,* ἐπιχειρεῖν.—τὸ ἐπ' ἐκείνους εἶναι Thuc.: Xen. Anab. I. 6, 9 τὸ κατὰ τοῦτον εἶναι, *as far as belongs to him:* (Plat. Protag. 317 princ. ἐγὼ δὲ τούτοις ἅπασι κατὰ τοῦτο εἶναι οὐ ξυμφέρομαι, *ego vero cum his omnibus, quantum quidem ad hoc attinet, non consentio,* it should probably be read with Ast, τὸ κατὰ τοῦτο εἶναι[a]. Τὸ νῦν is also used in this sense without εἶναι (see §. 486. *b.*). (For this usage with ὡς see §. 864. 1.)

Obs. The following passages grammarians generally class here improperly: Hdt. I. 153 καὶ τοὺς Ἴωνας ἐν οὐδενὶ λόγῳ ποιησάμενος τὴν πρώτην εἶναι. Εἶναι, (ὁδόν, being supplied,) is here the predicate of Ἴωνας, and the construction is correct without it; cf. Id. VII. 143 extr. Ἀθηναῖοι ταῦτά σφι ἔγνωσαν αἱρετώτερα εἶναι μᾶλλον ἢ τὰ τῶν χρησμολόγων, οἱ οὐκ ἐῶν ναυμαχίην ἀρτέεσθαι, τὸ δὲ σύμπαν εἶναι, οὐδὲ χεῖρας ἀνταείρεσθαι, ἀλλὰ ἐκλιπόντας χώρην τὴν Ἀττικὴν, ἄλλην τινὰ οἰκίζειν, i. e. *censuerunt Athenienses potiorem esse rationem, quam illam, quæ erat ab oraculorum interpretibus proposita, qui, apparatum navalis pugnæ dissuadentes, summam rei in eo verti aiebant, ut ne manus quidem tollerent &c.:* Id. VI. 137, where the infin. ἰδεῖν stands (as elsewhere) in the *oratio obliqua* for the imperfect: Soph. Œ. C. 1184 (1191) ἔφυσας αὐτὸν, ὥστε μή γε δρῶντά σε τὰ τῶν κάκιστα δυσσεβεστάτων, πάτερ, θέμις σέ γ' εἶναι κεῖνον ἀντιδρᾶν κακῶς: join ὥστε θέμις εἶναι (not ὥστε ἀντιδρᾶν); θέμις εἶναι is here a predicate of the sentence σε κεῖνον ἀντιδρᾶν: and θέμις is indeclinable).

3. Analogous to this idiom is the phrase ἑκὼν εἶναι, which is used to qualify a negative sentence by making it depend on the will of the speaker: Thuc. II. 89 τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἑκὼν εἶναι ποιήσομαι. *I will not* (to be willing to do so) that is (*as far as my will goes*) *fight in the gulf.* We have an analogous phrase in the adverbial infinitive, "*to be sure*—" you will not, *to be sure,* do so[b].

4. For the use of the Infin. with ἄν, see §. 429.

PARTICIPLE.

§. 680. 1. The simplest use of the Participle is attributive: and it is thus used either as an immediate attributive, the article preceding it, as ὁ παρὼν ἀνήρ, *the present man,* or as a (more or less) remote attributive (the article standing before the substantive), as ὁ ἀνὴρ παρών, *the man who is present;* or, in apposition, as ὁ ἀνὴρ ὁ παρών. It can of course by the ellipse of the substantive have, with the article, a substantival force, as οἱ εὐτυχοῦντες, *the fortunate* (persons), &c.—(See §. 451.)

Obs. 1. The participle differs from the adjective as it represents the quality as energising or in operation; and as partaking of the verbal character it expresses time, which the adjective does not.

2. The participle is used also predicatively, to complete the

[a] Cf. Stallb. [b] Arnold Thuc. II. 89.

verbal notion; that is, to add to the object those accessories which are required to give the verb its full meaning; this may also be done by the infinitive, as χαίρω τῷ πατρὶ ἐλθόντι, or χαίρω τὸν πατέρα ἐλθεῖν, and therefore it may be said (though inaccurately), that the participle is used for the infinitive.

3. It has also an adverbial or gerundial force, to express notions of time, cause, mode and manner, which are the accidents of the verbal notion, and not actually necessary to its definite meaning, as τοῦ ἔαρος ἐλθόντος τὰ ἄνθη θάλλει.

Obs. 2. This predicative use of the participle is of course to be distinguished from its adjectival use as a simple predicate with ἐστὶ, ὑπάρχει &c.; as, Thuc. I, 38 εἰ τοῖς πλέοσιν ἀρέσκοντές ἐσμεν.—See §. 375. 4.

Obs. 3. We may again observe that the aor. part. comes nearer to the adjective than the present, as involving less of the notion of time.—See §. 405. *Obs* 3.

4. The essential force of the participle is attributive, which it retains throughout: hence it must always be joined with a subst. or pronoun expressed or implied, which is represented as being in the action or state expressed by the participle, while the infinitive represents the person joined to it as being concerned either as agent or patient in that which is the sphere, or effect, or result, or aim of the action or state of the verb.

Objective construction of the Participle joined to the object of the verbal notion, and thus completing it.—Nominative Participle, standing as object.

§. 681. 1. The participle with a substantive completes the notion of an action or state by expressing some essential attribute of the object of the action or state; thus χαίρω, *I rejoice,* is an imperfect notion, as we do not know the cause or the object of the joy—χαίρω τῷ πατρὶ ἐλθόντι is a complete notion, as we know of what nature the joy is.—See §. 695. So ὁρῶ τὸν ἄνθρωπον τρέχοντα—χαίρω τῷ φίλῳ ἐλθόντι—οἶδα ἄνθρωπον θνητὸν ὄντα--ἀκούω αὐτοῦ λέγοντος—παύω αὐτὸν γράφοντα. In many of these constructions in Latin, *quod,* in English, *that,* with the subjunctive would be used; and in others the infinitive.

Obs. 1. In these constructions the infinitive might have been used, but the effect of the participle is to place the object of the verb in more immediate connexion with the subject thereof: χαίρω σῷ πατρὶ ἐλθόντι connects the arrival more actually and vividly with the joy of the speaker than χαίρω σὸν πατέρα ἐλθεῖν, or σοῦ πατρὸς εἰσόδῳ.

2. The part. of course stands in the same case as its subst., and this in the case of the governing verb; as, ἀκούω Σωκράτους and ἤκουσά ποτε αὐτοῦ περὶ φίλων διαλεγομένου.—Χαίρω σοι and χαίρω σοι ἐλθόντι.—Ὁρῶ ἄνθρωπον and ὁρῶ ἄνθρωπον τρέχοντα. So Æsch. Ag. 271 εὖ γὰρ φρονοῦντος ὄμμα σου κατηγορεῖ.

3. With all purely neuter verbs, which have no immediate personal object (such as εὐτυχέω) or middle verbs, the participle of course stands in the nominative. So also must the part. be in the nom. when it refers to the subject of a passive or reflexive verb, as these have no present object; as, ὁρῶμαι, φαίνομαι, φανερός εἰμι, δῆλός εἰμι (ἡμᾶς εὖ ποιήσας). So ἐπαύοντο ἀδικοῦντες. But with some verbs which must have a personal object, where the object and subject are identical, (such as οἶδα (ἐγώ) ἐμὲ θνητὸν ὄντα,) the subst. or pronoun which should represent the object is suppressed, and the participle by attraction to the subject is in the nomin.; as, οἶδα θνητὸς ὤν.

Obs. 1. In Eur. Hipp. 57 we have the nominatival and accusatival construction in the same sentence: οὐ γὰρ οἶδ' ἀνεῳγμένας πύλας Ἅιδου φάος τε λοίσθιον βλέπων τόδε: so Thuc. VII. 47 ἑώρων οὐ κατορθοῦντες (*se rem non prospere gerere*) καὶ τοὺς στρατιώτας ἀχθομένους.

Obs. 2. This attracted nom. part. does not occur in G. T., though of course the nom. is used with neuter or middle verbs; as, Acts v. 42 οὐκ ἐπαύοντο διδάσκοντες: Id. xii. 16 ἐπέμενε κρούων: but the participle less frequently stands for the infinitive than in classic Greek.

4. The principle of this construction will easily explain both its nature and its limitations; the state, which the subject is in, is spoken of as producing some effect on his perceptions or feelings, of which, when so produced, the state is again the object; as, ἁμαρτάνων αἰσθάνομαι, the ἁμαρτία produces the αἴσθησις, though it is also the thing perceived. Hence this attraction takes place with all verbs of sense or feeling, as αἰσθάνομαι, ὁράω, or neuter expressions thereof, as ὁμολογῶ. Hence also it is not thus used with verbs where the consequent effect or operation of the verbal notion is expressed, but where the notion of the participle is conceived, either as actually present, or as existing either in act or intention; as having taken place antecedently to the notion of the verb; as, ἁμαρτάνων ὁρῶ, *sinning I* (now) *see it;* or (more rarely) coincidently with it; as, ἐπειρᾶτο κατιών, *he endeavoured to come back*—or, *coming back he endeavoured;* the endeavour consisted in beginning κατιέναι. So Thuc. I 35 τούσδε δύναμιν προσλαβεῖν περιόψεσθε, *you will allow them to obtain forces:* προσλαβόντας would represent them as already obtaining them.—See also §. 685. *Obs.*

5. As this participle refers to present and past circumstances, it follows that it is used only of really existing things, while the infinitive is used where the writer does not define whether the act really is or was in existence or not. So δοκεῖ ὄν is of something real and true; δοκεῖ εἶναι, it may be true or false. So φαίνομαι ποιῶν, *I evidently do it;* φαίνομαι ποιεῖν, *I seem to do it.* See also §. 683. *Obs.* 1. Hence also it is not used in negative sentences where the past or present existence of the participial action or state is to be denied: Hdt. VII. 39 βασιλέα οὐ καυχήσεαι ὑπερβαλέσθαι, not ὑπερβαλόμενος.

6. It is however sometimes found with future notions where we should use the infinitive, when the future may be paraphrased by μέλλω, and expresses the present fact or persuasion that something is about to happen. Hence when the participle refers to some present conviction or intention with regard to something future; as, Hdt. II. 29 οἱ δὲ μετήϊσαν ἄξοντες, *but they, with the intention of fetching him, went after him;* Eur. Iph. Aul. 1503 θανοῦσα, (*being about to die,*) οὐκ ἀναίνομαι: Thuc. III. 67 ἵνα ὑμεῖς μὲν εἰδῆτε δικαίως αὐτῶν καταγνωσόμενοι—καταγνωσόμενοι refers to a future sentence. So Id. VI. 54 προπηλακιῶν (expressing his determination to insult him) παρεσκευάζετο: Eur. Heracl. 992 κἄγνων ἀγῶνα τόνδ' ἀγωνιούμενος: Hdt. VII. 159 ἴσθι ἀρξόμενος ὑπὸ Λακεδαιμονίων, the present certainty of future subjection is here expressed. So with negatives, where the action or state of the participle is viewed as at present existing, though not to continue: Eur. Hipp. 354 οὐκ ἀνέξομαι ζῶσα, *I now living will not endure to live;* and where the οὐ or μή is privative, as μανθάνεις οὐκ-εἰδώς, *you now know that you were ignorant.*

7. The conditions under which the participle may be used in this predicative force are,

1. In the oblique cases:

a. The verb must admit of an immediate object; some action or state of which is required to complete the verbal notion: thus μέλλω cannot take the participle in this construction.

b. The notion of the participle must be either, in act or intention, antecedent to or coincident with the verbal notion: thus we could not say συμβουλεύω σοι ποιοῦντι, in the sense of "*I advise you to do it;*" ποιήσω σε γράφοντα, *I will make you write.*

c. The action of the participle must be viewed as real, and not merely supposed; hence the verbal notion must not be one which expresses or implies mere suspicion, thought, expectation, uncertainty: thus we cannot say, ἡγοῦμαι ὑμᾶς ποιοῦντας — βούλομαι ὑμᾶς ἐλθόντας, or a negative notion which implies the non-existence of the participle.—(See above, 5.)

2. In the nominative case:

a. The verb must be either neuter, or middle, or passive, as χαίρω ποιῶν, *I rejoice to do it;* or an active verb which admits of the object being identified with the subject, as ἁμαρτάνων ὁρῶ. The conditions *b. c.* above, hold good here also.

Obs. Most verbs which may be followed by the infin. take also the participle, with the difference in meaning given in §. 680. *Obs.* Some verbs, however, which have the infinitive do not comply with one of the conditions given above, 7. 1. *a. c.*, and only admit of the infinitive. Idiom again has attached to some verbs only the participial construction, such as ὁράω, and generally ἀκούω, αἰσθάνομαι: (where these verbs have the infinitive, it is to signify that the perception is uncertain or not clear.) While on the other hand to some verbs, that might have had the participle, idiom has very generally assigned the infinitive, such as λέγω, φημί, and other verbs of *declaring, saying.*

Remarks on this construction.

§. 682. 1. When it is to be expressly marked that the subject of the verb is also the object of it, this attraction sometimes does not take place; but the participle and pronoun follow the verb in the accus.: Xen. Cyr. I. 4, 4 οὐχ, ἃ κρείττων ᾔδει ὤν, ταῦτα προὐκαλεῖτο τοὺς συνόντας, ἀλλ' ἅπερ εὖ ᾔδει ἑαυτὸν ἥττονα ὄντα, ταῦτα ἐξῆρχε: Ibid. 5, 10 περιεῖδον αὐτοὺς γήρᾳ ἀδυνάτους γενομένους: Demosth. 817 extr. ἀπέγραψε ταῦτα—ἔχοντα ἑαυτόν.

2. With σύνοιδα, συγγιγνώσκω ἐμαυτῷ the participle may either agree (*a*) with the subject, as σύνοιδα (συγγιγνώσκω) ἐμαυτῷ εὖ ποιήσας: Plat. Apol. 21 B ἐγὼ—ξύνοιδα ἐμαυτῷ σοφὸς ὤν: or (*b*) with the personal pronoun following the verb; as, σύνοιδα ἐμαυτῷ εὖ ποιήσαντι: Ibid. 22 D ἐμαυτῷ ξυνῄδειν οὐδὲν ἐπισταμένῳ: or (*c*) the personal pronoun may be omitted; as, Eur. Med. 495 ἐπεὶ ξύνοισθα οὐκ εὔορκος ὤν. But when the object of these verbs is not the same person as the subject, then the part. and subst. are either in the dat., as σύνοιδά σοι εὖ ποιήσαντι, or both in accus., as σύνοιδά σε εὖ ποιήσαντα; Xen. Œc. III. 7 ἐγώ σοι σύνοιδα ἐπὶ μὲν κωμῳδῶν θέαν καὶ πάνυ πρωὶ ἀνιστάμενον, καὶ πάνυ μικρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπείθοντα προθυμῶς συνθεᾶσθαι, or where an infinitive follows (see §. 674, 675.) the subst. in dat., and participle in accus.: here the dat. depends upon σύν, and the accus. on the infin. after οἶδα. The infin. is also used after συγγιγνώσκω: Hdt. IV. 126 σὺ δὲ συγγιγνώσκεαι εἶναι ἥσσων. Also with ἐοικέναι, *to be like,* and ὅμοιον εἶναι, the participle is either in the nominative or dative: Plat. Cratyl. 419 C ὀδύνη δὲ ἀπὸ τῆς ἐνδύσεως τῆς λύπης κεκλημένη ἔοικεν: Xen. Hell. VI. 3, 5 ἐοίκατε τυραννίσι μᾶλλον ἢ πολιτείαις ἡδόμενοι: Id. M. S. IV. 3, 8 ταῦτα παντάπασιν ἔοικεν ἀνθρώπων ἕνεκα γιγνόμενα: Id. Anab. III. 5, 13 ὅμοιοι ἦσαν θαυμάζοντες: Plat. Menon 97 A ὅμοιοί ἐσμεν οὐκ ὀρθῶς ὡμολογηκόσι: Id. Rep. 414 C ἔοικας, ἔφη, ὀκνοῦντι λέγειν: Id. Apol. 26 extr. ἔοικε γὰρ ὥσπερ αἴνιγμα ξυντιθέντι, διαπειρωμένῳ κ. τ. λ. and the partic. being omitted (see 3.): Id. Phæd. 62 C ὁ μέντοι νῦν δὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥᾳδίως ἂν ἐθέλειν ἀποθνήσκειν, ἔοικε τοῦτο, ὦ Σώκρατες, ἀτόπῳ (sc. ὄντι).

3. The participle ὤν is often omitted with predicative adj. and subst.: Soph. Œ. C. 783 φράσω δὲ καὶ τοῖσδ', ὡς σε δηλώσω κακόν (sc. ὄντα): Ibid. 1210 σῶς ἴσθι (sc. ὤν): Id. Antig. 471 δηλοῖ τὸ γέννημ' ὡμὸν ἐξ ὠμοῦ πατρὸς τῆς παιδός (sc. ὄν): Eur. Hipp. 901 σὴν δάμαρθ' ὁρῶ, πάτερ, νεκρόν (sc. οὖσαν): Ibid. 1076 σαφῶς τόδ' ἔργον — σε μηνύει κακόν: cf. 1288: Id. Hec. 348

ἢ φανοῦμαι καὶ φιλόψυχος γυνή: Ibid. 423 ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ[a]. also after ἡγεῖσθαι, νομίζειν &c.: Eur. El. 67 ἐγώ σ' ἴσον θεοῖσιν ἡγοῦμαι ον: Demosth. 45, 18 εἰδὼς εὐτρεπεῖς ὑμᾶς. And even when εἶναι is the bstantive verb: Ibid. 51, 41 ἐὰν ἐν Χερρονήσῳ πύθησθε Φίλιππον (sc. ὄντα, e. *versantem*). So probably we must explain Eur. Hec. 1215 καπνῷ δ' ἡμην' (intrans.) ἄστυ πολεμίων ὕπο (sc. ὄν), *the city appeared by the smoke* καπνῷ), (*to be*) *under the hand of the enemy*, i. e. *fired by them.*

4. Where the participle is in the nom. by attraction, the Latins would use either the pronoun with infin., as *sensit se errasse:* or in fut. time, the future in *rus* with *esse*, as *sensit se lapsurum esse;* or sometimes the Greek construction, as *sensit medios delapsus in hostes.* In similar cases, in English we should use either the pronoun and infin.; as, *I know myself to be mortal;* or the finite verb with "that," *I know that I am mortal.* And, as a general rule, such Latin and English expressions may be translated into Greek by this construction, when the verbal notion of the part. is conceived to exist antecedently or coincidently with the notion of the verb.

§. 683. The verbs which admit of the participle being thus used to complete the objective notion are

Verbs of sensual or mental perception; (the action or state must always be viewed as really existing, and antecedent to, or coincident with, the perception; and hence when thee subject and object are identical with most of them, the attraction to the nominative may take place;) as, ὁρᾶν, ἀκούειν, κλύειν poet.: νοεῖν, ἐννοεῖν, ἀγνοεῖν, εἰδέναι, ἐπίστασθαι, μανθάνειν, γιγνώσκειν; φρονεῖν, νομίζειν, ἐνθυμεῖσθαι; πυνθάνεσθαι, αἰσθάνεσθαι; μιμνήσκεσθαι, ἐπιλανθάνεσθαι, συνειδέναι, συγγιγνώσκειν &c.:

Thuc. I. 32 καὶ ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγενέσθαι. Ὁρῶ σε τρέχοντα. Seldom with genitive: Soph. Trach. 394 δίδαξον, ὡς ἕρποντος εἰσορᾷς ἐμοῦ. —Ἀκούειν, only in the genitive: Xen. M. S. II. 2, 4 ἤκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου: Eur. Phœn. 1342 ὦ δώματ' εἰσηκούσατ' Οἰδίπου τάδε παίδων ὁμοίαις ξυμφοραῖς ὀλωλότων: Soph. El. 293 ὅταν κλύῃ τινὸς ἥξοντ' Ὀρέστην.—Οἶδα θνητὸς ὤν—οἶδα ἄνθρωπον θνητὸν ὄντα: Hdt. III. 1 ὦ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μανθάνεις; Ibid. 40 ἡδὺ μὲν πυνθάνεσθαι ἄνδρα φίλον καὶ ξεῖνον εὖ πρήσσοντα: Id. VI. 23 οἱ Ζαγκλαῖοι ὡς ἐπύθοντο ἐχομένην τὴν πόλιν ἑωυτῶν ἐβοήθεον αὐτῇ: Ibid. 100 Ἐρετριέες δὲ πυνθανόμενοι τὴν στρατιὴν τὴν Περσικὴν ἐπιπλέουσαν Ἀθηναίων ἐδεήθησαν κ. τ. λ.: Plat. Rep. 450 A πᾶσι ταῦτα δεδογμένα ἡμῖν νόμιζε. (More rarely with gen.; as, Il. ρ, 426 κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἠνιόχοιο ἐν κονίῃσι πεσόντος:) Eur. Med. 26 πρὸς ἀνδρὸς ᾔσθετ' ἠδικημένη: Xen. M. S. II. 2, 1 αἰσθόμενος δέ ποτε Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. And with gen.: Id. IV. 4, 11 ᾔσθησαι οὖν πώποτέ μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος; ἐνορέω with dative: Hdt. VIII. 140 ἐνορέω ὑμῖν οὐκ οἵοισί τε ἐσομένοισι.

The verbs in thick type in this and the following paragraphs (except §. 691.) may have the participle in the nominative, either as being neuter or by attraction.—See §. 682. 3.

Obs. 1. As the verb must evidently express a real perception or knov

[a] Pflugk ad loc.

ledge of the action of the participle, it follows naturally that when the object is not conceived of as actually existing, but only as possible, or where an actual consequent act (as distinguished from the intention so to act) is to be expressed, the infinitive, not the participle, is used. So with the verbs νομίζειν, εἰδέναι, ἐπίστασθαι, *to understand how to do something;* μανθάνειν, not *to perceive*, but *to learn;* γιγνώσκειν, *to decide, determine:* μιμνήσκεσθαι, *to remember to do a thing*, the object is in infin.: Eur. Hipp. 996 ἐπίσταμαι θεοὺς σέβειν, *I understand how to honour the gods* (consequence of understanding); but Id. 1254 ἐπεί νιν ἐσθλὸν ὄντ' ἐπίσταμαι, *I know that he is good* (antecedent to knowledge): Soph. Aj. 666 εἰσόμεσθα μὲν θεοῖς εἴκειν: Il. ζ, 443 μάθον ἔμμεναι ἐσθλὸς ἀεί: Xen. Cyr. IV. 1, 18 εἰ μαθήσονται ἐναντιοῦσθαι: but ἔμαθε ἀγαθὸς ὤν, *he knew that he was good:* Soph. Antig. 1089 ἵνα—γνῷ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν: but ἔγνω τρέφων: Isocr. 361 D ἔγνωσαν Πασίωνα ἐμοὶ παραδοῦναι παῖδα, *they determined that he should:* Xen. Cyr. II. I, 22 ἀγῶνάς τε αὐτοῖς προεῖπεν ἁπάντων, ὁπόσα ἐγίγνωσκεν (*judicabat*) ἀσκεῖσθαι ἀγαθὸν εἶναι ὑπὸ στρατιωτῶν: but Thuc. I. 25 γνόντες (*being aware*) οὐδεμίαν—ἀπὸ Κερκύρας τιμωρίαν οὖσαν: Xen. Anab. III. 2, 39 μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι, *remember to be;* ἔμαθε ἀνὴρ ἀγαθὸς ὤν, *he felt that he was.* So G. T., as Heb. x. 34 γιγνώσκοντες ἔχειν, *judging that ye have:* Luke viii. 48 ἔγνων τὴν δύναμιν ἐξεληλυθυῖαν.

Obs. 2. After εἰδέναι and ἐπίστασθαι, in the sense of *to know*, the infin. often follows, (but very seldom after πυνθάνεσθαι and αἰσθάνεσθαι, *to observe*,) when the action of the dependent verb is future, and perceived as such, or where these verbs express only a *supposition* of the notion of the verb having taken place, or taking place, as the part. gives the notion of its actually being past, or present: Soph. Phil. 1329 καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἐντυχεῖν νόσου βαρείας: Hdt. VII. 172 ἐπίστασθε ἡμέας ὁμολογήσειν τῷ Πέρσῃ: Thuc. VI. 59 αἰσθανόμενος (*opinans*) αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι: Plat. Phædr. 235 C πλήρές πως, ὦ δαιμόνιε, τὸ στῆθος ἔχων αἰσθάνομαι (*opinor*) παρὰ ταῦτα ἂν ἔχειν εἰπεῖν ἕτερα μὴ χείρω. So Hdt. I. 45 συγγινωσκόμενός οἱ εἶναι βαρυσυμφορώτατος: not ὤν, because it was an unreal impression on Adrastus's mind.

Obs. 3. The difficult passage 1 Tim. v. 13 ἀργαὶ μανθάνουσι περιερχόμεναι, cannot be translated *they learn to go about;* the participle must be taken as the remote attributive, and μανθάνουσι joined with ἀργαί (sc. εἶναι) in the predicative sense of ὥστε γενέσθαι ἀργαί (see §. 375. 3.), as Plat. Euth. 376 C σοφοὶ μανθάνουσιν which Stallbaum takes ὥστε σοφοὶ γίγνεσθαι. The construction belongs rather to the infinitive, §. 665. 1.

§. 684. Verbs of *appearing, shewing, declaring, discovering*, as they declare any mental or bodily state, when the state of which these speak is viewed as existing really and previously; as, δεικνύναι, δηλοῦν, δῆλον ποιεῖν, φαίνειν, *to shew;* φαίνεσθαι, *to appear;* ἐοικέναι, *to appear—to resemble—be like;* ὅμοιος εἶναι, δῆλος and φανερὸς εἶναι, and sometimes ἀγγέλλειν; ἀγγέλλεσθαι, ὁμολογεῖν, ἐλέγχειν, ἐξελέγχειν, *to convict, prove;* ἁλίσκεσθαι, *to be convicted;* ποιεῖν, *to represent;* εὑρίσκειν, *to find;* εὑρίσκεσθαι, *be found*, &c.

Hdt. VII. 18 Ἀρτάβανος, ὃς πρότερον ἀποσπεύδων μοῦνος ἐφαίνετο, τότε ἐπισπεύδων φανερὸς ἦν: Id. VI. 21 Ἀθηναῖοι—δῆλον ἐποίησαν ὑπεραχθεσθέν-

τες τῇ Μιλήτου ἁλώσει: Thuc. III. 84 ἡ ἀνθρωπεία φύσις—ἀσμένη ἐδήλωσεν ἀκρατὴς μὲν ὀργῆς οὖσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντος: Eur. Med. 84 κακὸς ὢν ἐς φίλους ἁλίσκεται: Isocr. 190 D τοῖς ποιηταῖς—τοὺς θεοὺς οἷόν τε ἐστὶ ποιῆσαι καὶ διαλεγομένους καὶ συναγωνιζομένους, οἷς ἂν βουληθῶσιν: Plat. Criton. 50 A ἐμμένομεν οἷς ὡμολογήσαμεν δικαίοις οὖσιν: Demosth. 846, 5 ἐπιδείξω δὲ τοῦτον οὐ μόνον ὡμολογηκότα εἶναι τὸν Μιλύαν ἐλεύθερον, ἀλλὰ καὶ φανερὸν τοῦτ' ἔργῳ πεποιηκότα, καὶ πρὸς τούτοις ἐκ βασάνου περὶ αὐτῶν πεφευγότα τοῦτον τοὺς ἀκριβεστάτους ἐλέγχους, καὶ οὐκ ἐθελήσαντ' ἐκ τούτων ἐπιδεῖξαι τὴν ἀλήθειαν, ἀλλ' ἀεὶ πανουργοῦντα καὶ μάρτυρας ψευδεῖς παρεχόμενον καὶ διακλέπτοντα τοῖς αὐτοῦ λόγοις τὴν ἀλήθειαν τῶν πεπραγμένων: Ibid. 818, 16 φανήσεται—ταῦθ' ὡμολογηκώς: Ibid. 819, 20 ῥᾳδίως ἐλεγχθήσεται ψευδόμενος. So G. T., as Matt. i. 18 εὑρέθη ἔχουσα.

Obs. 1. Instead of the impersonal forms, δῆλόν ἐστι, φανερόν ἐστι, φαίνεται. *apparet*, the Greeks used the personal; as, δῆλός εἰμι, φανερός εἰμι, φαίνομαι, τὴν πατρίδα εὖ ποιήσας: and the part. is constructed with the subject thus created: Soph. Aj. 326 δῆλός ἐστιν ὥς τι δρασείων κακόν: Hdt. III. 26 ἀπικόμενοι μὲν φανεροί εἰσι ἐς Ὄασιν πόλιν: Xen. Anab. II. 6, 23 στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων: Plat. Apol. 23 D κατάδηλοι γίγνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δέ οὐδέν.

Obs. 2. Many of these verbs in a different signification take the infin.:

a. Δεικνύναι, *to teach;* what is learnt being consequent on teaching: Eur. Androm. 707 δείξω δ' ἐγώ σοι μὴ τὸν Ἰδαῖον Πάριν μείζω νομίζειν Πηλέως ἐχθρόν ποτε: Ibid. 1001 ὁ μητροφόντης—δείξει γαμεῖν σφε μηδέν' ὧν ἐχρῆν ἐμέ. So when the object is represented not as something actually perceived as in existence, but only supposed as possible: Xen. M. S. II. 3, 17 τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδεῖξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; Ἀλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι.

b. Ἀγγέλλειν: Demosth. 29, 4 ἀπηγγέλθη τεθνεώς: Xen. Anab. II. 3, 11 Κῦρον ἐπιστρατεύοντα ἤγγειλεν: but Xen. Cyr. I. 5, 30 ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται (it is not expressed whether he has really entered the country). And other verbs of this class, which are generally constructed with infin., sometimes take the part.; as, λέγω, φημί, φράζω, ἐννέπω Trag., λέγεσθαι Plat. Phileb. 22 E: μαρτυρέω Soph. Ant. 995: ὁμολογεῖσθαι Isocr. Paneg. 47 B: ἀναίνομαι Trag.: Eur. El. 687 μηδέ με ζῶσαν λέγε: Plat. Gorg. 481 C πότερόν σε φῶμεν νῦν σπουδάζοντα ἢ παίζοντα: Soph. El. 676 θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

c. Φαίνεσθαι, δοκεῖν, *to seem*, have the infin.; *apparere, to shew oneself*, the part.: Hdt. III. 53 κατεφαίνετο εἶναι νωθέστερος, *he seemed to be;* because the seeming does not imply the reality of the fact; but ἐφαίνετο ἀνὴρ ἀγαθὸς ὤν, *he shewed himself a brave man:* Plat. Criton. 52 E μηδὲ δίκαιαι ἐφαίνοντό σοι αἱ ὁμολογίαι εἶναι.

d. Ποιεῖν, *facere, efficere*, takes infin., as ποιῶ σε γελᾶν, *efficio ut:* signifying *to represent*, the participle. See examples given above.

§. 685. Neuter verbs of mental feelings and affections, as that action which caused the feeling must have existed before it or coincidently with it; as, χαίρειν, ἥδεσθαι, γηθεῖν; ἀγαπᾶν, *to be content;*

χθεσθαι, ἀγανακτεῖν, ἀσχαλᾶν; αἰδεῖσθαι, αἰσχύνεσθαι; μεταμελεῖν; ῥᾳδίως φέρειν &c.:

Il. ν, 352 ἤχθετο—δαμναμένους (τοὺς Ἀχαιούς) (see §. 550,): Hdt. IX. 18 ἤχθοντο ἐκπεφευγότων: Id. VII. 54 μετεμέλησέ οἱ τὸν Ἑλλήσποντον μαστιώσαντι: Thuc. V. 35 τοὺς δ' ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες: Eur. Med. 244 ἀνὴρ δ' ὅταν τοῖς ἔνθον ἄχθηται ξυνών: Id. Hipp. 8 ἱμείρομενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὕπο: Plat. Rep. 328 E χαίρω γε διαλεγόμενος τοῖς σφόδρα πρεσβύταις: Ibid. 475 B ὑπὸ σμικροτέρων καὶ φαυλοτέρων ἱμείρομενοι ἀγαπῶσιν: Id. Phæd. 62 E τοὺς μὲν φρονίμους ἀγανακτεῖν ἀποθνήσκοντας πρέπει, τοὺς δὲ ἄφρονας χαίρειν. Also with an object, as χαίρω σοι λθόντι; but often with accus. (see §. 549. *c.*): Soph. Aj. 136 σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω: Id. Phil. 1314 ἥσθην σε εὐλογοῦντα πατέρα τὸν ἐμόν.

Obs. When the consequent effect of these feelings is expressed, the infin. is used. Αἰσχύνεσθαι and αἰδεῖσθαι take the infin. when the feelings prevent the person from acting, the participle when the person has done something which causes them: Xen. Cyr. V. 1, 20 καὶ τοῦτο μὲν (sc. ἀποδιδόναι χάριν μήπω με δύνασθαι) οὐκ αἰσχύνομαι λέγων· τὸ δέ· Ἐὰν μένητε παρ' ἐμοί, ἀποδώσω, τοῦτο, εὖ ἴστε, αἰσχυνοίμην ἂν εἰπεῖν: Plat. Apol. 22 B αἰσχύνομαι οὖν ὑμῖν εἰπεῖν—τἀληθῆ: Eur. Hec. 968 αἰσχύνομαί σε προσβλέπειν ἐναντίον, *shame prevents me:* Xen. Rep. Lac. I. 5 ἔθηκε γὰρ (Λυκοῦργος) αἰδεῖσθαι μὲν εἰσιόντα ὀφθῆναι, αἰδεῖσθαι δ' ἐξιόντα. But Soph. Aj. 506 ἴδεσαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ γήρᾳ προλείπων.

§. 686. The neuter verbs of *satisfying oneself, enjoying the possession of, being full of any thing,* as that which satisfies, or is possessed, or which fills, must have existed antecedently to these states: ἔρπεσθαι, ἐμπίπλασθαι, μεστὸς εἶναι &c.:

Od. α, 369 νῦν μὲν δαινύμενοι τερπώμεθα: Il. ω, 633 ἐπεὶ τάρπησαν ἐς ἀλλήλους ὁρόωντες: Soph. Œ. C. 768 μεστὸς ἦν θυμούμενος: Eur. Ion 925 ὅ τοι σὸν βλέπων ἐμπίπλαμαι πρόσωπον: Hdt. VII. 146 ἐπεὰν ταῦτα θηεύμενοι ἔωσι πληρέες.

§. 687. The verbs of *permitting, allowing to go on, not caring for, tolerating, persevering in, continuing,* a past or present action or intention, &c.; and the contraries; as, περιορᾶν (poet., ἰδεῖν), κατιδεῖν, εἰσιδεῖν, οὐ φροντίζειν, ἐπιτρέπειν (seldom); ἀνέχεσθαι, καρτερεῖν, ὑπομένειν (seldom); τλῆναι and τολμᾶν (both seldom, usually with infin.); λιπαρεῖν, *perseverare,* κάμνειν; διατελεῖν, διαγίγνεσθαι, διάγειν:

Od. ω, 162 ἐτόλμα ἐνὶ μεγάροισιν ἑοῖσιν βαλλόμενος καὶ ἐνισσόμενος τετληότι θυμῷ, like Eur. Hipp. 476 τόλμα δ' ἐρῶσα: Plat. Gorg. 470 C μὴ καμῇς εὐεργετῶν: Hdt. VII. 101 εἰ Ἕλληνες ὑπομενέουσι χεῖρας ἐμοὶ ἀνταειρόμενοι: Id. IX. 45 λιπαρέετε μένοντες: Id. III. 65 (ὑμῖν ἐπισκήπτω) μὴ περιΐδεῖν τὴν ἡγεμονίην αὖτις ἐς Μήδους περιελθοῦσαν: Demosth. 118, 29 μείζω γιγνόμενον τὸν ἄνθρωπον περιορῶμεν: Isocr. 268 E ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον, *permit them to go on overstepping the law:* Eur. Or. 746 μή μ' ἰδεῖν θανόνθ' ὑπ' ἀστῶν: Id. Hec. 256 τοὺς φίλους βλάπτοντες οὐ φροντίζετε: Id. Hipp. 354 οὐκ ἀνέξομαι ζῶσα: Id. Med. 74 Ἰάσων παῖδας ἐξανέξεται πάσχοντας. Also with the gen.: Plat. Apol. 31 B ἀνέχεσθαι

τῶν οἰκείων ἀμελουμένων (see §. 504.): Demosth. 112, 6 ἀνέχεσθαί τινων ἐν ταῖς ἐκκλησίαις λεγόντων πολλάκις, ὡς κ. τ. λ.

Obs. 1. The verbs ἀνέχεσθαι, ὑπομένειν, τλῆναι, τολμᾶν, in the sense of *to dare*, have the infin.: Hdt. VII. 139 extr. καταμείναντες ἀνέσχοντο τὸν ἐπιόντα ἐπὶ τὴν χώρην δέξασθαι.—Ἐπιτρέπειν, usually the infin. So περιορᾶν, when the notion is not of permitting something already existing, but something which may exist. So often Hdt., and Thuc.: Hdt. VII. 16, 1 πνεύματα ἀνέμων ἐμπίπτοντα οὐ περιορᾶν τὴν θάλασσαν φύσει τῇ ἑωυτῆς χρῆσθαι: Thuc. II. 20 τοὺς Ἀθηναίους ἤλπιζεν τὴν γῆν οὐκ ἂν περιιδεῖν τμηθῆναι. —Ἀποκάμνειν in the sense of *to cease to strive after something*, has the infin., because this notion implies that the dependent action is not in existence: Plat. Crit. 45 μήτε—ἀποκάμῃς σαυτὸν σῶσαι.

Obs. 2. The notion of *preventing* properly excludes the participle, as of course the action to be prevented is not in existence. Where this notion occurs above, as in οὐκ ἐπιτρέψει, the action to be prevented is viewed as already begun.

§. 688. Verbs of *beginning*, and *ceasing, making to cease*, &c.; (as the beginning is coincident with the action begun, ceasing is consequent on that from which one ceases;) as, ἄρχεσθαι, ὑπάρχειν; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι, κάμνειν, *to be weary of; of relaxing in any thing*, as μεθιέναι, μεθίεσθαι, μεθιέναι poet., λείπεσθαι, ἐκλείπειν, ἐπιλείπειν:

Il. ω, 48 κλαύσας μεθέηκε, *having wept he left off* (*weeping*)=*he ceased to weep*: Hdt. VI. 75 Κλεομένης δὲ παραλαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κνημέων ἑωυτὸν λωβώμενος: Eur. Hipp. 706 παῦσαι λέγουσα.—Παύω σε ἀδικοῦντα.—Παύομαί σε ἀδικῶν: Xen. Œc. I. 23 (αἱ ἐπιθυμίαι) αἰκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὔποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν.—Ἐλλείπεται εὖ ποιῶν τοὺς εὐεργετοῦντας ἑαυτόν Ibid.; Plat. Phæd. 60 C ὁ θεὸς βουλόμενος αὐτὰ (τὸ ἡδὺ καὶ τὸ λυπηρὸν) διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἠδύνατο, ξυνῆψεν εἰς ταὐτὸν αὐτοῖς τὰς κορυφάς: Id. Symp. 186 B ἄρξομαι δὲ ἀπὸ τῆς ἰατρικῆς λέγων.

Obs. 1, Ἄρχεσθαι is used with infin. when the notion of the dependent verb is only in intention, not in act; as, Thuc. I. 107 ἤρξαντο καὶ τὰ μακρὰ τείχη Ἀθηναῖοι οἰκοδομεῖν: οἰκοδομοῦντες, *when it is actually begun*. Παύειν is also sometimes joined with the infin. when the ceasing from the action is to be definitely represented as the effect of the active verb: Il. λ, 442 ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι, *effecisti, ut ego pugnare desinerem*. So Hdt. V. 67., VII. 54. Plat. Rep. 416 C ἥτις (οὐσία) μήτε τοὺς φύλακας ὡς ἀρίστους εἶναι παύσοι, *quæ neque custodes impediat, quominus quam optimi sint*.

Obs. Ἄρχεσθαι in G. T. is always used with Infinitive.

§. 689. Verbs of *being in luck*, or *success, distinguishing oneself, doing well, being deficient, being in error*, take a participle of the notion which precedes any of these states; as, εὐτυχεῖν, εὖ ποιεῖν, ἁμαρτάνειν, ἀδικεῖν &c., so καταπροῖξεσθαι, *impune facturum esse*:

Eur. Or. 1212 εἴπερ εὐτυχήσομεν ἑλόντες, *if we shall be successful enough*

to take it—if having taken it, we shall be: Hdt. VII. 17 οὔτε—νῦν καταπροΐξεται ἀποτρέπων τὸ χρεὸν γενέσθαι: Thuc. I. 53 ἀδικεῖτε—πολέμου ἄρχοντες καὶ σπονδὰς λύοντες,—Ἁμαρτάνει ταῦτα ποιῶν: Plat. Phæd. 60 C εὖ γ' ἐποίησας ἀναμνήσας με, *you have done well to remind me:* Hdt. V. 24 εὖ ἐποίησας ἀφικόμενος: Plat. Euthyd. 282 C καὶ εὖ ἐποίησας ἀπαλλάξας με σκέψεως πολλῆς. So G. T., as 2 Pet. i. 19 ᾧ καλῶς ποιεῖτε προσέχοντες.

Obs. There is a remarkable attraction to the nominative in Æsch. Theb. 1027 κἀνὰ κίνδυνον βαλῶ θάψασ' ἀδελφόν, *I will take upon myself the risk to bury;* where θάψασα is attracted from its construction after βαλῶ with ἐμαύτην understood, to the nominative ἐγώ implied therein (unless βαλῶ be neuter, as in Æsch. Agam. 1172. Eur. Cyc. 574.). So Virg. Æn. 1. 314 *cui mater media sese tulit obvia sylva.*

§. 690. 1. Πειρᾶσθαι, very frequently in Hdt. (as the notion of attempting any action generally may be taken to imply that this action is begun, "*doing it he tried it,*" or "he tried to do it"), and also sometimes in Attic: and the Ionic phrases, πολλός ἐστι, παντοῖός ἐστι, e. g. ποιῶν τι, which imply the notion of endeavouring, *he used all means* to do it: so παρασκευάζεσθαι, but generally with ὡς and fut. part.:

Hdt. IX. 90 πολλὸς ἦν λισσόμενος ὁ ξεῖνος: Id. I. 98 ὁ Δηϊόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνεόμενος: Id. IX. 109 παντοῖος ἐγένετο οὐ βουλόμενος δοῦναι, *nihil non tentavit, quo efficeret, ut non daret:* Id. VII. 10, 3 παντοῖοι ἐγένοντο Σκύθαι δεόμενοι Ἰώνων λῦσαι τὸν πόρον. (So after this analogy: Plat. Euth. 8 C πάντα ποιοῦσι καὶ λέγουσι φεύγοντες τὴν δίκην: Hdt. VI. 172 πειρησόμεθά τινα σωτηρίαν μηχανεώμενοι: Id. VII. 139 οὐδαμοὶ ἂν ἐπειρῶντο ἀντιεύμενοι βασιλέϊ: cf. Id. VI. 5, 9.)—Thuc. II. 7 οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσοντες. So ἐπείγεσθαι is, in Hdt. joined with part.; as, VIII. 68, 2 ἢν μὲν μὴ ἐπειχθῇς ναυμαχίην ποιεύμενος.

Obs. 1. The infin. is naturally used with παντοῖος ἐγένετο &c., where the action of the dependent verb does not refer to the speaker; in Hdt., as III. 124 παντοίη ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυκράτεα. Πειρᾶσθαι and παρασκευάζεσθαι take the infin. usually, when the part of the action yet remaining to be done, or its completion, is more especially considered; so also ἐπείγεσθαι, Hdt. VIII. 68, 3 ἢν δὲ αὐτίκα ἐπειχθῇς ναυμαχῆσαι, though shortly before the part. occurs with this verb.

Obs. 2. In παρασκευάζεσθαι with ὡς and fut. part., the fut. expresses the intention, which exists before the verb, and gives rise to its action; that the action itself of the participle does not yet exist is marked by ὡς.

Obs. 3. This participle with παντοῖος &c. is to be distinguished from its gerundial use in παντοῖος ποιῶν, *doing it in all manner of ways.*

2. The future participle is used with such verbs as ἔρχομαι, ἥκω: Hdt. III. 6 τοῦτο ἔρχομαι φράσων, *to say* (*with the intention of saying*) *I am here:* Id. VI. 70 ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ πορεύεται: Xen. M. S. III. 7, 5 σέ γε διδάξων ὥρμημαι. So generally when the fut. part. is joined with the verb, it expresses an intention: Hdt. III. 36 ἐλάμβανε τὸ τόξον ὡς κατατοξεύσων αὐτόν.

So πέμπω σε λέξοντα. The pres. part. is joined with verbs of *going*, when the subject of the verb is supposed to continue a state of real or metaphorical motion already begun: Hdt. I. 122 ἤιε ταύτην (τὴν γυναῖκα) αἰνέων διὰ παντός, *he proceeded to praise.*

§. 691. Certain expressions (mostly impersonal); *it is fitting, useful, profitable, good, agreeable, shameful, to my mind,* &c.; but they have the infin. as frequently as the participle, and even more so; the notion of the dependent verb being conceived to follow as a result from the notion of the governing verb, not to have preceded it as already attached to the subject; Πρέπει μοι ἀγαθῷ ὄντι, *to me who am good it suits well;* and ἀγαθῷ εἶναι, *it suits well that I should be good:*

Xen. Œc. IV. I. 1 αἱ δοκοῦσι κάλλισται τῶν ἐπιστημῶν καὶ ἐμοὶ πρέποι ἂν μάλιστα ἐπιμελομένῳ sc. αὐτῶν: Plat. Phæd. 114 D τοῦτο καὶ πρέπειν μοι δοκει—οἰομένῳ οὕτως ἔχειν[a]. So φίλον ἐστίν: Æsch. Ag. 160 εἰ τόδ' αὐτῷ φίλον κεκλημένῳ.—Λυσιτελεῖ: Lysias 174, 14 οἷς οὐδὲ ἅπαξ ἐλυσιτέλησε πειθομένοις: Soph. Œ. R. 316 φρονεῖν ὡς δεινὸν, ἔνθα μὴ τέλη λύει φρονοῦντι: Plat. Apol. 41 B ἀντιπαραβάλλοντι (sc. μοί, *conferenti*) τὰ ἐμαυτοῦ πάθη πρὸς τὰ ἐκείνων οὐκ ἂν ἀηδὲς εἴη: Id. Rep. 458 B (ταῦτα) ξυμφορώτατ' ἂν εἴη πραχθέντα τῇ τε πόλει καὶ τοῖς φύλαξι (and ξυμφορώτατ' ἂν εἴη ταῦτα πραχθῆναι): Id. Phil. 42 D ἅπαν θ' ὁπόσα τοιαῦτ' ὀνόματ' ἔχει ξυμβαίνει γιγνόμενα: Id. Alcib. 113 D σκοποῦσιν ὁποτέρα συνοίσει πράξασιν. So ἔστι, ὕπεστι, ξύνεστί μοι τι: Soph. Œ. T. 296 ᾧ μή 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

Obs. 1. When the part. is applied generally, not to any definite subject, the article may be joined with it: Plat. Legg. 656 A μῶν οὖν τι βλαβὴν ἔσθ' ἥντινα φέρει τῷ χαίροντι πονηρίας ἢ σχήμασιν ἢ μέλεσιν: *that any one should rejoice,* &c.

Obs. 2. In the passage Od. ζ, 193 οὔτ' οὖν ἐσθῆτος δευήσεαι, οὔτε τευ ἄλλου, ὧν ἐπέοικ' ἱκέτην ταλαπείριον ἀντιάσαντα, it does not seem as if ἀντιάσαντα were the participle for the infinitive, but we must rather supply μὴ δεύεσθαι after ἐπέοικε.

§. 692. Ἔχειν, in the sense of *to hold oneself, to be,* forms, when joined with a participle agreeing with the subject, an apparent periphrasis for the simple verb, as it cannot be said to supply any definite form thereof, but expresses the continuance of the action when already begun, (as in Latin *habere* with a passive part. in accus.; as, *rem aliquam pertractatam habere;*) it may be translated, "*continues to do so and so:*"

Soph. Ant. 22 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει, *continues to honour,* &c.: Eur. Med. 33 ἀφίκετο μετ' ἀνδρὸς, ὅς σφε (i. e. αὐτήν) νῦν ἀτιμάσας ἔχει: Id. Bacch. 302 Ἄρεώς τε μοῖραν μεταλαβὼν ἔχει τινά: Id. Hecub. 1013 πέπλων ἐντὸς ἢ κρύψασ' ἔχεις; Id. Med. 90 σὺ δ' ὡς μάλιστα τούσδ' ἐρημώσας ἔχε: Soph. Ant. 1272 ἔχω μαθὼν δείλαιος, *I never cease to feel that:* Hdt. VI. 12 ἀνδρὶ Φωκαεῖ ἀλαζόνι—ἐπιτρέψαντες ἡμέας αὐτοὺς ἔχομεν[b]: Demosth.

[a] Cf. Heindorf. [b] Valckenär. ad loc.

118. extr. τὴν μὲν τοίνυν προῖκα—ἔχει λαβών: Ibid. 113, 12 καὶ μὴν καὶ νεᾶς πρᾴην ὡς φίλος—εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβών.

Obs. 1. On the contrary: ἔχω λέγειν, *I can say, habeo dicere.*

Obs. 2. This idiom is to be distinguished from the phrase in Soph. Œd. R. 731 οὐδέ πω λήξαντ' ἔχει, *continue without ceasing,* in which the participle is gerundial and not infinitival.

§. 693. (694.[a]) The part. stands thus with τυγχάνω, *I happen;* εὑρῶ, *I am there, I chance;* λανθάνω, *I escape notice;* (the thing which is not observed being antecedent or coincident with the escaping observation;) φθάνω, *I anticipate;* οἴχομαι, *I hasten away.* It expresses the antecedent or coincident notions to which these several actions refer:

Hdt. I. 44 ὁ Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων: Id. III. 83 καὶ ἓν αὕτη ἡ οἰκίη διατελέει μούνη ἐλευθέρη ἐοῦσα Περσέων.—Διάγω, διατελῶ, διαγίγνομαι. δίειμι καλὰ ποιῶν: Thuc. IV. 113 ἔτυχον ὁπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πεντήκοντα (*there chanced to be sleeping*): Plat Rep. 412 ἡδοιτο δέ γ' ἄν τις μάλιστα, ὁ τυγχάνοι φιλῶν: Eur. Alc. 954 ὅστις ἐχθρὸς ὢν κυρεῖ: Xen. Cyr. I. 3, 12 χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα: Eur. Med. 1169 καὶ μόλις φθάνει θρόνοισιν ἐμπεσοῦσα.—So οὐκ ἂν φθάνοις λέγων; Plat. Symp. 185. extr. i. e. *will you not be quick in saying this?* Id. Phæd. 106 B οὐκ ἂν φθάνοις περαίνων; i. e. *statim reliqua conclude.*

Obs. 1. With τυγχάνειν and κυρεῖν the part. ὤν is sometimes omitted; as, Soph. El. 45 ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξέων. Sometimes where there is no adjective: Ibid. 313 νῦν δ' ἀγροῖσι τυγχάνει: Eur. Hipp. 1421 ἃς ἂν μάλιστα φίλτατος κυρῇ βροτῶν: Plat. Rep. 369 B τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρκης, ἀλλὰ πολλῶν ἐνδεής[b]: Id. Apol. 38. princ., and Gorg. 502 B εἰ δέ τι τυγχάνει ἀηδές. Sometimes also after διατελεῖν: Thuc. I. 34 ἀσφαλέστατος ἂν διατελοίη: Xen. Hell. VII. 3, 1 ἄλκιμοι διετέλεσαν.

Obs. 2. We must not confuse with this use of the adjective for the participle by the ellipse of ὤν its proleptic use by the ellipse of εἶναι.—(See §. 439. 2.)

Obs. 3. φθάνειν, *to anticipate,* often has an acc. of the person anticipated or *prevented:* Hdt. VI. 115 βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ. The comparison implied therein is sometimes expressed by ἤ: Od. λ, 58 ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηῒ μελαίνῃ. So with ἤ and infin.: Hdt. VI. 108 φθαίη τε πολλάκις ἂν ἀνδραποδισθέντες ἤ τινα πυθέσθαι ἡμέων. Also πρὶν ἤ: Ibid. 116 ἔφθησάν τε ἀπικόμενοι πρὶν ἢ τοὺς βαρβάρους ἥκειν. Similarly to οὐκ ἂν φθάνοις λέγων; we find οὐκ ἂν φθάνοις without a question, "*You cannot be too quick in saying it,*" where φθάνειν signifies *nimis cito aliquid facere, nimis properare:* Hdt. VII. 162 οὐκ ἂν φθάνοιτε τὴν τάχιστην ὀπίσω ἀπαλλασσόμενοι, *si quam primum abieritis, non nimis cito abieritis, non nimis properaveritis,* i. e. *nullâ interpositâ morâ, e vestigio hinc abire maturate!* Οὐ φθάνειν followed by καί, καὶ εὐθύς, may be translated by, *scarcely—not so soon as:* Isocr. 58 B οἱ Λακεδαιμόνιοι οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἧκον ἡμῖν ἀμυνοῦντες.

[a] §. 693. in former editions is 694. [b] Stallb. ad loc.

Obs. 4. The construction of λανθάνειν and φθάνειν is sometimes reversed, so that instead of having a participle, they are placed in the participle and seem to be accessories to the action of another verb: Il. μ, 390 ἂψ δ' ἐπὸ τείχεος ἆλτο λαθών: Hdt. III. 71 οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται, ἀλλά σφεας αὐτὸς ἐγὼ κατερέω. So in Homer φθάμενος, as ὅς μ' ἔβαλε φθάμενος[a]: Xen. Cyr. III. 3, 18 φθάνοντες ἤδη δηοῦμεν τὴν ἐκείνων γῆν.

Obs. 5. Φθάνειν is but rarely joined with infin.: Arist. Nub. 1384 οὐκ ἔφθης φράσαι. It is wrong to class here Il. π, 860 τίς δ' οἶδ' εἴ κ' Ἀχιλεὺς— φθήῃ ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσαι; here ὀλέσσαι θυμὸν is the consequence of τυπείς and does not depend on φθήῃ.

§. 694. (693.[b]) Another sense in which the participle may be said to complete a verbal notion is, where it explains and defines a demonstrative, which is joined to a preceding verb; but this rather belongs to its gerundial use:

Plat. Phæd. 59 A καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα, ὅτε μὲν γελῶντες, ἐνιότε δὲ δακρύοντες: Xen. Anab. IV. 1, 4 τὴν δὲ—ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι. So Soph. Œ. T. 10 τίνι τρόπῳ καθέστατε; δείσαντες ἢ στέρξαντες.

Obs. 1. There is a curious use of the participle in Thuc. VI. 1 διείργεται τὸ μὴ οὖσα, where Thuc. seemingly meant to write εἶναι, but adopting the participial construction forgot to alter the τό which belongs to the infinitive: Id. IV. 63 διὰ τὸ ἤδη φοβεροὺς παρόντας Ἀθηναίους—ἐκπλαγέντες.

The Participle used as the Latin Gerund for a remote attributive.

§. 695. 1. From this use of the participle, whereby some essential part of the whole verbal action is supplied, we must distinguish the participle when used to express certain *accidents* of the verbal action, such as are expressed by adverbs or adverbial expressions; which though not necessary to a full conception thereof, yet add distinctness to the notion of it, by stating the *circumstances, conditions,* &c. under which it took place, or by which it was accompanied. When thus used the participle is called, for the sake of distinction, the *gerund,* as it answers to that form in another language: ὁ ἀνθῶν κῆπος=ὁρῶ σε τρέχοντα, οἶδα θνητὸς ὤν. We must distinguish between οἶδα θνητὸς ὤν, *I feel myself to be mortal,* and τοῦτο οἶδα θνητὸς ὤν, *I know this in consequence of being mortal:* ὁρῶ σε τρέχοντα, *I see that you run*—ὁρῶ σε τρέχοντα, *I see you while you are running.*

2. Of the gerundial use of the part., there are two sorts—*a.* Where the part. has the same subject as the verb of the sentence, in which case it agrees with it in gender, number, and case; as, ὁ Κῦρος γελῶν εἶπε, οἱ παῖδες γελῶντες εἶπον.—*b.* Where the subject of the participle is not the same as that of the verb, in which case the

[a] Liddell and Scott Lex. [b] §. 694. in former editions is 693.

partic. and its subject are usually in the gen.; as, τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, which construction is termed *Casus absolutus.*

Obs. For the reason why the gen. is used, see §. 541.

3. The adverbial notions which are thus expressed by the partic. are

a. Temporal.

b. Causal, including the notion of the conditions under which any thing happened.

c. Modal.

Obs. 1. The gen. part. sometimes stands alone in the absolute construction, without its subject, which is either supplied from the context, as Plat. Parm. 137 C ἐρώτα ὡς ἀποκρινομένου (sc. ἐμοῦ); so with an ellipse of Θεοῦ, which is naturally implied, Arist. Vesp. 774 ὕοντος εἴσει: Lys. Fr. 45, 4 συσκοτάζοντος (*when it was dark*) ἐλθόντες: so directly from the context, Thuc. VII. 30 τὰ μὲν κατὰ τὴν Μυκάλησσον πάθει χρησαμένων (sc. Μυκαλησσίων) κ.τ.λ.: or, when it is wholly indefinite, a demonstrative pronoun, τοῦδε, τούτου, or the indefinite words πραγμάτων, χρημάτων, ἀνθρώπων &c. are without difficulty supplied by the mind (see §. 894. *b.*): Il. ο, 190 ἤτοι ἐγὼν ἕλαχον πολιὴν ἅλα ναίεμεν αἰεὶ παλλομένων, *when they cast lots:* Hdt. III. 13 οἱ δὲ Αἰγύπτιοι—ἔφευγον· κατειληθέντων δὲ (sc. αὐτῶν) ἐς Μέμφιν ἔπεμπε—Καμβύσης (κήρυκα): Thuc. I. 116 Περικλῆς—ᾤχετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν: Xen. Cyr. I. 4, 18 σημανθέντων δὲ τῷ Ἀστυάγει ὅτι πολέμιοί εἰσιν ἐν τῇ χώρᾳ, ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ ὅρια: Id. III. 1, 38 διασκηνούντων δὲ (sc. αὐτῶν) μετὰ τὸ δεῖπνον, ἐπήρετο ὁ Κῦρος: also in sing. Thuc. I. 74 σαφῶς δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο: so οὕτως ἔχοντος (οὕτως ἐχόντων Plat.), *quum res ita se habeat:* ἀδήλου ὄντος; so in Latin, *cognito, edicto, petito,* &c. for *postquam cognitum erat,* &c.

Obs. 2. The participle as a remote attributive follows the general rules for the position of the article when it takes it, thus φευγόντων τῶν πολεμίων, or τῶν πολεμίων φευγόντων, are both generally absolute: in τῶν φευγόντων πολεμίων the participle is a direct attributive, in τῶν πολεμίων τῶν φευγόντων it is in apposition. So 1 Cor. xii. 22 τὰ δοκοῦντα ἀσθενέστερα εἶναι is an attributive to μέλη τοῦ σώματος, though the collocation is unusual.

Obs. 3. The ellipse of ὄντος or ὄντων, so that an adjective stands with a substantive as a genitive absolute, is very rare. In Thuc. III. 82 οὐδ' ἑτοίμων παρακαλεῖν αὐτούς, the verbal notion is carried on readily from the preceding ἐχόντων. Xen. Anab. VII. 8, 11 ὡς ἑτοίμων δὴ χρημάτων seems to be a real instance of it, so also Soph. Œ. C. 1588 ὑφηγητῆρος οὐδένος φίλων: Ibid. 83 ὡς ἐμοῦ μόνης πέλας. In Œ. R. 966 ὧν ὑφηγητῶν may be taken as the causal gen. (see §. 483. *Obs.* 3.); so ὑφηγητοῦ τινός 1260; see §. 376. *Obs.* 1.

Obs. 4. The participle ὤν is sometimes found with another participle, which then = either subst. (1), or adj. (2).

1. Xen. Symp. VIII. 2 Κριτόβουλος . . . ἐρώμενος ὤν.
2. Xen. Hell. I. 2. 2 τινὲς . . . διεσπαρμένους ὄντας . . . τοὺς ψιλοὺς ἐδίωκον.
   Id. II. 1. 28 διεσκεδασμένων δὲ τῶν ἀνθρώπων ὄντων.
   See too Æschin. Ctes. 62, 25 ἑτέρων τὴν ὄψιν διαφέρων γενόμενος.

a. Temporal.

§. 696. The participle is used to express time which is defined

by giving some action or state: Xen. M. S. I. 2, 22 πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *after spending;* so we frequently find a periphrasis with ποιήσας = *thereon:* Hdt. VI. 96 ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο, or a repetition of the preceding verb, in the participle, without ταῦτα: Ibid. 108 Ἀθηναίοισι—ἐπεθήκαντο Βοιωτοί· ἐπιθέμενοι δὲ ἐσσώθησαν τῇ μάχῃ: Id. VII. 60 πάντας τούτῳ τῷ τρόπῳ ἐξηρίθμησαν· ἀριθμήσαντες δὲ κατὰ ἔθνεα διέτασσον. Gen. absol.: Il. *a*, 88 οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο, σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει.

Obs. 1. Here also belong the following participles, which we translate by adverbs, or adverbial expressions; *a.* ἀρχόμενος, *at the beginning, at first:* Thuc. IV. 64 ἅπερ καὶ ἀρχόμενος εἶπον. We must distinguish this from ἀρξάμενος ἀπό τινος, which may be translated "*from, downwards.*" This participle ἀρξάμενος generally agrees in gender, case, and number, with the substantive, of which it defines and limits the sense; as, Plat. Rep. 600 extr. οὐκοῦν τίθωμεν ἀπὸ Ὁμήρου ἀρξαμένους πάντας τοὺς ποιητικοὺς μιμητὰς εἰδώλων ἀρετῆς εἶναι, *all the poets from Homer downwards;* but sometimes with the subject of the verb: Plat. Symp. 173 D δοκεῖς μοι ἀτεχνῶς πάντας ἀνθρώπους ἀθλίους ἡγεῖσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος: Cf. Xen. Cyr. VII. 5, 65: so G. T. as Luke xxiv. 27.—*β.* τελευτῶν, *at last, finally;* Plat. Rep. 362 A τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται [a]: Id. Apol. 22 C τελευτῶν (*at last*) οὖν ἐπὶ τοὺς χειροτέχνας ᾔα: Demosth. 125, 57 δυστυχεῖς Ἐρετριεῖς τελευτῶντες ἐπείσθησαν τοὺς ὑπὲρ αὐτῶν λέγοντας ἐκβαλεῖν.—*γ.* διαλιπὼν χρόνον, *after some time,* or διαλ. πολύν, ὀλίγον χρ., ἐπισχὼν πολὺν χρόνον, μικρόν: Plat. Phæd. extr. ὀλίγον χρόνον διαλιπὼν ἐκινήθη: Id. 59 E οὐ πολὺν δ' οὖν χρόνον ἐπισχὼν ἧκε [b]: Cf. Hdt. VI. 129.—*δ.* ἀνύσας, *immediately, quickly:* Arist. Lys. 438 ἀνύσαντε δήσετον, *illico colligate:* so G. T. ἀναστάς see Matt. ix. 9.

Obs. 2. We often find participles of "*coming*" and "*going*" joined with the verb, to put the whole action in a clear distinct light, most commonly in poetry, but also in prose, as Xen. Cyr. II. 2, 6 οὕτω καὶ ἐγὼ ἐλθὼν ἐδίδασκον ἕνα λόχον: so Matt. iv. 13; ii. 8: but sometimes the finite verb is used, and the connection between the verbal notions expressed by καί, Matt. iv. 11 προσῆλθον καὶ διηκόνουν αὐτόν.

Obs. 3. To define more distinctly the notion of time, ἐπί is often joined with the gen. and the part. present (only) ἐπὶ Κύρου βασιλεύοντος (see §. 633. 1.): the notion of past time is sometimes expressed by μετά, with acc., as Hdt. VI. 98 μετὰ δὲ τοῦτον ἐνθεῦτεν ἐξαναχθέντα Δῆλος ἐκινήθη: Ibid. 132 μετὰ δὲ τὸ ἐν Μαραθῶνι τρῶμα γενόμενον Μιλτιάδης—αὔξετο: and of indefinite time, by ὑπό with acc., as ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα. (See §. 639. III. 2. *a.*) To define any thing as following in time on the *action* of some other person, μετὰ is used, as μετὰ Σόλωνα οἰχόμενον—as following on some other sort of action, ἐπὶ with dative. (See §. 699. *Obs.* 2.)

Obs. 4. The time is also more accurately expressed by the addition of the temporal adverbs, αὐτίκα, εὐθύς (Ion. ἰθέως), ἐξαίφνης, μεταξύ, ἅμα, to the genitive absolute, or the simple participle, as Hdt. I. 179 ὀρύσσοντες ἅμα τὴν τάφρον ἐπλίνθευον: Id. VI. 10 ταῦτα μέν νυν ἰθέως ἀπικομένων ἐς τὴν

[a] Stallb. ad loc. [b] Ibid.

Μίλητον τῶν Περσέων ἐγίνετο: Xen. Anab. III. 3, 7 φεύγοντες ἅμα ἐτίτρωσκον: Plat. Phæd. 60 B καὶ τρίβων ἅμα—ἔφη[a]: Ibid. 77 B ὅπως μὴ, ἅμα ἀποθνήσκοντος τοῦ ἀνθρώπου, διασκεδαννῦται ἡ ψυχή: Ibid. 70 A ὅρα, μὴ εὐθὺς ἀπαλλαττομένη (ἡ ψυχὴ) τοῦ σώματος — διασκεδασθεῖσα οἴχηται: Id. Rep. 238 C εὐθὺς οὖν με ἰδὼν ὁ Κέφαλος ἠσπάζετό τε καὶ εἶπεν, *simul ut me conspexit:* Id. Lys. 207 A ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξὺ παίζων εἰσέρχεται, *whilst he was playing:* Id. Rep. 336 B καὶ ὁ Θρασύμαχος πολλάκις μὲν καὶ διαλεγομένων ἡμῶν μεταξὺ ὥρμα ἀντιλαμβάνεσθαι τοῦ λόγου. On ἅμα with dat., see §. 699. *Obs.* 2.

Obs. 5. To express more clearly and emphatically any sequence, whether of time, or otherwise, on the action of the partic., the adverbs ἐνταῦθα, οὕτω, οὕτω δή, ὧδε, are joined to the verb of the sentence, as Hdt. VI. 23 πειθομένων δὲ τῶν Ζαμίων καὶ σχόντων τὴν Ζάγκλην, ἐνθαῦτα οἱ Ζαγκλαῖοι ἐβοήθεον (as Virgil. Æn. II. 391 *sic fatus, deinde comantem Androgei galeam clipeique insigne decorum induitur*): Id. VI. 104 ἀποφυγὼν δὲ καὶ τούτους, στρατηγὸς οὕτω Ἀθηναίων ἀπεδέχθη, *ita demum imperator creatus est:* Id. VII. 174 Θεσσαλοὶ δὲ ἐρημωθέντες συμμάχων οὕτω δὴ ἐμήδισαν προθύμως.—In poetry the part. is often joined to the verb by καί: Il. χ, 247 ὡς φαμένη καὶ κερδοσύνῃ ἡγήσατ' Ἀθήνη.

Obs. 6. We find a curious change of construction in the form ἃ ἦλθεν ἔχων &c. (Thuc. I. 9.), *which he had when he came;* the principal verb being in the partic., and the verb expressing the time being made the predicate of the sentence. So Thuc. V. 31 ἃ ἔχοντες καθίσταντο: see also §. 705. 3.

b. Causal.

§. 697. *a.* The cause or reason: Xen. M. S. I. 2, 22 πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται: Plat. Phæd. 102 D λέγω δὲ τοῦδ' ἕνεκα βουλόμενος (i. e. ὅτι βούλομαι) δόξαι σοι ὅπερ ἐμοί. Very common in interrogatory and relative sentences: Plat. Phæd. 63 A τί γὰρ ἂν βουλόμενοι (i. e. *cur*) ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότας ἀμείνους αὐτῶν φεύγοιεν; For τί μαθών and τί παθὼν ταῦτα ἐποιήσας; *cur hæc fecisti?* see §. 872. *k.*—Gen. abs. Thuc. VII. 13 τὰ δὲ πληρώματα διὰ τόδε ἐφθάρη τε ἡμῖν καὶ ἔτι νῦν φθείρεται, τῶν ναυτῶν τῶν μὲν διὰ φρυγανισμὸν καὶ ἁρπαγὴν μακρὰν καὶ ὑδρείαν ὑπὸ τῶν ἱππέων ἀπολλυμένων, οἱ δὲ θεραπεύοντες—αὐτομολοῦσι.

b. The actual circumstances: Eur. Hipp. 800 ζῶσιν θανούσης μητρός.

Obs. 1. The participle thus joined with a substantive has an almost substantival force, so that it can be replaced by a substantive with a genitive depending on it: Thuc. I. 100 οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἐννέα ὁδοὶ κτιζόμενον=ἡ κτίσις τοῦ χωρίου: Id. I. 2 αἱ δυνάμεις τισὶ μείζους ἐγγινόμεναι στάσεις=τῶν δυνάμεων ἐπιδόσεις: Il. ρ, 2 οὐδ' ἔλαθ' Ἀτρέος υἱὸν—Πάτροκλος Τρώεσσι δαμείς.

Obs. 2. Here also οὕτω is sometimes added to the verb, to mark the sequence more distinctly: Plat. Lach. princ. ὑμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ἱκανοὺς γνῶναι, καὶ γνόντας ἁπλῶς ἂν εἰπεῖν ἃ δοκεῖ ὑμῖν, οὕτω παρελάβομεν.

[a] Stallb. ad loc.

c. The conditions, or supposed circumstances: Plat. Symp. 193 D οὐ δὴ τὸν αἴτιον θεὸν ὑμνοῦντες δικαίως ἂν ὑμνοῖμεν Ἔρωτα: Ibid. 104 C οὐ μέντ' ἂν καλῶς ποιοίην—, ὦ Ἀγάθων, περὶ σοῦ τι ἐγὼ ἀγροῖκον δοξάζων: Ibid. 196 C κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν ὁ Ἔρως διαφερόντως ἂν σωφρονοῖ: Id. Phileb. 43 C αἱ μεταβολαὶ κάτω τε καὶ ἄνω γιγνόμεναι λύπας τε καὶ ἡδονὰς ἀπεργάζονται: Demosth. 122, 45 οὐ γὰρ ἂν αὐτοῖς ἔμελεν—, μὴ τοῦθ' ὑπολαμβάνουσιν, i. e. εἰ μὴ τοῦθ' ὑπελάμβανον[a]: Thuc. IV. 18 πταίοντες, *should they fail.* In questions: Plat. Gorg. 509 B τίνα ἂν βοήθειαν μὴ δυνάμενος ἄνθρωπος βοηθεῖν ἑαυτῷ καταγέλαστος ἂν τῇ ἀληθείᾳ εἴη;—Genit. absol. Od. α, 390 καί κεν τοῦτ' ἐθέλοιμι, Διός γε διδόντος, ἀρέσθαι (*Deo volente*): Eur. Hipp. 1433 ἀνθρώποισι δὲ, θεῶν διδόντων (*si dii auctores sunt*), εἰκὸς ἐξαμαρτάνειν: Demosth. 130 extr. καὶ οἴομαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα, τούτων γιγνομένων.

Obs. 3. It is evident that the participle here represents a conditional clause.

d. Limitation or concession, with generally an emphatic force, which is usually signified by the addition of the limiting or concessive particles καί, καίτοι, πέρ (which in Homer are often strengthened by ἔμπης) καίπερ or καὶ—περ, ὅμως, ἔπειτα, εἶτα poet., κᾆτα prose, also καὶ ταῦτα, to the participle. Without any adverb: Xen. Cyr. III. 2, 15 ὡς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν!—With it—καί: Il. ε, 651 Ἕκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὀΐω:—πέρ: Il. α, 241 τοῖς δ' οὔτι δυνήσεαι, ἀχνύμενός περ, χραισμεῖν: Il. π, 638 φράδμων περ ἀνήρ (sc. ὤν): Æsch. Ag. 1084 μένει τὸ θεῖον δουλίᾳ περ ἐν φρενί (sc. οὔσῃ): Ibid. 1568 ἐγὼ δ' οὖν ἐθέλω—τάδε μὲν στέργειν, δύστληταά περ ὄντα:—ἔμπης, Il o, 399: —καί περ, divided in Homer, καὶ—περ, so that πέρ is placed beside the word on which emphasis is to be laid; (only Od. η, 224 καί περ;) but joined in Attic Greek, καίπερ: Il. β, 270 καὶ ἀχνύμενοί περ: Xen. Anab. I. 6, 10 προσεκύνησαν καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο: so also in Attic, οὐδέπερ: Eur. Phœn. 1624 οὐκ ἂν προδοίην οὐδέπερ πράσσων κακῶς:—καίτοι: Plat. Prot. 339 C οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον: ὅμως, as Hdt. VI. 120 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς (*prœlio*) ἱμείροντο ὅμως θεήσασθαι τοὺς Μήδους: (though it properly belongs to the verb of the sentence, yet generally it is attached to the partic., and often is even placed before it:) Eur. Or. 680 κᾀγώ σ' ἱκνοῦμαι, καὶ γυνή περ οὖσ' ὅμως: Id. Med. 280 ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως: Xen. Cyr. V. 1, 26 οὕτως ἔχομεν, ὡς σύν σοι μὲν ὅμως καὶ ἐν τῇ πολεμίᾳ ὄντες θαρροῦμεν: Id. Œcon. XVI. 8 οὓς ἂν αἰσθάνωμαι ὅμως καὶ εὖ

[a] Schäfer ad loc.

πάσχοντας ἔτι ἀδικεῖν πειρωμένους:—ἔπειτα, εἶτα: Plat. Charmid. 163 A ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἔπειτα οὐδέν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν: Xen. M. S. I. 1, 5 εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα κᾶτα ψευδόμενος ἐφαίνετο: —καὶ ταῦτα: Plat. Rep. 404 B Ὅμηρος—ἐν ταῖς τῶν ἡρώων ἑστιάσεσιν οὔτε ἰχθύσιν αὐτοὺς ἑστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας, *although they were:* Demosth. 922, 5 θανάτῳ ζημιώσαντες εἰσαγγελθέντα ἐν τῷ δήμῳ, καὶ ταῦτα πολίτην ὑμέτερον ὄντα, *capitis eum damnantes delatum ad populum, quamvis civis vester esset:* so that it sometimes has the sense of *especially:* cf. Hdt. II. 120. So with a demonstrative agreeing with the preceding substantive: Hdt. III. 73 ὅτε ἀρχόμεθα ὑπὸ Μήδου καὶ τούτου ὦτα οὐκ ἐχόντος. So with ellipse of the participle of εἶναι: Hdt. VI. 11 καὶ τούτοισι ὡς δρηπέτῃσι: rarely after the participle: Plat. Rep. 341 C νῦν γοῦν, ἔφη, ἐπεχείρησας, οὐδὲν ὢν καὶ ταῦτα, *quamvis nullus et impotens sis* [a].

§. 698. *e.* Means: Xen. Cyr. III. 2, 25 ληΐζόμενοι ζῶσιν, *raptu vivunt:* Id. M. S. III. 5, 16 προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτούς: Isocr. 241 D τοὺς Ἕλληνας ἐδίδαξαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν: so very commonly χρώμενος with dat. where we use "*with:*" as πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν.

f. Mode or manner, often translated by "*and:*" γελῶν εἶπε, *he smiled and said:* so λαθών, *secretly,* φθάμενος, φθάσας, ἀνύσας, *quickly:* Hom., Hdt., Thuc., see Hdt. VIII. 107. So ἄσμενος, *with pleasure:* so G. T. as James i. 18 βουληθείς: Matt. V. 11 ψευδόμενοι, *falsely.*

Obs. 1. Here also certainly belong the forms with ἔχων, signifying continued action, which introduced themselves from the colloquial dialect, ληρεῖς ἔχων, *you trifle so*—properly, *you trifle conducting yourself so:* or as a question, τί ληρεῖς ἔχων; φλυαρεῖς ἔχων Aristoph.: Plat. Gorg. 490 E ποῖα ὑποδήματα φλυαρεῖς ἔχων; *what shoes are you thus continually chattering about?* Arist. Nub. 509 τί κυπτάζεις ἔχων περὶ τὴν θύραν; *what are you about stooping so unceasingly about the door?*—also φερόμενος, and (used intransitively) φέρων, *summo studio, maximo impetu:* with verbs of motion: Hdt. VIII. 91 ὅκως δέ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι (*cum impetu delati*) ἐσέπιπτον ἐς τοὺς Αἰγινήτας: Id. IX. 102 διωσάμενοι γὰρ τὰ γέρρα οὗτοι φερόμενοι ἐσπέπεσον ἁλέες ἐς τοὺς Πέρσας: Id. VIII. 87 (ναῦς) διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηῒ φιλίῃ, *cum impetu aggressa est amicam navem.*

Obs. 2. So also where we use "*with,*" the Greeks use ἔχων, ἄγων, φέρων, λαβών: of animate or inanimate things or possessions, ἔχων and λαβών: of animate, ἄγων: of inanimate φέρων; as, Xen. Cyr. I. 3, 1 ἔρχεται—ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον τὸν υἱὸν ἔχουσα: so ὁ Κῦρος ξίφος φέρων

[a] Stallb. ad loc.

προσήλασε—ἵππον ἄγων ἦλθεν—ἱππέας λαβὼν τοὺς πολεμίους κατεδίωξεν. The Homeric and poetic dialects use *ἔχων, φέρων, λαβών* and *ἄγων*, frequently with verbs of *giving*, or *placing*, to bring the action immediately preceding the giving or placing before the eyes: Il. η, 302 *δῶκε ξίφος ἀργυρόηλον σὺν κολεῷ τε φέρων καὶ ἐϋξέστῳ τελαμῶνι*: so Soph. Ant. 1278 *ὡς ἔχων τε καὶ κεκτημένος τὰ μέν——κακά.*

Obs. 5. Sometimes in G. T. the participial notion is represented by a finite verb, and the connection between the two verbs is denoted by *καί* or *δέ*: Matt. xviii. 21 *ποσάκις ἁμαρτήσει—καὶ ἀφήσω αὐτόν=ἁμαρτήσαντι ἀφήσω* (see §. 696. *Obs.* 2.): Rom. vi. 17 *χάρις τῷ Θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ κ. τ. λ.*: see Luke xxiv. 18.

Dative absolute.

§. 699. We also find, though but very seldom, the dative in the absolute construction with the part., as expressing the notion of "*when*" defined by some action or state (see Dat. §. 606): Xen. Hell. III. 2, 25 *περιϊόντι δὲ τῷ ἐνιαυτῷ, φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἦλιν*: Theocrit. XIII. 29 *κοίλαν δὲ καθιδρυθέντες ἐς Ἀργὼ Ἑλλάσποντον ἵκοντο, νότῳ τρίτον ἄμαρ ἀέντι*: see also §. 674. *Obs.* 4. So also Modal: Thuc. II. 90 *δεξιῷ κέρᾳ ἡγουμένῳ.* (See §. 604.)

Obs. 1. We must distinguish these cases from those given §. 599. 2.

Obs. 2. To define more clearly the notion of coincident time, *ἅμα* is added to the dat. absolute: Hdt. III. 86 *ἅμ' ἡμέρῃ διαφωσκούσῃ*: Ibid. 86 *ἅμα δὲ τῷ ἵππῳ τοῦτο ποιήσαντι, ἀστραπὴ ἐξ αἰθρίης καὶ βροντὴ ἐγένετο*; Thuc. IV. 1 *ἅμα τῷ σίτῳ ἀκμάζοντι, simulac frumentum adultum est;* also *ἐπί*, either in the notion of *after*, *ἐπ' ἐξειργασμένοις ἐλθεῖν* Hdt. VIII. 65. or to express a consequence or sequence on, Id. II. 22 *ἐπὶ χιόνι πεσούσῃ ἀνάγκη ἐστὶ ὗσαι ἐν πέντε ἡμέρῃσι.*

Obs. 3. The repetition of a pronoun (see §. 658.) sometimes makes a dative seem as if it were absolute, but it really depends on the same verb as the pronoun: Hdt. VIII. 20 *τούτοισι δὲ οὐδὲν τοῖσι ἔπεσι χρησαμένοισι—παρῆν σφι συμφορῇ χρῆσθαι*: so G. T. as Matt. viii. 1; ix. 28.

Accusative absolute[a].

§. 700. 1. Lastly, in Hdt. and Attic writers, the accus. (singular or plural, usually the former) is used in the same construction as the genitive, but scarcely ever except when the participle has no definite subject, as in impersonal verbs, as *ἐξόν* (from *ἔξεστι, it is lawful,*) or impersonal phrases, as *αἰσχρὸν ὄν* (from *αἰσχρόν ἐστιν, it is shameful*), or passive verbs used as impersonals.

2. Since the acc., as we have seen, signifies extension or parallelism in time, as *ταῦτα ἐγένετο ταύτην τὴν νύκτα*, §. 577., the action, therefore, during which another action takes place defines the time, and is conceived of as parallel to and coincident with that action,

[a] Elms. Heracl. 693.

and may be translated by *whilst*, as ἐξόν, *whilst it is allowed*, and thence it is used in the sense of our "*while*," as expressing a state of things which exists coincidently with the action of the principal verb, while the genitive expresses the state of things conceived of as the antecedent cause or condition thereof.

a. Hdt. I. 129 εἰ, παρεὸν αὐτῷ βασιλέα γενέσθαι,—ἄλλῳ περιέθηκε τὸ κράτος: Id. VI. 72 παρεὸν δέ οἱ ὑποχείρια πάντα ποιήσασθαι, ἐδωροδόκησε ἀργύριον πολύ: Id. V. 49 extr. παρέχον (*quum liceat*) δὲ τῆς Ἀσίης πάσης ἄρχειν εὐπετέως, ἄλλο τι αἱρήσεσθε; Ibid. 50 χρεὼν γάρ μιν μὴ λέγειν τὸ ἐὸν—λέγειν: Id. III. 65 ἀδελφεοκτόνος τε, οὐδὲν δέον (*quum fas non esset, fieri non deberet*), γέγονα: Thuc. I. 76 παρατυχὸν ἰσχύϊ τι κτήσασθαι: Ibid. 126 ὑπάρχον ὑμῖν πολεμεῖν: Id. VIII. 79 δόξαν αὐτοῖς, (*quum iis visum esset*): Id. IV. 125 δοκοῦν (*quum videretur*) ἀναχωρεῖν: Eur. Her. 186 ψήφῳ δοκῆσαν: Arist. Plut. 277 λαχόν: Id. Vesp. 1288 μέλον: Demosth. 832, 59 προσῆκον, (*quum deceret*): Id. 25, 24 πολλὰ ἰδίᾳ πλεονεκτῆσαι πολλάκις ὑμῖν ἐξὸν οὐκ ἠθελήσατε.—Also middle or passive partic.; so Thuc. I. 125 δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκεύοις οὖσιν: Id. V. 30 εἰρημένον, (*quum dictum esset*): Ibid. 56 γεγραμμένον[a]: Hdt. III. 91 ἀρξάμενον ἀπὸ ταύτης, *commencing here*. So St. Luke xxiv. 47. (al. ἀρξάμενοι.)—And thirdly, an adjective with ὄν, as Xen. Cyr. II. 2, 20 αἰσχρὸν ὄν, (*quum turpe esset*); ἄδηλον ὄν Thuc. I. 2: δυνατὸν ὄν, ἀδύνατον ὄν: Plat. Crit. 46 A οἷόν τε ὂν καὶ δυνατόν: also without ὄν, as δῆλον, Plat. Rep. 449 C: Id. Protag. 323 B ὡς ἀναγκαῖον οὐδένα—μετέχειν αὐτῆς: Hdt. II. 66 ταῦτα δὲ γινόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει: Thuc. IV. 125 ὥστε, ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν,—κυρωθὲν δὲ οὐδὲν (*sed quum nihil decretum esset*),—ἐχώρουν ἐπ' οἶκον: Plat. Gorg. 495 C ἄλλο τι οὖν (i. e. *nonne igitur*), ὡς ἕτερον (sc. ὄν) τὴν ἀνδρείαν τῆς ἐπιστήμης, δύο ταῦτα ἔλεγες; *nonne, quia diversa esset fortitudo a scientiâ, duo hæc ponebas?* So also in the plural; as, Xen. Hellen. III. 2, 19 δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν. So Soph. Ant. 576 δεδογμένα.

Obs. 1. In many of the examples which are brought of other accusatives absolute, we shall find that the accusative either depends, in apposition or government, on some word in another part of the sentence, more or less distant, as Soph. Electr. 881 οὐχ ὕβρει λέγω τάδ', ἀλλ' ἐκεῖνον (sc. λέγω) ὡς παρόντα νῷν: or on a word supplied from the context, Eur. Ion 964 ΠΑΙΔ. σοὶ δ' ἐς τί δόξης ἦλθεν, ἐκβαλεῖν τέκνον (=τί δόξασα ἐξέβαλες

[a] So Æsch. Choeph. 805 γέρων φόνος μηκέτ' ἐν δόμοις τέκοι, τόδε καλῶς κτάμενον, *while this act of slaughter is being wrought*. The notion is, that according to the laws of divine retribution, the ancient Ate brought forth a fresh Ate, at the very moment the deed of blood was wrought,—this is what the Chorus is deprecating.

τέκνον ;) ΚΡ. ὡς (δόξασα) τὸν θεὸν σώσοντα τόν γ' αὐτοῦ γόνον (see §. 703. c.): In Hdt. IV. 71 νεκρόν, νῆδυν are accusatives of the part., see §. 584. Thuc. VII. 25 ὡς Ἀθηναίων προσδοκίμων ὄντων καὶ τὸ παρὸν στράτευμα αὐτῶν διαπολεμησόμενον, the accusative depends on δηλώσαντας preceding, or on some part of a verb, such as δοκεῖν, or νομίζειν, implied in the adverb ὡς (see §. 703. c.) : so Soph. Œ. R. 100 ἀνδρηλατοῦντας ἢ φόνῳ φόνον πάλιν λύοντας ὡς (=δοκοῦντας) τόδ' αἷμα χειμάζον πόλιν (see §. 551. *Obs.* §. 703.). Or it depends on a verbal notion expressed by a periphrasis (see §. 360.): as, Soph. Œ. C. 1120 μὴ θαύμαζε—, τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον=μακρὰν λέγω, *I speak about at length;* or on some change in the construction, as Æsch. Ag. 647 σωτηρίων δὲ πραγμάτων εὐάγγελον ἥκοντα —πῶς κεδνὰ τοῖς κακοῖσι συμμίξω; ἥκοντα depends on the construction with πρέπει in the preceding lines, which Æschylus, for emphasis, suddenly changes to the first person : so Soph. Œ. C. 765 νοσοῦντα depends on ἔᾶν, or some such word, which Sophocles meant to use : or it is an accusativus de quo, in a sort of apposition to the whole sentence, or to the principal notion thereof, see §. 581. 1. But Eur. Heracl. 765 κελεύσιμον Ἄργος, (?) *at the bidding of Argos*, and Hdt. VII. 218 πᾶν σῦρος ἐὸν δρυῶν ἐπίπλεων seem to be really accusatives absolute; but still they are impersonals.

Obs. 2. So in G. T. an accusatival construction, interrupted by a parenthesis, depends on some verb, which stands after and in connection with that parenthesis, see Eph. ii. 1—5 ; cf. §. 708. *Obs.*

Obs. 3. Where the subject is implied in the impersonal verb, the gen. is used ; as, ὄντος, (θεοῦ sc.) σαλπίζοντος (§. 373.): otherwise the gen. is seldom used with impersonal verbs or phrases, such as δόξαντος τούτου.

Obs. 4. It is evident that the uses of gen., dat. and. acc. absolute spring from the simple power of the cases, and that as definitions of time, they properly have a meaning analogous to the power of each case.

Obs. 5. *a.* Gen. abs.—Time considered as a cause : τοῦ ἔαρος ἐλθόντος τὰ ἄνθη θάλλει : hence it is rarely used with impersonal verbs, as the agent of a verb is conceived of as the cause.

β. Dat. abs.—Time considered as a point : περιϊόντι τῷ ἐνιαυτῷ, *at the return of the year.*

γ. Acc. abs.—Duration in time—*whilst.*

The Comparative Particle ὡς with the Participle and Absolute Cases.

§. 701. Ὡς is joined to the participle alone, or with the gen. and acc. absolute, when it is to be signified that the action of the participle does not really exist, or when its real existence is to be kept out of view, and represented only as something supposed or thought of, referring to the opinion which a person formed, or was to form of it.

a. With simple part.: Xen. Cyr. I. 1, 1 οἱ δὲ, κἂν ὁποσονοῦν χρόνον ἄρχοντες διαγένωνται, θαυμάζονται, ὡς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι : Plat. Rep. 329 A ἀγανακτοῦσιν, ὡς μεγάλων τινῶν ἀπεστέρημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερῆσθαι, like Isocr. 52 B ἦλθον—οἱ Ἡρακλέους παῖδες—τὰς μὲν ἄλλας πόλεις ὑπερορῶντες, ὡς οὐκ ἂν δυναμένας βοηθῆσαι, τὴν δ' ἡμετέραν ἱκανὴν νομίζοντες εἶναι).

b. Genitive absolute: Plat. Alcib. 106 B οὐκοῦν ὡς διανοουμένου σοῦ ταῦτα ἐρωτῶ, ἃ φημί σε διανοεῖσθαι (i. e. νομίζων σε διανοεῖσθαι) : Xen. Hell.

VII. 5, 20 παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὡς μάχης ἐσομένης (i. e. νομίζων μάχην ἔσεσθαι) : Ibid. V. 4, 9 ἐκήρυττον ἐξιέναι πάντας Θηβαίους, ὡς τῶν τυράννων τεθνεώτων, *quia tyranni mortui essent.* The reason of κηρύττειν is not the actual fact of the tyrant's death, but the persuasion of the οἱ κηρύττοντες that it was so—ἡγούμενοι τοὺς τυρ. τεθνάναι.

§. 702. A singular use of the gen. abs. with ὡς occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, and sometimes λέγειν and the like, where we should expect to find the accus. with the infin. The gen. also signifies that the notion of the participle is the cause of the mental act expressed by the verb; the infinitive would represent it as the object to which the mental act refers. This relation is marked even in the position, as the genitive absol. almost always precedes the verb. The connection of the verb (as a consequence) with the gen. absol. is also generally marked by the addition of οὕτω: Xen. Cyr. I. 6, 11. extr. ὡς οὖν ἐμοῦ, ἔφη, μηδέποτε ἀμελήσοντος τοῦ τὰ ἐπιτήδεια τοῖς στρατιώταις συμμηχανᾶσθαι, μήτ' ἐν φιλίᾳ μήτ' ἐν πολεμίᾳ, οὕτως ἔχε τὴν γνώμην: Id. Anab. I. 3, 6 ὡς ἐμοῦ οὖν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε: Plat. Rep. 327. extr. ὡς τοίνυν μὴ ἀκουσομένων, ἔφη, οὕτω διανοεῖσθε[a]: Ibid. 470 E. Ibid. 437 A ὑποθέμενοι ὡς τούτου οὕτως ἔχοντος: Id. Cratyl. 439 C διανοηθέντες—ὡς ἰόντων τε ἁπάντων ἀεὶ καὶ ῥεόντων: Id. Menon. 95 E οἶσθ', ὡς ἐν τούτοις μέν, ὡς διδακτοῦ οὔσης τῆς ἀρετῆς, λέγει: Eur. Med. 1311 ὡς οὐκέτ' ὄντων σῶν τέκνων, φρόντιζε δή.

Obs. Ὡς is never used with the dat. absol., and this is confined to its original force of a definition of time.

§. 703. *c.* Seemingly accusative absolute: the ὡς supplying the notion of δοκεῖν &c.; see also §. 700. *Obs.* 1.: Plat. Rep. 425. princ. τοῖς ἡμετέροις παισὶν ἐννομωτέρου εὐθὺς παιδιᾶς μεθεκτέον, ὡς, παρανόμου γιγνομένης αὐτῆς,—ἐννόμους τε καὶ σπουδαίους—ἄνδρας αὐξάνεσθαι ἀδύνατον ὄν: Ibid. 427 E σὺ γὰρ ὑπέσχου ζητήσειν, ὡς οὐχ ὅσιόν σοι ὂν μὴ οὐ βοηθεῖν δικαιοσύνῃ. So ὡς ἐξόν, ὡς παρόν &c. For some other examples see above (§. 551. *Obs.*); also Plat. Rep. 345 E τί δέ; ἦν δ' ἐγώ, ὦ Θρασύμαχε, τὰς ἄλλας ἀρχὰς οὐκ ἐννοεῖς ὅτι οὐδεὶς ἐθέλει ἄρχειν ἑκών, ἀλλὰ μισθὸν αἰτοῦσιν, ὡς οὐχὶ αὐτοῖσιν ὠφέλειαν ἐσομένην ἐκ τοῦ ἄρχειν, ἀλλὰ τοῖς ἀρχομένοις; cf. Ibid. 426 C. Ibid. 468 D Ὅμηρος τὸν εὐδοκιμήσαντα ἐν τῷ πολέμῳ νώτοισιν Αἴαντα ἔφη διηνεκέεσσι γεραίρεσθαι, ὡς ταύτην οἰκείαν οὖσαν τιμὴν τῷ ἡβῶντί τε καὶ ἀνδρείῳ: Xen. M. S. I. 2, 20 διὸ καὶ τοὺς υἱεῖς οἱ πατέρες εἴργουσιν ἀπὸ τῶν πονηρῶν ἀνθρώπων ὅμως, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἄσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν: Ibid. I. 3, 2 εὔχετο δὲ πρὸς τοὺς θεοὺς ἁπλῶς τἀγαθὰ διδόναι, ὡς τοὺς θεοὺς κάλλιστα εἰδότας.

Obs. 1. Sometimes the gen. and acc. are interchanged: Plat. Euthyphr. 4 D ὡς ἀνδροφόνου ὄντος καὶ οὐδὲν ὂν πρᾶγμα: Id. Rep. 6c4 B λέγει που ὁ νόμος, ὅτι κάλλιστον ὅτι μάλιστα ἡσυχίαν ἄγειν ἐν ταῖς ξυμφοραῖς καὶ μὴ ἀγανακτεῖν, ὡς οὔτε δήλου ὄντος τοῦ ἀγαθοῦ τε καὶ κακοῦ τῶν τοιούτων (*talium casuum*), οὔτε εἰς τὸ πρόσθεν οὐδὲν προβαῖνον τῷ χαλεπῶς φέροντι, οὔτε τι τῶν ἀνθρωπίνων ἄξιον ὂν μεγάλης σπουδῆς, ὅ τε δεῖ ἐν αὐτοῖς ὅτι τάχιστα παραγίγνεσθαι ἡμῖν, τούτῳ ἐμποδὼν γιγνόμενον τὸ λυπεῖσθαι[b]: Xen. M. S. II. 2, 13 ὡς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα—οὔτε ἄλλο καλῶς καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος.

Obs. 2. We must not class here those instances in which the participle actually stands with a subst. (in accus. or in the nominative with ὡς), in its comparative force, "*as if*," as the object of a verb of thinking or saying:

[a] Stallb. ad loc. [b] Ibid.

Hdt. II. 1 Καμβύσης Ἴωνας μὲν καὶ Αἰολέας ὡς δούλους πατρωίους ἐόντας ἐνόμιζε: Æsch. Ag. 673 λέγουσιν ἡμᾶς ὡς ὀλωλότας: Soph. Œ. T. 625 ὡς οὐκ ὀπείξων οὐδὲ πιστεύσων λέγεις; So with ὥστε (§. 704.): Id. Antig. 242 δηλοῖς δ' ὥς τι σημανῶν νέον.

The Comparative Particles ὥστε, ἅτε, οἷα, οἷον, with the Participle or Genitive absolute.

§. 704. Instead of ὡς we find, not so often in Attic as in Ionic dialect, ὥστε, ὥστε δή (only Hdt.), ἅτε, ἅτε δή, οἷα, οἷον, when the reason of any action is brought forward, not as the certain and actual reason, but as supposed or represented to be the probable reason by the speaker, or some one of whom he is speaking—where we should frequently use the word "*probably:*" Hdt. VI. 79 ἅτε γὰρ πυκνοῦ ἐόντος τοῦ ἅλσεος, οὐκ ὥρων οἱ ἐντὸς τοὺς ἐκτός: Ibid. 107 οἷα δέ οἱ πρεσβυτέρῳ ἐόντι τῶν ὀδόντων οἱ πλεῦνες ἐσείοντο: Ibid. 136 ἦν γὰρ ἀδύνατος (Μιλτιάδης ἀπολογέεσθαι), ὥστε σηπομένου τοῦ μηροῦ: Plat. Protag. 321 B ἅτε δὴ οὖν οὐ πάνυ τι σοφὸς ὢν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα. In Attic ὥσπερ with the partic. has often merely a comparative force; as, Lysias 178, 39 ὧν αὐτοὶ λαμβάνετε χάριν ἴστε, ὥσπερ ὑμεῖς τὰ τούτων μισθυφοροῦντες, ἀλλ' οὐ τούτων τὰ ὑμέτερα κλεπτόντων.

Remarks on the general use and some peculiar Constructions of the Participle.

§. 705. 1. It will be evident from what has been said, that the participial construction has a far wider range than in most other languages, and that great clearness, precision, and neatness of expression results from this use.

2. The participle is frequently used with the finite verb where we use two finite verbs; as, Il. γ, 406 ἧσο παρ' αὐτὸν ἰοῦσα, *go and sit near him:* ἐλθὼν ἐποίησε, *he came and did it;* and this is the way in which such phrases are most correctly rendered into English. See §. 696. *Obs.* 2.

3. Although the Greeks make great use of the participle to express the accidental accompaniments of an action, and thus distinguish it from that action itself, yet this is sometimes reversed; the principal action is expressed in the participle as a mere accompaniment, while the accompaniment assumes the character of the principal verb of the sentence: Soph. El. 345 ἑλοῦ γε θάτερ' ἢ φρονεῖν κακῶς, ἢ τῶν φίλων φρονοῦσα μὴ μνήμην ἔχειν, i. e. ἢ τῶν φίλων μὴ μνήμην ἔχουσα (εὖ) φρονεῖν. Cf. §. 696. *Obs.* 6.

Obs. 1. The passage in Luke i. 9, εἰσελθὼν θυμιᾶσαι, is not an instance of this interchange, (as if it ought to be εἰσελθεῖν θυμιάσων,) as εἰσελθὼν is simply the remote attributive of the subject of θυμιᾶσαι.

4. By a peculiar Greek idiom there is attached to the verb of the sentence a participle of the same root and similar meaning—this is exactly analogous to the constructions, μάχην μάχεσθαι, φυγῇ φεύγειν &c.: Il. υ, 315 πυρὶ πᾶσα δάητα δαιομένη: Hdt. VII. 10, 1 τὴν ἀμείνω (γνώμην) αἱρεόμενον ἑλέσθαι: Id. VI. 34 ἰόντες δὲ τὴν ἱρὴν ὁδὸν διὰ Φωκέων τε καὶ Βοιωτῶν ἤϊσαν: Plat. Theæt. 183 D ἱππέας εἰς πεδίον προκαλεῖ Σωκράτη εἰς λόγους προκαλούμενος: Id. Euthyd. 288 D τίνα ποτ' οὖν ἂν κτησάμενοι ἐπιστήμην

ὀρθῶς κτησαίμεθα; *what knowledge (acquiring), should we rightly acquire (it)?* Xen. Cyr. VIII. 4, 9 ἀλλ' ὑπακούων σχολῇ ὑπήκουσα: So also when a participle with the article prefixed is used as a substantive: Plat. Apol. 19 B τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες;

Obs. 2. So G. T. as Heb. vi. 14 εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε.

5. Sometimes we find a participial construction changed in a succeeding and connected sentence into that of the finite verb and nomin. case: even in Homer; as, Od. *a*, 162 ὀστέα πύθεται ὄμβρῳ, κείμεν' ἐπ' ἠπείρου, ἢ εἰν ἁλὶ κῦμα κυλίνδει: Thuc. IV. 100 ἄλλῳ τε τρόπῳ πειράσαντες καὶ μηχανὴν προσήγαγον: Plat. Soph. 222 B θὲς δὴ ὅπῃ χαίρεις, εἴτε μηδὲν τιθεὶς ἥμερον, εἴτε ἄλλο μὲν ἥμερόν τι, τὸν δὲ ἄνθρωπον ἄγριον, εἴτε ἥμερον μὲν λέγεις αὖ τὸν ἄνθρωπον, ἀνθρώπων δὲ μηδεμίαν ἡγεῖ θήραν[a].

6. The Greeks generally are very accurate in their use of participles of the same or of different time with the verb of the sentence. So Homer: ὣς εἰπὼν ἄτρυνε μένος (English, *saying*), because the words are already spoken. The participles of the respective tenses are used as follows:

a. Present Participle.

α. The action of the participle going on coincidently with a now present action, as Plat. Rep. 493 A Θεοῦ μοῖραν αὐτὸ σῶσαι λέγων οὐ κακῶς ἐρεῖς. G. T. as Acts xx. 23 τὸ Πνεῦμα . . . διαμαρτύρεται λέγον.

β. The action of the participle viewed as now present in contrast with a past action, Xen. Symp. 4, 52 εἰμὶ νῦν μὲν τυράννῳ ἐοικώς, τότε δὲ σαφῶς δοῦλος ἦν. So G. T. as 1 Cor. ix. 19 ἐλεύθερος ὢν ἐδούλωσα.

γ. The action of the participle viewed as usual, or continued, Xen. Mem. I. 2, 61 ὁ Σωκράτης βελτίους ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν: so G. T. as 1 Thess. ii. 4 Θεῷ τῷ δοκιμάζοντι τὰς καρδίας.

δ. The action of the participle going on coincidently with a past action (this is really the imperfect participle); Od. *a*, 127 ἔγχος ἔστησε φέρων: so G. T. as Acts xxv. 3 παρεκάλουν αὐτὸν αἰτούμενοι: Acts xi. 21 Ἰακὼβ ἀποθνήσκων εὐλόγησεν: so with an adverb of past time, as Eph. ii. 13 ὑμεῖς οἵ ποτε ὄντες: 1 Tim. i. 13 μὲ τὸ πρότερον ὄντα βλάσφημον.

ε. For the future, when an action, which reaches into future time, is viewed as now beginning in act or intention; Eur. And. 822 ἦλθες ἀγγέλλων. G. T. as Luke ii. 45 ὑπέστρεψαν ἀναζητοῦντες αὐτόν.

ζ. The present may be used for the future when an event is viewed as certain. G. T. as Matt. xxvi. 28 τὸ αἷμα τὸ ἐκχυνόμενον.

η. When the participial notion with the article stands for a substantive, expressing some attribute as in existence, present to the speaker; as, οἱ φιλοσοφοῦντες: so G. T. as οἱ σωζόμενοι=ἅγιοι, *those who are in a state of salvation*, οἱ ἀπολλύμενοι, *the now reprobate.*

b. Aorist.

α. As aorist proper, expressing the occurrence or existence of the verbal notion without any defined time, as Plat. Phæd. 60 C εὖ γ' ἐποίησας ἀναμνήσας με: so στρατηγήσας ἐποίει, *as a general:* so G. T. as Col. ii. 12 τοῦ Θεοῦ τοῦ ἐγείραντος Χριστόν: Rom. i. 3 τοῦ ὁρισθέντος Υἱοῦ Θεοῦ: Ibid. v. 8 δι' ἑνὸς ἁμαρτήσαντος: Matt. xxii. 25 ὁ πρῶτος γαμήσας=πόσις.

β. As past tense; narrative (§. 401. 3.) of an action which occurred in

[a] Heindorf ad loc.

past time joined with a past finite verb; so Homer, ὡς εἰπὼν ἄτρυνε μένος (Anglice *saying*, but in Greek more accurately in the past tense): so G. T. as Acts i. 24 προσευξάμενοι εἶπον rightly translated "*they prayed and said*," not "*they said in prayer*."

γ. For fut. exact.; an action which will be past in future time, as Xen. Cyr. 5, 4, 10 ἀπελθόντες ἄρχοντα ἕλεσθε: so G. T. as Eph. iv. 25 ἀποθέμενοι τὸ ψεῦδος λαλεῖτε.

c. Perfect or Plpft.

α. A past action; Thuc. V. 35 Ἀθηναῖοι τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες: so G. T. as John xix. 35 ὁ ἑωρακὼς μεμαρτύρηκεν.

β. A past action continuing into present time; Plat. Tim. 31 B οὐρανὸς γεγονώς ἐστι: so G. T. as Matt. xxvii. 37 ἐπέθηκαν τὴν αἰτίαν γεγραμμένην.

γ. An action which will be past in future time; Xen. Cyr. 4, 2, 12 κατειλημμένοι ἔσονται.

δ. A quality or state viewed as having begun in past time, and now continuing; Isocr. 34 φανήσομαι γὰρ οὐδένα μὲν πώποτ' ἀδικήσας (*having injured*) πλείους δὲ καὶ τῶν πολιτῶν καὶ τῶν ἄλλων Ἑλλήνων εὖ πεποιηκώς, (*a continual benefactor*) ἢ σύμπαντες κ. τ. λ.: so G. T. as Acts xxii. 3 ἀνὴρ γεγεννημένος ἐν Ταρσῷ ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ.

Obs. 3. Where the Aorist and Perfect occur in the same sentence, the former signifies the simple act, the latter the continued act, or the quality or state implied in that continuance, as in the example given above, οὐδένα πώποτ' ἀδικήσας expresses that he never committed any act of injustice, εὖ πεποιηκώς marks the present and continued course of action, and the quality of benefactor implied in it: so G. T., as 2 Cor. xii. 21 τῶν προημαρτηκότων καὶ μὴ μετανοησάντων: 1 Pet. ii. 10 οἱ οὐκ ἐλεημένοι (during a long period) νῦν δὲ ἐλεηθέντες (act).

d. Future; not so often used in G. T. as in classical Greek.

α. Simple future of something about to happen; Eur. And. 560 θανουμένην ἄγουσί με: G. T. as 1 Cor. xv. 37 τὸ σῶμα τὸ γενησόμενον σπείρεις.

β. An intention or likelihood; Hdt. III. 6 τοῦτο ἔρχομαι φράσων: Xen. Mem. 3, 6 πολλὰ—δεῖ τὸν εὖ στρατηγήσοντα ἔχειν.

γ. Fut. exact.; something that will be past in future time. G. T. as Heb. iii. 5 εἰς μαρτυρίαν τῶν λαληθησομένων.

7. When an adj. or subst. occurs, not in dependence on, but in the same construction with, the participle, the participal ὤν is used with them: Hdt. I. 35 ἀνὴρ συμφορῇ ἐχόμενος καὶ οὐ καθαρὸς χεῖρας ἐών. But ὤν is often omitted, especially in poetry, the verbal notion of existence being reflected from the accompanying participle to the adj. or subst.; Plat. Rep. 393 D ἦλθεν ὁ Χρύσης—λύτρα φέρων καὶ ἱκέτης.

Asyndeton in the Participial Construction.

§. 706. 1. Two or more participles stand in the same sentence without being connected by a copulative conjunction καί or τέ. This is the case when the two participles are opposed to each other, or in a climax, or where two or three parts of an action, independent of each other, are brought before the mind in rapid succession, as is frequently the case in poetry: Il. φ, 324 ἦ καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων, μορμύρων

ἀφρῷ τε καὶ αἵματι καὶ νεκύεσσιν: Il. χ, 414 πάντας δ' ἐλλιτάνευε κυλινδόμενος κατὰ κόπρον, ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον: Il. θ, 231 sq. ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραιράων, πίνοντες κρητῆρας ἐπιστεφέας οἴνοιο: Od. μ, 256 sq. αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκλήγοντας, χεῖρας ἐμοὶ ὀρέγοντας.

2. We must distinguish such a sentence from that where, in a succession of participles, one stands subordinate to and explanatory of another, or where they stand in different relations to the verb; (for instance, one expressing the cause, the other defining the nature of the action:) Od. δ, 114 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε, πατρὸς ἀκούσας (*postquam audiv.*), χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχών: Od. ε, 374 αὐτὸς δὲ πρηνὴς ἀλὶ κάππεσε, χεῖρε πετάσσας, νηχέμεναι μεμαώς, (the latter is an explanatory definition of the former:) Il. λ, 212 πάλλων ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντῃ, ὀτρύνων μαχέσασθαι. In prose such a combination of participles is a favourite method of expressing briefly but forcibly a number of single actions: Plat. Apol. 31 A ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἄν με, πειθόμενοι Ἀνύτῳ, ῥᾳδίως ἂν ἀποκτείναιτε: Id. Phæd. 70 A εὐθὺς ἀπαλλαττομένη τοῦ σώματος καὶ ἐκβαίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ᾖ [a].

Seeming and real Anacolouthon in the Participial Construction.—Interchange of Cases.

The Nominative Participle really or seemingly used absolutely.

There are very few instances of a real nominative absolute, that is, standing without a verb expressed or implied; it frequently occurs from the writer's having, for emphasis, changed the construction in the latter part of the sentence, or used a periphrasis after an intervening parenthesis. Most of the seeming instances will be explained by the following paragraph. In Arist. Pax 932, however, there is a nominative which does not seem capable of any such explanation: ἵν' ἐν τῇκκλησίᾳ ὡς χρὴ πολεμεῖν λέγων τις, οἱ καθήμενοι ὑπὸ τοῦ δέους λέγωσ' Ἰωνικῶς ὀῖ. In Hdt. III. 104, the words μεσοῦσα ἡ ἡμέρη, seem to be the nominative to the verb καίει.

§. 707. A participle in nomin. not unfrequently refers to a subst. in gen., dat., or acc., when the thing or person expressed by any one of these cases is grammatically the object, but really the subject of the verbal notion, as in the phrase δοκεῖ μοι = ἐγὼ ἡγοῦμαι.

a. Dative: Thuc. III. 36 ἔδοξεν αὐτοῖς (i. e. ἐψηφίσαντο) οὐ τοὺς παρόντας μόνον ἀποκτεῖναι, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους—ἐπικαλοῦντες κ. τ. λ. (like Sallust. Jug. 112 *populo Romano melius visum—rati* [b]): Id. IV. 108 καὶ γὰρ ἐφαίνετο αὐτοῖς (i. q. ἡγοῦντο), ἐψευσμένοις μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον, ὅση ὕστερον διεφάνη, τὸ δὲ πλέον βουλήσει κρίνοντες ἀσαφεῖ ἢ προνοίᾳ ἀσφαλεῖ: Id. VI. 24 καὶ ἔρως ἐνέπεσε πᾶσιν (= ἐπεθύμουν πάντες) ὁμοιῶς ἐκπλεῦσαι· τοῖς μὲν πρεσβυτέροις ὡς—καταστρεψομένοις ἐφ' ἃ ἔπλεον—τοῖς δ' ἐν ἡλικίᾳ—εὐέλπιδες ὄντες σωθήσεσθαι: Id. VII. 42 τοῖς μὲν Συρακουσίοις καὶ ξυμμάχοις κατάπληξις ἐν τῷ αὐτίκα οὐκ ὀλίγη ἐγένετο (= οἱ Συρακούσιοι κατεπλήχθησαν)—ὁρῶντες κ. τ. λ.: Xen. Cyr. VIII. 8, 10 ἣν δὲ αὐτοῖς νόμιμον (= νόμιμον ἡγοῦντο) μηδὲ προχοΐδας εἰσφέρεσθαι εἰς τὰ συμπόσια, δηλονότι νομίζοντες τῷ μὴ ὑπερπίνειν ἧττον ἂν καὶ σώματα καὶ γνώμας σφάλλειν:

[a] Stallb. Apol. 27 A. [b] Cf. Stallb. Apol. 21 C.

Eur. Cycl. 330 δοραῖσι θηρῶν σῶμα περιβαλὼν ἐμὸν καὶ πῦρ ἀναίθων, χιόνος οὐδέν μοι μέλει (=οὐδὲν φροντίζω): Plat. Legg. 686 D ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον—ἔδοξέ μοι πάγκαλος—εἶναι: so G. T. as Eph. iii. 18 ἵνα δῴη ὑμῖν κραταιωθῆναι (=ἵνα κραταιωθῆτε) ἐρριζωμένοι κ. τ. λ.

b. Accusative: Il. ζ, 510 ὁ δ' ἀγλαΐηφι πεποιθὼς ῥίμφα ἑ γοῦνα φέρει (=ῥίμφα φέρεται): Il. ε, 135 καὶ πρίν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι, δὴ τότε μιν τρὶς τόσσον ἕλεν μένος (=ἐχώσατο): Eur. Hec. 970 αἰδώς μ' ἔχει (=αἰδοῦμαι) ἐν τῷδε πότμῳ τυγχάνουσ' ἵν' εἰμὶ νῦν [a]: Id. Hipp. 23 τὰ πολλὰ δὲ πάλαι προκόψασ' οὐ πόνου πολλοῦ με δεῖ (=οὐ πολλοῦ πόνου δέομαι): Id. Ion 925 κακῶν γὰρ ἄρτι κῦμ' ὑπεξαντλῶν φρενὶ πρύμνηθεν αἴρει μ' (=αἴρομαι) ἄλλο σῶν λόγων ὑπό. So after an interjection: Æsch. P. V. 567 χρίει τις αὖ με τὰν τάλαιναν οἶστρος τὸν εἴδωλον Ἄργον γηγενοῦς (ἀλεῦ δᾶ) τὸν μυρίωπον εἰσορῶσα βούταν.

c. Genitive: Æsch. Eum. 100 παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλτάτων, οὐδεὶς ὑπέρ μου δαιμόνων μηνίεται (=οὐδενὸς δαιμόνος μῆνιν ἔχω): Eur. Iph. T. 695 sqq. σωθεὶς δὲ, παῖδας ἐξ ἐμῆς ὁμοσπόρου κτησάμενος,—ὄνομά τ' ἐμοῦ γένοιτ' ἄν (=ὄνομα ἐμοῦ σώσαις ἄν): Hdt. IV. 132 Δαρείου ἡ γνώμη ἔην (=ἐγίγνωσκε)—εἰκάζων: Thuc. IV. 73 μὴ ἐπιόντων (=ὅτε μὴ ἐπῄεσαν) λογιζόμενοι κ. τ. λ. (See below, §. 708. 2. β.)

Obs. For the nominative participle with the infinitive instead of accusative, see §. 673. 4.

§. 708. 1. So we find also a subst. and partic. in nom. where we should expect a gen. absolute, so that it appears to be a nom. absolute. This nom. is considered as the subject of a verb implied in the form which grammatically requires the gen. absolute; but by the use of the nom., *the real agent* or *patient* of the verbal notion is brought forward in the sentence: Thuc. IV. 23 καὶ τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο (=ἀμφότεροι ἐπολέμουν), Ἀθηναῖοι μὲν—τὴν νῆσον περιπλέοντες—, Πελοποννήσιοι δὲ ἐν τῇ ἠπείρῳ στρατοπεδευόμενοι: Id. II. 53 θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπεῖργε (=οὐδὲν ἐφοβοῦντο) τὸ μὲν κρίνοντες κ. τ. λ.: Id. V. 70 καὶ μετὰ ταῦτα ἡ ξύνοδος ἦν (=ξυνῆλθον)· Ἀργεῖοι μὲν καὶ οἱ ξύμμαχοι ἐντόνως καὶ ὀργῇ χωροῦντες, Λακεδαιμόνιοι δὲ βραδέως: Soph. Antig. 259 sq. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί (=κακοὺς λόγους εἶπον ἀλλήλους), φύλαξ ἐλέγχων φύλακα [b]. So the nominative preceding and its verb expressed by a periphrasis: Æsch. Eum. 95 ἐγὼ δ' ὑφ' ὑμῶν ὧδ' ἀπητιμασμένη ἄλλοισιν ἐν νεκροῖσιν ὡς μὲν ἔκτανον, ὄνειδος οὐκ ἐλλείπει=ἀεὶ ὀνειδίζομαι: Id. Ag. 1009 καὶ τὸ μὲν πρὸ χρημάτων κτησίων ὄκνος βαλὼν, οὐκ ἔδυ πρόπας δόμος=ἔσωσε δόμον: Id. Choeph. 520 τὰ πάντα γάρ τις ἐγχέας ἀνθ' αἵματος ἑνός, μάτην ὁ μόχθος=μάτην μοχθεῖ: Id. Theb. 681 ἀνδρῶν δ' ὁμαίμων θάνατος ὧδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος=οὐκ ἐᾷ τὸ μίασμα γηράσκειν: Id. Eum. 477 καὶ μὴ τυχοῦσαι πράγματος νικηφόρου χώρᾳ μεταῦθις (sc. ἔσσεται) ἰὸς κ. τ. λ.=ἰὸν μεθήσουσι: Hdt. VII. 157, 4 ἁλὴς μὲν γὰρ γινομένη ἡ Ἑλλὰς χεὶρ μεγάλη συνάγεται: so Virgil. Æn. I. 25 *nos abiisse rati—ergo omnis longo solvit se Teucria luctu.*

Obs. Sometimes a nominative seems to be independent, from a parenthesis intervening between it and its verb: Hdt. I. 186 ἐκτρέψασα—τὸ ῥέεθρον ἐς τὸ—χωρίον, ἐν ᾧ ἐπίμπλατο τοῦτο, ἐν τουτῷ ἀπεξηρασμένον τοῦ ἀρχαίου ῥεέθρου, τοῦτο μὲν—τὰ χείλεα—ἀνοικοδόμησε. Similarly G. T. as Acts xxiv. 5, 6 [c].

2. An anomalous construction, closely connected with this, occurs when two subjects stand together in a sentence without any copulative particle,

[a] Pflugk ad loc. [b] Cf. Elmsl. Œ. R. 60. [c] Meyer ad loc.

and a participle in the nom. is joined thereto: one of the two subjects is contained under the other as a part, and both belong to the same verb. Either the participle is joined with the whole, and the verb refers to the part, or the part has the participle, and the verb is joined to the whole: (Σχῆμα καθ' ὅλον καὶ μέρος: cf. §. 478.) There are several cases of this.

a. When the action or state of the verb is to be especially attributed to the part or member of the whole, the verb is made to agree with this part; as, Hdt. VIII. 83 *καὶ οἱ σύλλογον τῶν ἐπιβατέων* ποιησάμενοι προηγορεῦε *ἐκ πάντων* Θεμιστοκλέης: Thuc. VII. 31 αὐτοὶ δὲ ἡτοιμάζοντο, Εὐρυμέδων *μὲν ἐς τὴν* Κερκύραν πλεύσας: Il. γ, 211 ἄμφω δ' ἑζομένω *γεραρώτερος ἦεν* Ὀδυσσεύς: Il. κ, 244 *σύν τε δύ' ἐρχομένω καί τε πρὸ δ τοῦ ἐνόησεν*: Od. ω, 483 *ὅρκια πιστὰ* ταμόντες ὁ *μὲν βασιλευέτω αἰεί*: Od. I. 462 sq. ἐλθόντες (sc. *ἡμεῖς*) δ' *ἡβιιὸν ἀπὸ σπείους τε καὶ αὐλῆς*, πρῶτος *ὑπ' ἀρνειοῦ* λυόμην, *ὑπέλυσα δ' ἑταίρους*.

β. When the reason or circumstances of the action are to be attributed especially to the part, the participle agrees with this part; as, Thuc. I. 49 αἱ Ἀττικαὶ *νῆες—φόβον μὲν παρεῖχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἦρχον*, δεδιότες οἱ στρατηγοὶ *τὴν πρόρρησιν τῶν Ἀθηναίων*: so with accus, (Id. IV. 118 *ἐκκλησίαν δὲ* ποιήσαντας τοὺς στρατηγοὺς—*βουλεύσασθαι* Ἀθηναίους:) Ibid. 73 *οἱ γὰρ* Μεγαρεῖς—*ἡσύχαζον καὶ αὐτοὶ*, (Ἀθηναίων) *μὴ ἐπίοντων* (=*ὅτε μὴ Ἀθηναῖοι ἐπῆεσαν*, see §. 707. c.) λογιζόμενοι καὶ οἱ *ἐκείνων* (Ἀθηναίων) στρατηγοί.

γ. So particularly with οἱ *μέν*, οἱ δέ; whereby the whole is separated into its parts, which are in a sort of apposition to the whole: Xen. Cyr. III. 1, 25 *ἔνιοι γὰρ φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ὑπὸ τοῦ φόβου προαποθνήσκουσιν*, οἱ *μὲν ῥιπτοῦντες ἑαυτούς*, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι: Eur. Or. 1470 sqq. *τότε διαπρεπεῖς ἐγένοντο* Φρύγες, *ὅσον* Ἄρεος ἀλκὰν *ἥσσονες* Ἑλλάδος *ἐγενόμεθ' αἰχμᾶς, ὁ μὲν* οἰχόμενος *φυγὰς, ὁ δὲ νέκυς ὤν, ὁ δὲ τραῦμα φέρων, ὁ δὲ* λισσόμενος.

δ. And also frequently with ἕκαστος, ἑκάτερος: Il. ι, 656 *οἱ δὲ* ἕκαστος ἕλων *δέπας—σπείσαντες παρὰ νῆας ἴσαν*: Hdt. III. 82 αὐτὸς *γὰρ* ἕκαστος βουλόμενος *κορυφαῖος εἶναι γνώμῃσί τε νικᾶν, ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται*: Thuc. I. 141 Πελοποννήσιοι *πάντες ἰσόψηφοι ὄντες—τὸ ἐφ' ἑαυτὸν* ἕκαστος σπεύδῃ: Ibid. VI. 62 οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοὶ—*δύο μέρη ποιήσαντες τοῦ στρατεύματος, καὶ* λαχὼν ἑκάτερος, *ἔπλεον*: Id. VII. 70 *ἦρχον δὲ*—Σικανὸς *μὲν καὶ* Ἀγάθαρχος, *κέρας ἑκάτερος τοῦ παντὸς ἔχων*: cf. Plat. Rep. 488 B. Demosth. 118, 29.[a]

3. A rhetorical anacolouthon occurs when a person considered as the principal agent (as opposed to another subject which is subordinate) in the action which the whole sentence expresses, is placed with a participle in the nomin., in the beginning of the sentence, and followed immediately by the other subject with *μέν* and its proper verb; after which the principal subject, being repeated by the particle *δέ*, follows with the proper *verbum finitum*: Thuc. III. 34 ὁ δὲ (Πάχης) προκαλεσάμενος *ἐς λόγους* Ἱππίαν—, *ὁ μὲν* (Ἱππίας) *ἐξῆλθε παρ' αὐτόν, ὁ* (Πάχης) δ' *ἐκεῖνον μὲν ἐν φυλακῇ ἀδέσμῳ εἶχεν*: Id. IV. 80 *καὶ* προκρίναντες (οἱ Λακεδαιμόνιοι) *ἐς δισχιλίους*, οἱ *μὲν* (Εἵλωτες) *ἐστεφάνωσαν τότε καὶ τὰ ἱερὰ περιῆλθον, ὡς ἠλευθερωμένοι*· οἱ δὲ (Λακεδαιμόνιοι) *οὐ πολλῷ ὕστερον ἠφάνισαν—αὐτούς*: cf. Xen. Cyr. IV. 6, 3.

[a] Bremi ad loc.

Nominative Participle with a Verb supplied directly from the context.

§. 709. The partic. sometimes stands in the nominative seemingly without any *verbum finitum*, which however is to be supplied either by what has gone before or by what follows: Æsch. P. V. 770 οὐ δῆτα πρὶν ἂν ἐκ δεσμῶν λυθείς sc. ἀποστρέφω from preceding verse: Hdt. I. 82 Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν (scil. νόμον ἔθεντο): Thuc. I. 25 Κορίνθιοι δὲ κατά τε τὸ δίκαιον ὑπεδέξαντο τὴν τιμωρίαν, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἄποικοι· οὔτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες (scil. παρημέλουν) γέρα τὰ νομιζόμενα, οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν κ. τ. λ. So also with conjunctions; as, εἰ, ἐάν, ὅταν, &c.: Xen. M. S. II. 1, 23 ὁρῶ σε ἀποροῦντα, ποίαν ὁδὸν ἐπὶ τὸν βίον τράπῃ· ἐὰν οὖν ἐμὲ φίλην ποιησάμενος (scil. τὴν ἐπὶ τὸν βίον ὁδὸν τράπῃ). And in dialogues, in reference to what some one else has said: Plat. Phædr. 228 D ἐν κεφαλαίοις ἕκαστον ἐφεξῆς δίειμι, ἀρξάμενος ἀπὸ τοῦ πρώτου. ΣΩ. δείξας γε πρῶτον, ὦ φιλότης, τί ἄρα ἐν τῇ ἀριστερᾷ ἔχεις. G. T. as Acts xxiv. 5; so 2 Pet. ii. 17 (see also §. 435. *Obs.* 2). But in very many passages the verb εἰμί must be supplied.

Obs. In G. T. 2 Pet. ii. 22 the nominative without a verb occurs in a proverb, κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα—ὗς λουσαμένη, in a demonstrative force as though the speaker was pointing at them (see §. 476. *Obs.*).

Genitive Participle for some other case.

§. 710. We sometimes find the genitive absolute, even where we should expect the participle to agree with the subject of the verb, or some object thereof. It must be observed, that the subject of the gen. absolute is frequently supplied from the context. By this construction the notion of *cause* is rather called out.

a. Gen. abs. instead of nomin.: Hdt. I. 178 πόλις κέεται ἐν πεδίῳ μεγάλῳ μέγεθος εὖσα μέτωπον ἕκαστον εἴκοσι καὶ ἑκατον σταδίων, ἐούσης τετραγώνου: Ibid. 208 Κῦρος προηγόρευε Τομύρι ἐξαναχωρέειν αὐτοῦ διαβησομένου ἐπ' ἐκείνην: Id. II. 111 τοῦ ποταμοῦ κατελθόντος μέγιστα δὴ τότε ἐπ' ὀκτωκαίδεκα πήχεας—κυματίης ὁ ποταμὸς ἐγένετο: Thuc. II. 83 παρὰ γῆν σφῶν κομιζομένων καὶ—πρὸς τὴν ἀντιπέρας ἤπειρον διαβαλλόντων—κατεῖδον (sc. αὐτοί) τοὺς Ἀθηναίους: Id. III. 13 βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεσθε: Ibid. 70 καὶ ἐς λόγους καταστάντων (Κερκυραίων) ἐψηφίσαντο Κερκυραῖοι: Xen. Cyr. I. 4, 20 ταῦτα εἰπόντος αὐτοῦ ἔδοξέ τι (sc. αὐτός) λέγειν τῷ Ἀστυάγει: Ibid. VI. 1, 37 μή τι πάθω ὑπὸ σοῦ ὡς ἠδικηκότος ἐμοῦ μεγάλα. So sometimes in Latin: Ovid. Amor. II. 12, 13 *Me duce ad hanc voti finem, me milite veni:* G. T. as Matt. i. 18 μνηστευθείσης μητρὸς—εὑρέθη κ. τ. λ.

b. Gen. abs. instead of accus.: Hdt. IX. 99 οἱ γὰρ ὧν Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων—τούτους λυσάμενοι πάντας ἀποπέμπουσι—ἐς τὰς Ἀθήνας: Thuc. II. 8 ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων (Λακεδαιμονίων), ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν: Id. III. 22 προσέμιξαν δὲ τῷ τείχει τῶν πολεμίων λαθόντες τοὺς φύλακας, ἀνὰ τὸ σκοτεινὸν μὲν οὐ προϊδόντων αὐτῶν, ψόφῳ δὲ—οὐ κατακουσάντων: Id. IV. 18 σφεῖς δὲ—ἐκπολιορκήσειν τὸ χωρίον κατὰ τὸ εἰκὸς, σίτου τε οὐχ ἑνόντος καὶ δι' ὀλίγης παρασκευῆς κατειλημμένου (sc. αὐτοῦ): Id. V. 31 ἔπειτα παυσαμένων αὐτῶν οἱ Ἠλεῖοι ἐπηνάγκαζον (αὐτούς); Ibid. 33 Λακεδαιμόνιοι δὲ—ἐστράτευσαν—τῆς Ἀρκαδίας ἐς Παρρασίους—κατὰ στάσιν ἐπικαλεσαμένων σφᾶς: Ibid. 56 ἦλθον ἐπὶ τὴν Ἐπίδαυρον ὡς ἐρήμου οὔσης: Acts xxi. 17 γενομένων ἡμῶν εἰς Ἱεροσόλυμα—ἐδέξαντο ἡμᾶς.

c. Gen. abs. instead of dative: Hdt. III. 65 *τὸν μέν νυν μάλιστα χρῆν,* **ἐμεῦ** *αἰσχρὰ πρὸς τῶν* **Μάγων πεπονθότος,** *τιμωρέειν* **ἐμοί**: Id. VI. 85 *μελλόντων δὲ ἄγειν τῶν* **Αἰγινητέων** *τὸν Λευτυχίδεα, εἶπέ σφι Θεασίδης*: Id. VII. 235 *μὴ* **τῆς ἄλλης Ἑλλάδος ἁλισκομένης** *ὑπὸ τοῦ πεζοῦ βυηθέωσι* **ταύτῃ** (sc. Ἑλλάδι): Id. IX. 58 *καὶ ὑμῖν (ὑμῶν) μὲν* **ἐοῦσι** *Περσέων* **ἀπείροισι** *πολλὴ ἔκ γε ἐμεῦ ἐγίνετο συγγνώμη, ἐπαινεόντων τούτους, τοῖσί τι καὶ συνηδέατε*: Thuc. I. 114 *καὶ ἐς αὐτὴν* **διαβεβηκότος** *ἤδη* **Περικλέους**—*ἠγγέλθη* **αὐτῷ** (Περικλεῖ); Eur. Med. 910 *εἰκὸς γὰρ ὀργὰς θῆλυ ποιεῖσθαι γένος, γάμους* **παρεμπολῶντος** *ἀλλοίους,* **πόσει**[a]: Soph. Phil. 884 *ὡς οὐκέτ'* **ὄντος** *γὰρ τὰ συμβόλαιά σοι—ἐφαίνετο*: so G. T. as Acts xxii. 17 *ἐγένετο δέ μοι ὑποστρέψαντι—καὶ προσευχομένου μου.*

Obs. We must distinguish from these instances the Homeric construction, where the genitive partic. follows on a dat. pron. (see §. 600. 3.); as, Il. ξ. 26 *λάκε δέ* **σφι** *περὶ χροῖ χαλκὸς ἀτειρὴς νυσσομένων ξίφεσιν*: Od. ι. 257 *ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ* **δεισάντων** *φθόγγον τε βαρὺν αὐτόν τε πέλωρον*: Ibid. 458 sq. *τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ* **θεινομένου** *ῥαίοιτο πρὸς οὔδεϊ.* Here the gen. part. agrees with *ἡμῶν* &c. suppressed, which is the proper case after *ἦτορ,* while *σφί* depends on *λάκε* &c.: so that *ἡμῖν κατεκλάσθη φίλον ἦτορ* may be viewed as identical with *ἡμῶν φίλον ἦτορ.* Hence the dat. part. sometimes follows a pronoun or substantive in gen. (§. 712.) Nor must we class here those instances where the gen. abs. is joined with a verb, which requires the dative, but in this construction is used without a case: as, Demosth. 71, 20 *ἢ* **λέγοντος** *ἄν τινος πιστεῦσαι οἴεσθε (τὸν Φίλιππον)*; where we might also say, *ἢ λέγοντι ἄν τινι πιστεῦσαι οἴεσθε*;

Accusative Participle for other cases.

§. 711. 1. Sometimes an accus. participle is used, though it refers to a substantive in another case. The ground of this anomaly is, that in the speaker's mind it depends on a verbal notion equivalent to the phrase used in the sentence (see §. 700. *Obs.* 1. and 707.), but which requires an accus. instead of a dative: Æsch. Choeph. 410 sq. *πέπαλται δ' αὐτέ μοι φίλον κέαρ (=τρόμος ἔχει με) τόνδε κλύουσαν οἶκτον*: Id. Pers. 913 *λέλυται γὰρ ἐμοὶ γυίων ῥώμη τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν*: Soph. El. 479 *ὕπεστί μοι θράσος ἀδυπνόων κλύουσαν ἀρτίως ὀνειράτων*: cf. Plat. Alc. 148 D.[b]

2. Sometimes the accus. partic. stands at the beginning of a sentence, though the verb thereof requires another case. The accus. then follows the construction of a preceding sentence, whether from carelessness or on some rhetorical ground: Hdt. V. 103 *ἐκπλώσαντές τε ἔξω τὸν Ἑλλήσποντον, Καρίης τὴν πολλὴν* **προσεκτήσαντο** *σφίσι σύμμαχον εἶναι· καὶ γὰρ τὴν* **Καῦνον** *πρότερον οὐ* **βουλομένην**, as if the construction went on, *καὶ τὴν Καῦνον—προσεκτήσαντο, συμμαχέειν, ὡς ἐνέπρησαν τὰς Σάρδις, τότε σφι καὶ αὕτη προσεγένετο*: Plat. Phædr. 233 B *τοιαῦτα γὰρ ἔρως ἐπιδείκνυται·* **δυστυχοῦντας** *μέν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιαρὰ ποιεῖ νομίζειν·* **εὐτυχοῦντας** *δὲ καὶ τὰ μὴ ἡδονῆς ἄξια* **παρ' ἐκείνων** *ἐπαίνου ἀναγκάζει τυγγάνει*: "*quum sic procedere deberet structura, καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαινῶν ἀναγκάζει, quo rotundior exeat periodus, subito convertitur oratio*[c]." Here there is clearly a rhetorical force in this construction; the accus. **εὐτυχοῦντας** being placed in antithesis to **δυστυχοῦντας**.

[a] Pflugk ad loc. [b] Elms. Heracl. 693. [c] Heindorf ad loc.

3. In other instances a substantive and participle in the accus. are used to give prominence to the object of the speaker's words, coincident with the whole paragraph, without any reference to the grammatical construction of the sentence, which has frequently for emphasis or elegance been broken or changed, see §. 581. 1.; (we should preface the sentence with—"*as for :*") Plat. Legg. 819 D *περὶ ἅπαντα ταῦτα ἐνοῦσάν τινα φύσει γελοίαν τε καὶ αἰσχρὰν ἄνοιαν ἐν τοῖς ἀνθρώποις πᾶσι, ταύτης ἀπαλλάττουσι.*

Dative Participle for another case.

§. 712. 1. A dative participle follows where some other case is required, by virtue of some notion implied in the verb on which it depends; but far more rarely than the nomin. or accus.: Thuc. I. 62 *ἦν δὲ γνώμη τοῦ Ἀριστέως* (=*ἔδοξεν αὐτῷ*) *τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους.*

2. So also where the dative is used as a remote attributive for some especial reason, and must be disjoined therefore from the noun to which it seems to refer; as, Eur. Iph. A. 491 *ἄλλως τέ μ' ἔλεος τῆς ταλαιπώρου κόρης ἐσῆλθε συγγένειαν ἐννοουμένῳ, pity came over me, as I thought on,* &c.—See §. 599.

Obs. 1. For the Homeric passages: Il. κ, 188 *ἀπό τε σφισὶν ὕπνος ὄλωλεν· ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροιϊν ὀλώλει νύκτα φυλασσομένοισι κακήν*: Il. ξ, 141 *Ἀτρείδη, νῦν δή που Ἀχιλλῆος ὀλοὸν κῆρ γήθει ἐνὶ στήθεσσι φόνον καὶ φῦζαν Ἀχαιῶν δερκομένῳ*, see above (§. 710. *Obs.*).

Obs. 2. For the use of the participle with *ἄν*, see §. 429. 4.

ADVERBS.

§. 713. 1. The adverbs express the notion of the place, the time, or the mode and manner of a predicate or attribute; as, *ἐγγύθεν ἦλθεν*—*χθὲς ἀπέβη*—*καλῶς ἀπέθανεν*, and are analogous to the cases of substantives which also express these notions; as, *πεδίοιο θέειν, βαίνειν ὁδοῦ, ταῦτα ἐγένετο τῆς ἡμέρας, βαίνειν ὁδόν, πᾶσαν τὴν ἡμέραν, τούτῳ τῷ τόπῳ, ταύτῃ τῇ ἡμέρᾳ.* Hence it arises, that most adverbs are relics of inflexions which are become obsolete; as, *οὗ, where, ἄνω, κάτω, οἷ, οἴκοι, πή, ὅπη* &c.

2. In its widest sense, the term "adverbs," or "adverbial expressions," includes all the forms (whether single words or phrases) whereby these notions are expressed; such as, *γελῶν εἶπε*—*διὰ τάχους*—*σπούδῃ*—*τρίτῃ ἡμέρᾳ* &c.

Remarks on the use of Adjectives for Adverbs.

§. 714. 1. The poets especially are fond of signifying the adverbial notions of place, still more frequently those of time, sometimes those of mode or manner, and causality, by adjectives; a greater energy is hereby given to the expression, the attribute of the action (adverb) being represented as the attribute of the agent.

a. Adjectives used instead of adverbs of place, or cases used as such: Il. ρ, 361 τοὶ δ' ἀγχηστῖνοι ἔπιπτον for ἄγχι ἀλλήλων: Od. φ, 146 ἷζε μυχοίτατος αἰεί for ἐν μυχοιτάτῳ. So the adjectives κρηναῖος, ὄρειος, οὐράνιος, ὑλαῖος, ἀγοραῖος &c., are joined in a predicative force to the subject or object, when the adverb might have been joined to the verb; as, Ar. Vesp. 1430 ῥίπτε σκέλος οὐράνιον. So also πρῶτος, ὕστατος, μέσος, πλάγιος, μετέωρος, ἄκρος, ἄψορρος, ἐπιπόλαιος, πρυμνός, παράθυρος, θυραῖος, θαλάσσιος, ὑπερπόντιος &c.: Soph. Œ. T. 1411 θαλάσσιον ἐκρίψατε for εἰς θάλασσαν: Ibid. 32 ἐφέστιοι ἑζόμεθα for ἐπὶ τῇ ἑστίᾳ: Id. Antig. 785 φοιτᾷς ὑπερπόντιος for ὑπὲρ τὸν πόντον. So G. T., as Matt. x. 2 πρῶτος Σίμων κ. τ. λ.

Obs. 1. Πρῶτος, ὕστατος, and many others of those here mentioned, are also applied to time.

Obs. 2. Here also belongs the use of the demonstratives ὅδε, οὗτος, ἐκεῖνος, for *here, there,* mentioned above (§. 655. 1.). Other adjectival pronouns are also used as adverbs.—*a.* Ἄλλος, *on the other side, separate, apart:* Il. φ, 22 ὡς δ' ὑπὸ δελφῖνος μεγακήτεος ἰχθύες ἄλλοι φεύγοντες πιμπλᾶσι μυχοὺς λιμένος εὐόρμου: Od. α, 132 πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων μνηστήρων, *apart from the suitors on the other side.* So with the article in Attic, *in alterâ parte,* and without it, *in aliâ parte,* then *præterea, pariter, also:* Thuc. VII. 61 ἄνδρες στρατιῶται Ἀθηναίων τε καὶ τῶν ἄλλων ξυμμάχων, καὶ ἄλλων ξυμμάχων would be *and their allies elsewhere* (*and their allies on the other hand*). *b.* Πᾶς, as οἱ στρατιῶται πάντες, or οἱ πάντες στρατιῶται ἔφυγον, for τὸ πᾶν, τὰ πάντα, *fled altogether.* *c.* Ἕκαστος or ὡς ἕκ., *each one, singly, every time;* and in this case it is placed either before the article, or after the subst.

b. Adjectives for adverbs of time; as, σημερινός, σήτειος, ἑωθινός, ἡέριος, ὑπηοῖος, ὄψιος, νύχιος, μεσονύκτιος, θερινός, χθιζός, ἐαρινός, χειμερινός &c.; especially those in αῖος, as δευτεραῖος, τριταῖος &c. (defining the notion of *When?*)—ἡμερήσιος, σκοτιαῖος, δεχήμερος, ὡριαῖος, μηνιαῖος, δίμηνος, ἐνιαύσιος, πανημέριος, ἡμάτιος &c.—Also χρόνιος, μακρός, δηρός, *too long,* &c.; Il. α, 497 ἠερίη δ' ἀνέβη μέγαν οὐρανόν for ἠρι, *early:* Ib. 423 Ζεὺς, χθιζὸς ἔβη κατὰ Αἰθίοπας for χθές: Il. θ, 530 ὑπηοῖοι θωρηχθέντες for ὑπὸ τὴν ἠῶ: Xen. Anab. IV. 1, 5 σκοτιαίους διελθεῖν τὸ πεδίον, *in the twilight.*—τεταρταῖος, πεμπταῖος ἐφίκετο, *on the 4th, 5th day.*—εὖδον παννύχιοι Il. β, 2.—χρόνιος ἦλθεν, *after a long time.*

c. Adjectives for adverbs of mode, and other causal relations: ὀξύς, ταχύς, αἰφνίδιος, βραδύς, ὑπόσπονδος, ἄσπονδος, ὅρκιος, —ἑκών, ἄκων, ἄσμενος, ἄοκνος, ἐθελοντής—ἥσυχος—συχνός, μέγας, πολύς, ἀθρόος, πυκνός, σπάνιος, μόνος, &c.; as, ὑπόσπονδοι ἀπῆεσαν = ὑπὸ σπονδαῖς: Hdt. VI. 103 κατῆλθε ἐπὶ τὰ ἑωῦτοῦ ὑπόσπονδος: Soph. Phil. 808 ἥδε (νόσος) μοι ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται for ὀξέως, ταχέως: Id. Œ. C. 1637 κατήνεσεν τάδ' ὅρκιος δράσειν for ὅρκῳ: Thuc. II. 5 ποταμὸς ἐρρύη μέγας: ἄφθονος ῥέουσα Xen.: Eur. Hipp. 443 Κύπρις οὐ φορητὸς ἦν πολλῇ ῥυῇ.

Obs. 3. The difference between πρῶτος and πρῶτον, μόνος and μόνον τὴν ἐπιστολὴν ἔγραψα is clear; πρῶτος, μόνος, *I am the first, the only one, who ever did so; primus scripsi;* πρῶτον, μόνον, *it is the first, the only thing which I did;* or, *I wrote it first, before I did something else;* or, *I wrote it by myself.*

2. Adverbs for adjectives.—The adverb with ἔχω is frequently used instead of the adjective with εἰμί; κακῶς ἔχω is the same as κακός εἰμι, except that in the former the notion of *state* is rather brought forward—in the latter, that of *quality.*

Local Adverbs.

§. 715. 1. The adverbial notion of place is expressed, as we have seen, by (*a*) the cases: gen. (§. 522.), dat. (§. 605.), accus. (§. 577.): (*b*) the prepositions with their cases; and (*c*) by local adverbs. The prepositions with their cases and the local adverbs differ only that, in the former, the position is determined by its reference to something else; as, ἔστη πρὸ τῆς πόλεως: in the latter, it is arbitrarily determined by the speaker's mind without reference to any thing but his own position; as, ἔστη ταύτῃ, ἐκεῖ: except where two adverbs are opposed; as, ἐνταῦθα, οὗ, *there, where.*

2. Local adverbs are derived either from pronouns, or from essential words (§. 351. 3.). The former only signify motion or rest, *whence, whither, where;* as, ἐνταῦθα, τόθεν, ἐνταυθοῖ: the latter express, besides these notions, that of position; as, ὄπισθεν, ἐγγύθεν &c.

Adverbs of Time.

§. 716. The adverbial notion of time is expressed (*a*) by the cases: gen. (§. 523.), dat. (§. 606.), accus. (§. 577.); (*b*) prepos. with cases; (*c*) participle as gerund (§. 696.), and (*d*) the adverbs of time. The prepositions express it relatively, as in notions of place; the adverbs positively.

Obs. 1. As the prepositions express notions of time by a metaphorical application of the notions of place, considering time as a space, it follows naturally that many local adverbs express notions of time.

Obs. 2. Those adverbs which express frequency (repetition in time), as ἅπαξ, δίς, τρίς, πολλάκις, or intensity (quantity in time), as πολύ, σχεδόν, belong to the class of temporal adverbs.

Adverbs of Mode and Manner.

§. 717. The notion of mode and manner is generally expressed by adverbs, though frequently by the participle as a gerund, and sometimes by substantives, with or without a preposition. These adverbs are mostly derived from essential words, and so closely connected with the verb that they often form but one notion; as, κακῶς λέγειν (κακολογεῖν), εὖ λέγειν (εὐλογεῖν) &c.

Modal Adverbs.

§. 718. 1. There are also other adverbs which do not (as these given above) belong immediately to the predicate, but to the whole

thought of the sentence which they define. These are called Modal Adverbs.

2. They signify an affirmation (ναί) or negation (οὐ, μή), the certainty, credibility (ἦ, μήν, πάντως &c.), the uncertainty, doubt (ἄν, πού, ἴσως &c.), of the thought.

Obs. Only those adverbs will be treated of here which are of grammatical importance; for the others, see the Lexicons.

The Temporal Adverbs νῦν, νύν—ἤδη.

a. Νῦν, νύν.

§. 719. 1. Νῦν (formed from νέϝον, Lat. *num, etiamnum*, formed from *novum, num* scil. *tempus;* English *now* formed from *nûwa*), expresses the present and continued existence of something, but can be joined with the imperfect when the speaker uses the imperfect for the present (see §. 398. 4.): Eur. Hec. 1144 κακὸν Τρώων, ἐν ᾧπερ νῦν—ἐκάμνομεν: Demosth. 847, 9 νῦν—αὐτὸ καθ' αὑτὸ διδάξειν ἐμέλλομεν; but the form, lengthened by the demonst. ι, νυνί (*numce*), is not so applied, as the demonst. ι points to what is really in act or intention, present, and hence is joined only with present, perfect, and future; as, νυνὶ γράφω, γέγραφα, γράψω or μέλλω γράφειν. It is used also to mark a succession of one event after another: Æsch. Choeph. 117 τοῖς αἰτίοις νῦν, *now=after you have done so and so.*

2. The notion of time is applied secondly to the logical notion of causality, and then νῦν (or, at the beginning of a sentence, νῦν δέ), signifies a present conclusion from what has preceded, *now=therefore*, as the Latin, *nunc, nunc vero, nunc autem, quæ quum ita sint:* Eur. El. 975 μητροκτόνος νῦν (*under these circumstances*) φεύξομαι, τόθ' ἁγνὸς ὤν. So often with imperative: Æsch. P. V. 82 ἐνταῦθα νῦν ὕβριζε, or with μή: Il. ο, 115 μὴ νῦν μοι νεμεσήσετ'—τίσασθαι φόνον υἷος—, εἴπερ μοι καὶ μοῖρα, Διὸς πληγέντι κεραυνῷ, κεῖσθαι.

3. Νῦν, when used in this sense of *therefore*, became enclitic (νύν); this is only used in poetry (from Homer downwards): but the compound form μέννυν is used in Ionic prose to denote a transition from one sentence to another, or in a string of sentences; and τοίνυν (see τοί) is used generally. This νύν is sometimes used as an adverb of time; as, Il. κ, 105 οὔ θην Ἕκτορι πάντα νοήματα—Ζεὺς ἐκτελέει, ὅσα πού νυν ἐέλπεται, but more usually as a weak illative conjunction.

b. Ἤδη.

4. Ἤδη, *at this moment, already*, answers both in etymology and its whole use, to the Latin *Jam*, Sanskrit *adja*.

a. Time. 1. The existence of something in a definite point of time, without the notion of duration, which νῦν has. Thus in νῦν λέγω, the νῦν applies to the whole period of speaking; in ἤδη λέγω, the ἤδη merely denotes that it has commenced. It has reference and is in contrast to

some other point of time. Thus with the present it signifies, in reference to time past—*just at this moment;* in reference to time future—*already:* ἤδη λέγω, *I have just begun to speak*, or *I am speaking already*. (Thus νῦν ἤδη or ἤδη νῦν combines the two notions "*just now.*") With the perfect or a past tense it may be translated by "*just*," in contrast to some more remote time past. With the future by "*immediately*," in contrast to some more remote time future, as ἤδη ἀπῆλθεν, or ἀπελήλυθεν —ἤδη ἀπελεύσεται. So in commands, exhortations, impatient questions, (*quid jam?*) as Pind. Ol. VI. 22 ὦ Φίντις, ἀλλὰ ζεῦξον ἤδη μοι σθένος ἡμιόνων, ᾧ τάχος: it denotes impatience of delay: Arist. Av. 326 κᾶστον ἤδη ποῦ; *where are ye now?* When applied to space it denotes the point where a new country or territory immediately begins, and may be translated by *immediately after*, or *from this point:* Hdt. III. 5 ἀπὸ ταύτης ἤδη Αἴγυπτος: so Thuc. III. 95 Φωκεῦσιν ἤδη ὅμορος ἡ Βοιωτία ἐστίν. So of a definite division of time: Thuc. I. 30 χειμῶνος ἤδη, *it being already winter—winter having begun.*—2. If the action is so spoken of that time past is contrasted with time present, ἤδη with a past tense signifies *hitherto, already*, or with a negative, *as yet;* if time future with time present, ἤδη with a future tense signifies *henceforth*, or with a negative, *no longer;* so ἤδη οὐκ, *not as yet*, or *no longer, no further;* as, πυθέσθαι ἤδη (*as yet*) τὰ ὀνόματα αὐτῶν οὐκ εἴχομεν—ἤδη οὐχ (*no longer*), ἕξομεν πυθέσθαι.—3. Of unexpected, or long expected things: the time spoken of being contrasted with that in which the expectation lasted, *at last, not till now;* as, ἀναπαύσωμεν ἤδη ποτέ, *jam tandem aliquando*—ἤδη ποτ' ἐν μακρῷ χρόνῳ.—4. Sometimes it is used indefinitely, *before this*, time past being contrasted with time present; ἤδη ποτέ: Il. γ, 184 ἤδη καὶ Φρυγίην εἰσήλυθον, *many times before this.*—5. With a participle and past verb it signifies that the action of the verb began the moment the action of the participle ended.

b. The secondary senses of ἤδη arise immediately from this temporal force. It denotes reality, certainty, definiteness of any thing, implied in the notion of its being immediately and already present to us, *now then—at this very moment, already, immediately, without difficulty, without ceremony:* Eq. 210 τὸν οὖν δράκοντά φησι—ἤδη κρατήσειν: Eur. Troad. 234 δοῦλοι γὰρ δὴ Δωρίδος ἐσμὲν χθονὸς ἤδη *at this very moment:* Xen. Hell. VII. 1, 12 ἤδη γὰρ ἡγήσεσθε κατὰ θάλατταν, *now then ye shall.* In this sense it refers to the preceding sentence, and denotes an immediate consequence therefrom, wherefore it is sometimes employed merely to connect the sentence with a preceding one, on which it depends; as, Xen. Cyr. VII. 5, 58 ποιήσας δὲ τοῦτο, τὰ ἄλλα ἤδη ἤρχετο διοικεῖν.—It frequently expresses the completion of a climax, *but now, at last, jam, jam vero;* as, ἤδη δ' ἀκούσατε; hence it is frequently joined to demonstrative pronouns, (though as an adverb, it should be joined to the verb,) as οὗτος ἤδη, τότ' ἤδη, ἐνταῦθ' ἤδη, οὕτως ἤδη, &c. So also καὶ ἤδη, *and even:* Plat. Symp. 204 B δῆλον δή, ἔφη, τοῦτό γε ἤδη καὶ παιδί.

Obs. Ἤδη, with the article is also joined, as an attribute, to a subst.; as, ἡ ἤδη χάρις, *the present favour.*

Δή.

Δή, δῆτα, θήν, δῆθεν, δήπουθεν, δαί.

a. Δή.

§. 720. 1. Δή supposed by some to be a shortened form of ἤδη, by others a lengthened form of δέ, can never stand at the beginning of a sentence, (except in Epic, δὴ τότε, *tum vero*, δὴ γάρ, *jam enim* Il. *o*, 488,) but generally immediately after the word to which it belongs. It is used to express the *exactness, reality, certainty*, of the notion of the word or sentence to which it belongs: in many of its significations, it answers to our word *just*, or *sooth, in sooth, forsooth.*

2. It is applied in its sense of *exactness* to words of time; and by thus laying emphasis on the time implied by the word, repeats the notion of that time, as it were, in an adverbial form, and thus has a great number of significations, most of which may be expressed by *now, just now, but now, lately, immediately, then:* Arist. Ran. 604 ἀκούω τῆς θύρας καὶ δὴ ψόφον, *even now.* *a.* So with present time: Plato Phæd. 60 C ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει πρότερον τὸ ἀλγεινόν, ἥκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ—then follows: so νῦν δή, *just now.* *b.* Past time—*but now, just now:* περὶ τούτων ὧν δὴ σὺ ἔλεγες, *which you just now were saying;* so also *hitherto,* οὐδὲν δὴ κακὸν προπεπονθώς, *nihil dum.* *c.* Future time—*immediately;* τοῦτο δὴ δηλώσω, νῦν δὴ δηλώσεις: so with imperatives, and conjunctives used as imper., as ἴωμεν δή, *let us go now:* so μὴ δή, after verbs of fear; Il. ξ, 44 δείδω μὴ δή (*lest now*) μοι τελέσῃ ἔπος ὄβριμος Ἕκτωρ: so οὐδὲν δὴ κακὸν πείσεται. *d. At length—now at least—then;* of something unexpected (expressing surprise), (*then;*) or of something long expected (sometimes expressing impatience), (*at length;*) these senses arise from the emphatic nature of the "*now,*" or "*then,*" expressed by δή, as in English;) ὦ πάτερ σὺ δ' ἐν Ἀιδᾳ δὴ κεῖσαι: Arist. Pax 942 ὁ γὰρ βωμὸς θυράσι καὶ δή. *e.* With expressions of number: Il. ω, 107 ἐννῆμαρ δὴ νεῖκος ἐν ἀθανάτοισιν ὄρωρεν, *for now nine days;* so πολλάκι δή, *jam sæpe;* νῦν δή, τέλος δή, ὀψὲ δή, νεωστὶ δή, ὕστερον δή, ἐς ὁ δή, ὅτε δή, ὁπότε δή, ἐξ οὗ δή; like *donec jam.*

Secondary sense of δή.

§. 721. 1. From these notions of "*now*" and "*then*" is derived the use of δή,—laying emphasis on the word to which it is joined and signifying, as a conjunction, *at once, without hesitation, straightway, now then*; &c.: so in Homer we find μὲν (=μὴν) δή: Il. ι, 309 χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν, *now then:* hence, with the imper., *now then:* Il. ω, 650 ἕκτος μὲν δὴ λέξο: so τότε δή, οὕτως δή, ἐνταῦθα δή—οἱ δ' ὅτε δή—*when they then;* hence ἔνθα δή Hdt., *here then=thereupon:* ἐπειδή, *since then=whereas,* (*quoniam=quum jam:*) so ὡς δή, *as then;* εἰ δή, *if then;* and even for ἤδη: καὶ δή, *and now,* in the middle of a sentence; sometimes too it is attached to the last of a string of subst. to express *lastly:* Plat. Meno 87 E ὑγίειαι, φαμέν, καὶ ἰσχὺς καὶ κάλλος καὶ πλοῦτος δή. Hence it is used generally in a rapid string of sentences—*immediately—shortly;* often with a notion of a climax, as μή τι γε δή, or μήτι δή—μήτοι γε δή, *nedum*—or to resume a sentence after an interruption, especially after a parenthesis, and very frequently to express a logical conclusion;

or a simple result from what has gone before: Xen. An. IV. 4, 18 ἔλεγον ὅτι κατίδοιεν στάτευμα—ἐδόκει δή (*therefore*) τοῖς στρατηγοῖς κ. τ. λ.: Plat. Rep. 494 A ἐκ δὴ τούτων τίνα ὁρᾶς σωτηρίαν φιλοσόφῳ φύσει: so also in Aristotle, when he sums up an argument, cf. Eth. Nic. III. 5: he uses it also to mark a new point in an argument, like in English, *now*. Here belongs also the use of μὲν δή, with a reference to what has gone before, followed by δέ, which marks a new thought; as, Hdt. I. 32 Σόλων μὲν δή, *Solon then*, (as I have told,) Κροῖσος δέ, *and Crœsus* &c.; so also τοιαῦτα μὲν δὴ ταῦτα, *hæc hactenus;* and the combinations δὲ δή, ἀλλὰ δή, εἴτε δή, &c., which are used to connect sentences; so the questions πῶς δή, τί δή, ποῦ δή, *how now*, &c., as expressions of impatience, astonishment, τί δὴ πότε, πῶς οὖν δή, τί οὖν δή.

2. Exactness applied to other notions: *a.* often joined with a pronoun or conjunction in explanatory sentences, to intensify their force, when reference is made to something well known; as, Plat. Rep. 467 B κίνδυνος οὐ σμικρὸς σφαλεῖσιν οἷα δὴ ἐν πολέμῳ φιλεῖ, *just as*. *b.* With a pronoun, which is used to recall an object in the former part of a sentence, whose immediate connexion with the latter part has been interrupted; as, Il. ζ. 395 Ἀνδρομάχη θυγάτηρ μεγαλήτορος Ἠετίωνος, Ἠετίων ὅς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ, τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ: comp. Il. η, 155: Hdt. IV. 76 καταδὺς ἐς τὴν καλεομένην Ὑλαίην ἡ δ' ἔστι κ. τ. λ.—ἐς ταύτον δὴ καταδύς. *c.* Sometimes with the collateral notion of excluding every thing else—*exactly this, and nothing else:* and in this sense we often find μὴ δή, with imper.: Il. κ, 447 μὴ δή μοι φύξιν γε Δόλων ἐμβάλλεο θυμῷ, *just do not think of flight;* so σκόπει δή, *only just look:* ἄγε δή, φέρε δή, ἴθι δή.

3. With particles, *just:* ὡς δή, ἵνα δή, *just that:* with explanatory particles, γὰρ δή, ὡς δή, (mostly ironical) οἷα δή, ἅτε δή, ἀλλὰ δή, *for just*, &c.: γὰρ δή very common in Herodotus.

§. 722. 1. The certainty, reality of that to which it is joined, in which sense it may often be translated by *in sooth, forsooth:* Plat. Apol. 27 C οὐχ οὕτως ἔχει; *is it not so?* ἔχει δή, *in sooth is it:* and it is sometimes used with a collateral notion of *at least:* Soph. Phil. 877 ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ λήθη τις εἶναι κἀνάπαυλα δή; *if not* λήθη, *at least certainly* ἀνάπαυλα.

2. This notion of certainty or reality is frequently used ironically, *forsooth as they pretend:* Thuc. VI. 80 τοὺς Ἀθηναίους φίλους δὴ ὄντας μὴ ἐᾶσαι ἁμαρτεῖν, *as being friends forsooth;* hence it is frequently used to denote that something pretends or appears to be that which it really is not; as, Xen. Hell. V. 4, 6 εἰσήγαγε τὰς ἑταιρίδας δή, and so very often in Hdt. and Thuc. (as δῆθεν), to express the pretence on which something is done: that the account or reason, which is given, is either not in itself true, or that it is absurd, or not the one on which the party really acted: Hdt. I. 1 ἐς δὴ τὸ Ἄργος marks that the story depends on doubtful authority.

3. Somewhat analogous to this ironical force is its use in suppositions, *supposing this were really so:* εἰ δὴ ἔλθοιεν, *supposing then they were really to come:* Eur. Med. 386 καὶ δὴ τεθνᾶσι; *suppose them then to be actually dead.*

Δῆτα.

§. 723. 1. By the addition of these notions of certainty and reality the notion of the word is as it were repeated and its force is heightened, and δή is to be translated so to express this heightened force according to the meaning of the word; μόνος δή, *quite alone* ἐν βραχεῖ δή; ἀσθενὴς δή, *decidedly weak:* Il. σ, 95 ὠκύμορος δή μοι τέκος ἔσσεαι: πολλοὶ δή—πολλάκις δή: especially with superlatives; κράτιστοι δή, *decidedly, by far, the greatest:* so also with pronouns, of which it increases the personal demonstrative force, so as to denote the greatness, or dignity, or importance of the person or thing spoken of, or referred to; ἐκεῖνος δή, *that well known man.* Hence also with indefinite pronouns, it increases the indefiniteness: Hdt. I. 86 θεῶν ὅτεῳ δή, *Deorum nescio cui:* ἄλλοι δή, *others, be they who they may:* Il. α, 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, *to others I care not whom:* so οἷος δή (οἷα δή, *such and such things*); ὅσον δή, *such and such a one:* ὁπόσον δή—ὅστις δή, *to such and such a quantity;* ὅπου δή, *somewhere or other;* ζῆν ὁπόσον δὴ χρόνον, *I know not how long;* with τὶς or πότε, δή comes first; δή τις, *quidam nescio quis:* δή ποτε, *quondam nescio quando.*

Obs. We find sometimes the pronoun repeated where ὅσον δή is more usual; as, Arist. Vesp. 213 ὅσον ὅσον σπίλην: so G. T., as Heb. x. 37 μικρὸν ὅσον, ὅσον, *a very little.*

2. With interrogatives, to increase the force of the question, and often denotes that a definite answer is expected to this point: Od. φ, 362 πῇ δὴ κάμπυλα τόξα φέρεις, *where then? answer me this:* Plat. Phæd. 61 E κατὰ τί δὴ οὖν ποτε οὔ φασι, *why in the world then?* Id. Theat. 148 A τίς δὴ οὖν ὁ παῖ, λείπεται λόγος; so often with οὖν, and in answers to give emphasis: so when the answer gives more information than the question asks, Soph. Aj. 49 καὶ δὴ ἐπὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

3. With numerals, it either heightens or limits their force according to the context.

§. 724. 1. Hence it arises that καὶ δή is used to introduce the most important member of a sentence καὶ τὸ δὴ μέγιστον; or when a particular follows an universal—ἄλλοι δὲ—καὶ δὴ καί: Hdt. I. 30 ἀπίκετο παρὰ Ἄμασιν καὶ δὴ καὶ—παρὰ Κροῖσον: so Hdt. III. 39 ἐν δὲ δὴ καὶ Λεσβίους, *and among them the Lesbians;* so negative οὐδὲ δή—μηδὲ δή.

2. It is also used with various adverbs and particles, to express the certainty of the sentence to which they are attached: ἦ δή—ἦ μάλα δή—καὶ δή, οὐ δή, δήπου, *surely;* οὐ δή που, *surely not;* both post-Homeric; and sometimes they have a certain irony: Xen. M. S. ii. 3, 1 οὐ δήπου καὶ σὺ εἷ τῶν τοιούτων ἀνθρώπων.

b. Δῆτα.

§. 725. 1. Δῆτα, formed from δή, as ἐνθαῦτα from ἔνθα, &c. has the same notion of exactness with δή, *now then,* but with a greater force, corresponding to its lengthened form. It is not found in Epic or Doric, nor often in Hdt., but very frequently in Attic.

2. *a.* Very often after interrogatives; *a.* to increase their force, *jam, demum:* and to mark a conclusion or consequence: Arist. Acharn. 1011 τί δῆτ', ἐπειδὰν τὰς κίχλας ὀπτωμένας ἴδητε; *quid tum demum*

Θήν, δῆθεν, δήπουθεν.

dicetis, quum;—*β.* to qualify them, when a person asks with somewhat of impatience, how something which appears contradictory can happen; as, Æsch. Theb. 93 *τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεᾶν*; Πότερα δῆτ' *ἐγὼ ποτιπέσω βρέτη δαιμόνων*;—after *οὔκουν, μῶν, εἶτα, ἔπειτα*, and *ἄρα*, δῆτα is used to intensify or qualify the question according to the context. *b.* In questions, generally to give emphasis to the word with which it stands: Eur. Iph. A. 867 *οἶσθα* δῆτά *γ', ὅστις ὢν σοι καὶ τέκνοις εὔνους ἔφυν*; *do you really know?* *e.* Very frequently with answers, to express the exact correspondence of the answer to the question, *just so, exactly so*, like δή, but stronger: Plat. Rep. 333 A *ξυμβόλαια δὲ λέγεις κοινωνήματα, ἤ τι ἄλλο*:—*Κοινωνήματα* δῆτα:—*d.* ἦ δῆτα, *certainly*; οὐ δῆτα, *minime vero*, μῆ δῆτα, *only not this*, to give emphasis to the negative entreaty: *μὴ* δῆτα *δράσῃς ταῦτα, only do not this.* *e.* With wishes, commands, exhortations, it expresses "*just*," as an expression of impatience, like δή: Arist. Nub. 6 *ἀπόλοιο* δῆτ', *ὦ πόλεμε, πολλῶν ἕνεκα*! *may you just perish, and nothing else*:—*σκόπει* δῆτα, *just but look.* *f.* With ἀλλά, or *γάρ*, it belongs not to these conjunctions, but it adds the notion of exactness to some part of the sentence; this is often ironical: Eur. El. 926 *ἤδησθα γὰρ* δῆτ' *ἀνόσιον γήμας γάμον.* *g.* It is used as a conjunction, to mark the continuance of the narrative &c., and generally with a notion of a climax; as, ὅτε δῆτα, *when at length*: Hdt. IV. 69 *ἀπολλῦσι* δῆτα (nearly the same as *οὖν*) *αὐτοὺς τρόπῳ τοιῷδε.* Hence with conjunctions and relatives: καὶ δῆτα, *and just, and in sooth.*

c. Θήν, δῆθεν, δήπουθεν.

§. 726. 1. Θήν is a collateral form of δή, which prevailed mostly in the Sicilian dialect, (hence so frequent in Theocr.) but it is also found in Epic, as an enclitic, whence it was introduced in its enclitic form *θεν*, as a mere suffix, into Attic: (*θήν* only Æsch. P. V. 928.) This particle is less independent than δή, and can only affect the sense of the single word with which it is joined, and not of the whole sentence. Its use varies in the different dialects: in the Mimes of Sophron it has the temporal force of δή, and is accentuated; in Theocritus it is also accentuated; it is most frequently joined with a pronoun: ἐγὼ θήν, *I for my part*: τὺ θήν in a demonstrative sense, as Theocr. XV. 15. *Shortly, denique, ut paucis dicam*: Ibid. 63 *ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί, κάλλιστοι παίδων· πείρᾳ θὴν πάντα τελεῖται.* In Homer θήν is always ironical, as in Attic δήπου: it is very frequently joined with *οὐκ* (*οὐ μέν θην—γέ, but certainly not—at least*: Od. *ε*, 211 *οὐ μέν θην κείνης γε χερείων εὔχομαι εἶναι*), and *ἤ, ἐπεί, γάρ.*

2. In Attic it is found in its shortened form: *θεν* (*θε* Eur. El. 266.) only in the two compounds, δῆθεν, δήπουθεν.

a. Δῆθεν is used, almost always, in the ironical sense of δή, *forsooth, scilicet*,) (§. 722. 2.) especially to express that the writer does not believe that the reason or account he is giving is the true one, but only the one given by others—and it but seldom has a more explanatory force: Hdt. I. 59 (*Πεισίστρατος*) *τρωματίσας ἑωυτόν τε καὶ ἡμιόνους, ἤλασεν ἐς τὴν ἀγορὴν τὸ ζεῦγος, ὡς ἐκπεφευγὼς τοὺς ἐχθροὺς, οἵ μιν ἐλαύνοντα ἐς ἀγρὸν ἠθέλησαν ἀπολέσαι* δῆθεν, *as he pretended.*

Δαί—Μήν.

b. Δήπουθεν, *certainly, clearly:* Xen. Cyr. IV. 3, 20 ἐγὼ δέ, ἢν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γένωμαι, τὰ τοῦ ἱπποκενταύρου δήπουθεν διαπράξομαι.

Obs. A still shorter form of θήν appears in εἶθε, where θε has the force of δή in emphatic questions and addresses (*if only that*).

d. Δαί.

§. 727. Δαί is a lengthened form of δή, as ναί, of νή: it is frequent in the language of common life, rare in tragedy. It is found only in the combinations τί δαί, πῶς δαί; and seems to express *a.* astonishment in a question, *what else then? what then?* when the speaker answers to an objection, by asking, "*if not this, what can it be?*" Arist. Av. 64 ἀλλ' οὐκ ἐσμὲν ἀνθρώπω.—Τί δαί; Id. Vesp. 1212 ὧδε κελεύεις προσκλιθῆναι;—Μηδαμῶς.—Πῶς δαί;—*b.* A rapid, unexpected transition from one person to another: Plat. Phæd. 71 A καὶ μὴν ἐξ ἰσχυροτέρου γε τὸ ἀσθενέστερον καὶ ἐκ βραδυτέρου τὸ θᾶττον—Πάνυ γε.—Τί δαί; ἄν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνονος, καὶ, ἐὰν δικαιότερον, ἐξ ἀδικωτέρου;

Confirmative Adverbs.

a. Μήν (Doric and Epic, μάν).

§. 728. 1. Μήν signifies certainty, assurance, *surely*, and answers to the Lat. *vero*. It can never stand first in the sentence, but generally depends on that word which gives the general force to the whole sentence—especially particles; so in addresses it is joined with the imper., as ἄγε μήν, ἔπου μήν: in questions it is joined with the interrogative word; as, τί μήν, *qui vero*, πῶς μήν, &c.: Plat. Phædr. 229 A B ὁρᾷς οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον; Τί μήν, *quid quæso?*

2. The other uses are three.

1. A simple assurance of what is said.

2. In an antithesis either to what has gone before, or follows, to express the certainty, *therefore*, when there is not a real, but only apparent opposition between the two sentences; in which case it has a further power of laying emphasis on what is said; as, Plat. Rep. 465 B πανταχῇ δὴ ἐκ τῶν νόμων εἰρήνην πρὸς ἀλλήλους οἱ ἄνδρες ἄξουσι; Πολλήν γε. Τούτων μὴν ἐν ἑαυτοῖς μὴ στασιαζόντων οὐδὲν δεινόν, μή ποτε ἡ ἄλλη πόλις πρὸς τούτους ἢ πρὸς ἀλλήλους διχοστατήσῃ, *these then.*

3. In antithesis, where the opposition is real.

3. It is combined with the following particles:

a. Ἦ μήν, strong assurance—*truly*—*surely*. Hence commonly in oaths, and *a.* simply: Xen. Cyr. IV. 2, 8 τὰ πιστὰ δίδωσιν αὐτοῖς, ἦ μὴν—ὡς φίλοις καὶ πιστοῖς χρήσεσθαι αὐτοῖς: Plat. Crit. 51 E ὁμολογήσας ἦ μὴν πείθεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς. *β.* Opposed to what has gone before: Il. ι, 57 ἀτὰρ οὐ τέλος ἵκεο μύθων· ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης, *you are assuredly.* *γ.* Opposed to what follows: Il. ν, 354 ἦ μὰν ἀμφοτέροισιν ὁμὸν γένος ἠδ' ἴα πάτηρ, ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ᾔδη.

Μέν.

b. Οὐ μήν, μὴ μήν, *certainly not.* *a.* General assurance: Il. μ, 318 οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν ἡμετέροι βασιλῆες: cf. Il. ρ, 41, 448. *β.* Opposed to what has gone before: Il. ο, 16 σὸς δόλος, Ἥρη, Ἕκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαούς: Οὐ μὰν οἶδ' εἰ αὖτε κακορραφίης ἀλεγεινῆς πρώτη ἐπαύρηαι, *and truly I know not.* So ἀλλ' οὐ μὰν οὐδέ Il. ψ, 441: Soph. Œ. C. 692 οὐδὲ Μουσᾶν χοροί νιν ἀπεστύγησαν, οὐδὲ μὰν (οὐδ' ἁ Dind.) (*neque vero*) χρυσάνιος Ἀφροδίτα.

c. Καὶ μήν: *and truly.* *a.* General assurance, where καί is merely the copula, (Attic more commonly καὶ μέντοι): Il. ψ, 410 ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται, or where καὶ refers to something implied in the context, (such as ὥσπερ καὶ λέγεις, ὥσπερ καὶ δοκεῖ,) *yes truly:* Plat. Phæd. 58 E καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγενόμενος. *β.* Opposed to what has gone before, where καί means also *vel*, as καὶ μήν, *et vero:* καί belongs either to the word following μήν, or to the whole sentence. Καὶ μήν is often used when some new paragraph is begun: Od. λ, 582 καὶ μὴν Τάνταλον εἰσεῖδον. In the dramatists it is often used on the entrance of a new character. Also καὶ μὴν καί, *et vero etiam, and indeed also;* καὶ μὴν οὐδέ, *and indeed not.*

d. Ἀλλὰ μήν: *a.* General assurance, (these words are sometimes divided by the word to which they convey an emphasis: Il. ρ, 488 ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἅρμασι δαιδαλέοισιν Ἕκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἐάσω), when the person wishes to express his willingness to comply with a demand, "*but in truth:*" or where any one hastily takes up what another has said: Eur. Hec. 400 τῆσδ' ἑκοῦσα παιδὸς οὐ μεθήσομαι,—Ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπών, *and I in truth also.* *β.* Opposed to what has gone before; *but surely also, sed vero:* Xen. Cyr. V. 3, 31 καὶ ἅμα δίκαια ποιοῖμεν ἄν, χάριν ἀποδιδόντες· ἀλλὰ μὴν καὶ ξυμφορά γ' ἄν. Often in logical arguments; as Lucian, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν (*atqui*) εἰσὶ βωμοί· εἰσὶν ἄρα θεοί.

Obs. When joined with the imperative it increases the urgency of the request.

b. Μέν (*confirmativum*).

§. 729. 1. Instead of μήν, the Ionic uses the shortened form μέν, which occurs in Homer also, besides μήν and μάν. It is never placed at the beginning of a sentence, but is joined to the leading word in the sentence: Il. η, 89 καί ποτέ τις εἴπῃσι·— ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος, *of a hero in truth:* Il. ο, 203 ἦ τι μεταστρέψεις; στρεπταὶ μέν τε φρένες ἐσθλῶν, *are, surely, to be turned.*

2. Μέν is also used, (as μήν) either to give a general assurance, or when a sentence is opposed to what has gone before, or what follows: Od. ν, 154 ὦ πέπον, ὡς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα, *immo vero sic.* So frequently after a vocative, it marks that the sentence is opposed to something: Od. φ, 344 μῆτερ ἐμή, τόξον μὲν Ἀχαιῶν οὔτις ἐμεῖο κρείσσων ᾧ κ' ἐθέλω δόμεναί τε καὶ ἀρνήσασθαι, *immo vero arcum.*

3. It is combined with the following particles, to add emphasis and certainty to the notion:

a. Ἦ μέν, which Homer uses exactly as ἦ μήν (§. 728. 3. *a.*) in oaths

Μέν.

and asseveration. *a.* General assurance: Od. ξ, 160 ἦ μέν τοι τάδε πάντα τελείεται, ὡς ἀγορεύω: Hdt. IV. 154 ἐξορκοῖ, ἦ μέν οἱ διηκονήσειν, ὅ τι ἂν δεηθῇ. *β.* With reference to what has gone before: Od. λ, 447 λίην γὰρ πινυτή τε καὶ εὖ φρεσὶ μήδεα οἶδεν—Πηνελόπεια· ἦ μέν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς ἐρχόμενοι πόλεμόνδε, *and truly she was young.* *γ.* In opposition to what follows: Il. ω, 416 ἦ μέν μιν—ἕλκει, οὐδέ μιν αἰσχύνει.

b. Οὐ μέν, μὴ μέν (=οὐ μήν, μὴ μήν §. 728. 3. *b.*). *a.* General assurance: Il. ξ, 472 οὐ μέν μοι κακὸς εἴδεται, οὐδὲ κακῶν ἔξ, ἀλλὰ κασίγνητος Ἀντήνορος ἠ παῖς: Hdt. II. 118 καὶ ὀμνύντας καὶ ἀνωμοτί, μὴ μὲν ἔχειν Ἑλένην: so οὐ μέν γάρ, ἐπεὶ οὐ μέν, *since in truth not;* μὴ μὲν δή, οὐ μέν τοι. *β.* With reference to what has gone before: Il. ο, 735 ἠέ τινάς φαμεν εἶναι ἀοσσητῆρας ὀπίσσω, ἠέ τι τεῖχος ἄρειον, ὅ κ' ἀνδράσι λοιγὸν ἀμύναι; Οὐ μέν τι σχεδόν ἐστι πόλις, *but truly there is no city near.* So οὐδὲ μέν for ἀλλ' οὐ μήν. Also οὐ μὲν δή, οὐ μέν τοι, οὐ or οὐδέ—οὐ μέν or οὐδὲ μέν—οὐδὲ μὲν οὐδέ=ἀλλ' οὐ μὲν οὐδέ. *γ.* In a sentence referring to what follows —(*rare*): Od. δ, 31 οὐ μὲν νήπιος ἦσθα—τὸ πρίν· ἀτὰρ μὲν νῦν γε πάϊς ὡς νήπια βάζεις.

c. Καὶ μέν (=καὶ μήν §. 728. 3. *c.*). *a.* General assurance: Il. ω, 488 καὶ μέν που κεῖνον περιναιέται ἀμφὶς ἐόντες τείρουσ', *and surely.* *β.* In a sentence referring to what has gone before, when a new paragraph is introduced; and also when there is an emphatic reference to the former sentence: Il. ι, 499 *the gods are mighty,* καὶ μὲν τοὺς θυέεσσι—παρατρωπῶσ' ἄνθρωποι, *but even these.*

d. Γὲ μέν is used in a sentence which is opposed to another: Hdt. VII. 234 ἔστι ἐν τῇ Λακεδαίμονι Σπάρτη, πόλις ἀνδρῶν ὀκτακισχιλίων μάλιστά κη· οὗτοι πάντες εἰσὶ ὁμοῖοι τοῖς ἐνθάδε μαχεσαμένοισι· οἵ γε μὲν ἄλλοι, *the rest however,* Λακεδαιμόνιοι τούτοισι μὲν οὐκ ὁμοῖοι, ἀγαθοὶ δέ.

e. Ἀτὰρ μέν, ἀλλὰ μέν, to mark the certainty of the sentence introduced as in opposition to something else. *a.* Simply: Od. μ, 156 ἀλλ' ἐρέω μὲν ἐγώ. *β.* With reference to what has gone before: Od. ο, 405 νῆσος—οὔτι περιπληθὴς λίην τόσον, ἀλλ' ἀγαθὴ μέν, εὔβοτος κ. τ. λ.

f. Νῦν μὲν δή with fut. at the beginning of a speech, in which any thing is spoken of as being now at last determined for certain: Od. τ, 253 Νῦν μὲν δή μοι, ξεῖνε, πάρος περ ἐὼν ἐλεεινός, ἐν μεγάροισιν ἐμοῖσι φίλος τ' ἔσῃ αἰδοῖός τε.

g. Εἰ μὲν δή at the beginning of a sentence, *if* or *since there is;* laying emphasis on the *εἰ.* Very often in Homer: Od. α, 82. δ, 831.

Obs. 1. Μέν is used with the imper., as μήν.

Obs. 2. Μέν is very often placed after a pronoun, whereby some aforementioned person is repeated, and thus it signifies the identity of the person thus introduced again: Od. λ, 51 πρώτη δὲ ψυχὴ Ἐλπήνορος ἦλθεν— v. 55 τὸν μὲν ἐγὼ δάκρυσα κ. τ. λ. Μέν in this repetitive force may be used more than once in a succession of sentences: Od. ι, 319 sq. (ῥόπαλον) τὸ μὲν ἔκταμεν, τὸ μὲν ἄμμες ἐΐσκομεν, τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς. It is also used in this force with adverbs; as, ἔνθα μέν, *there, where.* But μέν is frequently used with pronouns in an adversative sentence: Il. β, 324 τίπτ' ἄνεω ἐγένεσθε—; ἡμῖν μὲν τόδ ἔφηνε τέρας μέγα.

Obs. 3. Sometimes μέν is followed by another μέν, the one having an

Μέντοι—ἤτοι.

adversative force, the other joined to a pronoun to mark the identity of the person: Il. σ, 432 sq. ἐκ μέν μ' ἀλλάων ἁλιάων ἀνδρὶ δάμασσεν—ὁ μὲν δὴ γήραϊ λυγρῷ κεῖται ἐνὶ μεγάροις ἀρημένος· ἄλλα δέ μοι νῦν.

c. Μέντοι, μενοῦν, μὲν δή.

§. 730. In the other dialects μέν is found for μήν only in the compounds, μέντοι, μενοῦν, μὲν δή.

a. Μέντοι strengthens or qualifies the notion (especially in answers), sometimes ironically. So καὶ μέντοι, οὐ μέντοι, ἀλλὰ μέντοι (especially in answers). It is also used in reference to another sentence, and generally signifies, that although from what has gone before it might not be expected, yet such or such a thing is so, *nevertheless, yet;* especially μέν—μέντοι, *indeed—yet:* but also where there is no such contradiction between the sentences: Plat. Phæd. 87 E εἰ γὰρ ῥέοι τὸ σῶμα καὶ ἀπολλύοιτο—, ἀναγκαῖον μέν τ' ἂν εἴη τὸ τελευταῖον ὕφασμα τυχεῖν αὐτὴν ἔχουσαν, *still at all events.* So καὶ μέντοι, καὶ μέντοι καί, ἀλλὰ μέντοι, ἐπεί γε μέντοι.

b. Μενοῦν or μὲν οὖν, which seems to answer to the Latin *immo*, is almost entirely confined to replies, either affirmative, or negative, or corrective (see §. 880. *g.*) Οὖν gives decision to what is said. So οὐ or μὴ μενοῦν, *immo non:* Plat. Symp. 201 C σοὶ οὐκ ἂν δυναίμην ἀντιλέγειν, ἀλλ' οὕτως ἐχέτω, ὡς σὺ λέγεις. Οὐ μενοῦν τῇ ἀληθείᾳ, φάναι, δύνασαι ἀντιλέγειν, i. e. *immo vero contra veritatem non potes disputare*[a]; *or rather, you cannot fight against truth.* Sometimes μενοῦν is used where a person replies to himself, or corrects a reply or an assertion—*nay rather, nevertheless:* Æsch. Choeph. 999 δίκτυον μὲν οὖν, *nay it is rather:* Eur. Hipp. 1012 μάταιος ἄρ' ἦν, οὐδαμοῦ μενοῦν φρενῶν, *I was foolish, or rather out of my mind:* Aristoph. Equit. 911 ἐμοῦ μὲν οὖν, *no, rather on mine:* Æsch. Eum. 38 δείσασα γὰρ γραῦς οὐδέν, ἀντίπαις μὲν οὖν: so Thucyd. II. 44 χαλεπὸν μὲν οὖν οἶδα, *I know in good truth it is difficult.* So G. T. Luke xi. 28 μενοῦν γε μακάριοι κ. τ. λ., *nay rather.* It is also used without any such adversative meaning where the writer wishes to draw attention to what he said, *verily then, in good sooth:* οὖν connects it with the general train of thought, and μὲν gives emphasis: Od. ν, 122 τὰ μὲν οὖν παρὰ πυθμέν' ἐλαίης ἀθρόα θῆκαν, *they then verily:* Soph. Phil. 350 κεῖνος μὲν οὖν ἔκειτο, *he in good sooth lay dead:* sometimes in an apologetic clause, Eur. Phœn. 441 παλαὶ μὲν οὖν ὑμνηθὲν ἀλλ' ὅμως ἐρῶ. To G. T. as Luke iii. 18 πολλὰ μὲν οὖν καὶ ἕτερα εὐηγγελίζετο: cf. John xx. 30: Acts i. 6 οἱ μὲν οὖν συνελθόντες.

c. Μὲν δή, *then in truth,* always in the combinations ἦ μὲν δή, οὐ μὲν δή, ἀλλὰ μὲν δή, καὶ μὲν δή, γέ μέν—δή for ἦ μὴν δή &c.: Xen. Cyr. I. 6, 8 τί δέ, ἔφη, οἶσθα, ὁπόσα αὐτῷ ἔστι; Μὰ τὸν Δία, ἔφη ὁ Κῦρος, οὐ μὲν δή.

d. Ἦ—ἤτοι.

§. 731. 1. *a.* Ἦ like μήν expresses confirmation, assurance (Hesych. ἦ=ἀληθῶς, ὄντως), but it does not refer to any thing out of the clause to which it is joined, as μὴν does (see §. 782. 2. 2.). For ἦ μήν in strong asseverations, see §. 728. *a.* §. 729. *a.* It is also joined frequently with

[a] Stallb. ad loc.

Ἦ—ἤτοι.

πού, τοί, γέ: ἦ που, *to be sure, I suppose*, &c. It expresses a certain degree of doubt, and is often ironically used to express this shade of doubt in conclusions, of which no doubt can be entertained: Isocr. 164 A ὅπου γὰρ Ἀθηνόδωρος καὶ Καλλίστρατος—οἰκίσαι πόλεις οἷοί τε γεγόνασι, ἦ που βουληθέντες ἡμεῖς πολλοὺς ἂν τόπους τοιούτους δυνηθείημεν κατασχεῖν.

Obs. For ἀλλ' ἦ, *at profecto*, we often find a false reading ἀλλ' ἤ, it being supposed that ἀλλ' ἦ is only used in questions.

2. *b.* Ἤτοι, which is only used in Epic writers, appears to be a combination of the confirmative ἦ and the restricting particle τοί. It expresses certainty, and often accompanies μέν in the same sense. In all these phrases μέν appears to be used only to strengthen ἤτοι: Od. π, 309 ὦ πάτερ, ἤτοι (*in truth*) ἐμὸν θυμὸν καὶ ἔπειτά γ' ὀΐω γνώσεαι; Il. ω, 460 ὦ γέρον, ἤτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πόμπον ὄπασσεν: Il. φ, 446 ἤτοι ἐγὼ Τρώεσσι πόλιν πέρι τεῖχος ἔδειμα. So ἀλλ' ἤτοι, ἀλλ' ἤτοι μέν: Od. ξ, 259 ἔνθ' ἤτοι (*then in truth*) μὲν ἐγὼ κελόμην ἐρίηρας ἑταίρους αὐτοῦ παρ νήεσσι μένειν καὶ νῆας ἔρυσθαι: Il. η, 451 τοῦ δ' ἤτοι κλέος ἔσται, ὅσον τ' ἐπικίδναται ἠώς: Il. η, 191 ὦ φίλοι, ἤτοι κλῆρος ἐμός: Od. μ, 165 ἤτοι ἐγὼ τὰ ἕκαστα λέγων ἑτάροισι πίφαυσκον, *surely*: Od. ζ, 86 ἔνθ' ἤτοι πλυνοὶ ἦσαν, *there in truth*.

3. Ἤτοι is often used emphatically where two things are contrasted; either in the first sentence to give emphasis, as a preparation for what follows; as, Il. θ, 323 ἤτοι (*then truly*) ὁ μὲν (Teucer) φαρέτρης ἐξείλετο πικρὸν ὀϊστὸν, θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἕκτωρ—βάλεν λίθῳ ὀκριόεντι; or in the second, so that it introduces the contrast, and practically has the force of *quamquam*, though its real meaning is emphatic *in good truth, surely then*: Od. φ, 98 τῷ δ' ἄρα θυμὸς—ἐώλπει νευρὴν ἐντανύσειν διοϊστεύσειν τε σιδήρου· ἤτοι ὀϊστοῦ γε πρῶτος γεύσεσθαι ἔμελλεν.

4. From this power of expressing certainty it arises that ἤτοι as well as μέν (μήν) is used with the first of two assertions, to mark its reality, which from the second assertion might be doubted: Od. ο, 6 εὗρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱόν—· ἤτοι Νεστορίδην μαλακῷ δεδμημένον ὕπνῳ· Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκύς: Od. ω, 154 ἵκοντο προτὶ ἄστυ περικλυτόν· ἤτοι Ὀδυσσεὺς ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευεν. Ἤτοι is more emphatic than μέν (μήν): both however can be used also with the second of two assertions to mark its reality, though somewhat contrary to the former sentence (see §. 729. 2.): ἀλλ' ἤτοι, *but which yet*: Od. ο, 486 Εὔμαι', ἦ μάλα δή μοι ἐνὶ φρεσὶ θυμὸν ὄρινας, ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἄλγεα θυμῷ· ἀλλ' ἤτοι σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκεν Ζεύς. Ἤτοι, as well as μέν, is joined to the imperative, to make the request more urgent: Od. δ, 238 ἤτοι νῦν δαίνυσθε—καὶ μύθοις τέρπεσθε.

5. Ἤτοι is joined with a conjunction which introduces a dependent clause to add the notion of certainty thereto; as, Od. ε, 23 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτή, ὡς ἤτοι κείνους Ὀδυσεὺς ἀποτίσεται ἐλθών: so ὃς δ' ἤτοι—ἄφρ' ἤτοι Od. γ, 418.

e. Νύ (Epic), *Enclitic.*

§. 732. Νύ expresses an asseveration, but is seldom used seriously, to

increase the force of the sentence, but has somewhat of an ironical bitterness; *surely, forsooth, nempe, scilicet:* Od. *a*, 347 μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν τέρπειν, ὅππη οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος.—So ἐπεί νυ, *since surely, as men know too well:* Cf. Il. *a*, 416: we also find ἦ ῥά νυ, μή νυ τοι, οὔ νυ τι, *surely not:* and with a past tense indic., after a hypothetical sentence also expressed by a past tense indic. καί νυ κε: Od. δ, 363 καί νυ κεν ἧΐα πάντα κατέφθιτο καὶ μένε' ἀνδρῶν, εἰ μήτις με θεῶν ὀλοφύρατο, *et nimirum—periissent nisi—commiseratus fuisset:* but sometimes it is used to express serious emphasis: Il. *σ*, 392 Ἥφαιστε, πρόμολ' ὧδε! Θέτις νύ (*Thetis here*) τι σεῖο χατίζει: Od. *β*, 320 ὥς νυ που ὔμμιν ἐείσατο κέρδιον εἶναι, "*sic nimirum, opinor* (πού), *vobis satius videbatur:*" so also in questions; as, Od. *a*, 62 τί νυ οἱ τόσον ὠδύσαο, Ζεῦ; *why then?* Cf. Il. *a*, 414.

f. Νή, ναί, μά.

§. 733. Νή, Lat. *næ*, expresses an asseveration, but only in affirmative sentences—especially in oaths, νὴ τὸν Δία, *truly by Jupiter:* ναί is a lengthened form of νή, (as δαί of δή,) and has the same force, but is often joined with μά, as ναὶ μὰ τὸν Δία, μά is only used in negative sentences: Il. *a*, 86 οὐ μὰ γὰρ Ἀπόλλωνα, &c.; sometimes the negation follows at some distance: Eur. Med. 1061 μὰ τοὺς παρ' ᾅδην νερτέρους ἀλάστορας, οὔτοι ποτ' ἔσται τοῦτο.

Intensive particles: πέρ, γέ.

a. Πέρ.

§. 734. 1. Πέρ, Lat. *per*, (*nuper*, &c.,) is an enclitic form of the adverb περί, *through and through, throughout, throughly:* hence *very* (of which a lengthened form is περίσσως); whence πέρ (like δή) increases the force of the word to which it is attached, and if the word be that which gives a character to the whole sentence, it modifies the meaning thereof, according to the proper force of the word.

2. With single words, of which it increases the force: (Lat. *per gratus perque jucundus.*) Od. *o*, 539 τά περ ἄλλα (*all things else*) μάλιστα πείθῃ.

1. With participles, or more commonly with an adjective and the participle of εἶναι, it either increases the force of the verbal or adjectival notion, as Il. *γ*, 201 Ἰθάκης κραναῆς περ ἐούσης, *very rough:* Il. *a*, 132 ἀγαθός περ ἐών, *very good;* or of the time of the verb; Il. *ψ*, 79 γεινόμενόν περ, *at the very moment of my birth.*

2. With substantives, (or adjectives without ἐών), adverbs, ἀμφότεροί περ, *both together*, οὐκ ὀλίγον περ—μινυνθά περ—πρῶτόν περ—ὕστατόν περ, *quite the first, last*, πύκα περ, *very wisely.* It sometimes expresses a contrast to another notion not expressed, by laying a strong emphasis on the word: Il. *κ*, 70 ἀλλὰ καὶ αὐτοί περ πονεώμεθα, we *our very selves*, (*not leaving it to others:*) Il. *β*, 236 οἴκαδέ περ σὺν νηυσὶ νεώμεθα, to our *proper* home, (and not stay here:) Od. *γ*, 236 θάνατον μὲν—οὐδὲ θεοί περ, not *even* the gods, (let alone men;) or the notion, the contrast to which

πέρ denotes, is expressed, in which case it may be translated "*at least*:" Il. ι, 301 εἰ δέ τοι Ἀτρείδης—ἄλλους περ Παναχαιούς; and sometimes in this last case πέρ is joined with both the words: Il. α, 353 μῆτερ ἐπεί μ' ἔτεκες μινυνθαδιόν περ ἐόντα τιμήν περ μοι, *very short* time, *very great* glory.

3. With relative nouns, or adverbs. In Homer it defines exactly the relative notion; in Attic it generally calls out more strongly the relative notion; Lat., *cunque*; English, *soever*. Ὅσπερ, *exactly the same who—just who*; ὁσοσπερ, *exactly as large as, or* (Attic) *how large soever*; οἷός περ, *exactly such a person*; οἷά περ, *just such as*; ὅπου περ, *just where, wherever*; ὅθεν περ, *just whence, or whence soever*; οἵ περ, ἔνθα περ, ἵνα περ, &c.; ὥσπερ, *just as*; ἦ περ, ὅτε περ, ἡνίκα περ, πρίν περ; so with reference to a demonstrative, Œ. R. 1498 τὴν τεκοῦσαν ἤροσεν, ὅθεν περ αὐτὸς ἐσπάρη.

3. With sentences.—1. When laying emphasis on the word (generally a conjunction) which gives the character of the sentence, it modifies that character according to the sense in which the conjunction is used: Soph. El. 543 ἐάν περ καὶ λέγῃς: *if* (emphatic = *even if*) — lessens the probability of its happening: Soph. Œd. Col. 1210 ἐάν περ κἀμέ τις σώζῃ θεῶν, *if it pleases the gods to save me: as long as they save me*: so ὅταν περ Soph. Phil. 767 = *dummodo, until*: Elect. 386 = *ut primum*: so εἴπερ, *if in reality, even if*: ἕως περ, *up to the very moment, until*: τῇπερ, Il. ω, 603 Νιόβη ἐμνήσατο σίτου τῇπερ δώδεκα παῖδες—ὄλοντο, *although to her*. 2. And even where there is no conjunction, if the participle, or adj. with ἐών, seems to be in contrast to something just spoken of, or about to be spoken of, and thus gives a peculiar character to the action, πέρ, by laying emphasis on the participle, draws out this latent force, and takes the sense of "*although*." Homeric (except Soph. Phil. 1068), as γενναῖος περ ἐών, *though so noble*: so ἱέμενός περ, *though desirous*; so Homer, *passim*.

b. Γέ (Dor. γά) *enclitic.*

§. 735. The proper force of γέ is (like πέρ) intensive. It lays an emphasis on the word to which it is attached, and thus derives various significations, according to the sense of the word, or its relation to the context: its most general use is when two things, or persons, or notions are contrasted, or supposed to be contrasted, in the sense of *at least—at all events*. The object of the contrast frequently must be supplied by the mind.

1. Where the contrast is disjunctive.—When something is represented as resulting from the character of the one, as contrasted with the character of the other: Il. ο, 48 εἰ μὲν δὴ σύγ' ἔπειτα, βοῶπις πότνια Ἥρη, ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζοις, τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλῃ, αἶψα μεταστρέψειε νόον, *since he is only Neptune*: Xen. Cyr. VIII. 1, 30 ὅταν γὰρ ὁρῶσιν ᾧ μάλιστα ἔξεστιν ὑβρίζειν τοῦτον σωφρονοῦντα, οὕτω μᾶλλον οἵ γε ἀσθενέστεροι ἐθέλουσιν οὐδὲν ὑβριστικὸν ποιοῦντες φανεροὶ εἶναι—argument *a majori*.

2. Where one alternative is contrasted with the other, γέ is used with the one on which the emphasis is to be laid: Hdt. IV. 120 εἰ δὲ μὴ ἑκόντες γε—, ἀλλ' ἄκοντες, κ. τ. λ., if you will not do it *voluntarily*, you shall involuntarily: one alternative sometimes is to be supplied, ἐγώγε ταῦτα ποιήσω, *I myself*, (since others will not.) Od. ω, 259 ὄφρ' εὖ εἰδῶ, εἰ ἐτεόν γ' (*who-*

ther in truth or not) Ἰθάκην τήνδ' ἱκόμεθα. So in disjunctive sentences with ἤ—ἤ, ἤτοι—ἤ, εἴτε—εἴτε, where of two persons one must suffer or do something, γέ is joined to the one which is to make the greatest impression: Hdt. I. 11 ἤτοι κεῖνόν γε, τὸν ταῦτα βουλεύσαντα, δεῖ ἀπόλλυσθαι, ἢ σέ, τὸν ἐμὲ γυμνὴν θησάμενον: so in urgent questions, where the alternative is to be supplied; as, Aristoph. Vesp. init. ἆρ' οἶσθά' γ', οἷον κνώδαλον φυλάττομεν, *do you not, at all events* (*surely*) *know*, (*or not*)? If the γέ is meant to give emphasis to the whole question, it is joined to the interrogative word: Plat. Criton. 44 E ἆρά γε μὴ ἐμοῦ προμηθεῖ; *do you surely* (*at all events*) *take some thought for me*, (*or not*)?

3. Where the contrast is connexive.—When in disjunctive sentences a pronoun is to be repeated, γέ is added to it in the second sentence, to mark the identity: Od. γ, 214 εἰπέ μοι, ἠὲ ἑκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ ἐχθαίρουσ', *or do the people hate you, I say:* so Soph. Œ. R. 1098 τίς σ' ἔτικτεν—ἢ σέ γε: Hdt. VII. 10, 8 Μαρδόνιον μεγά τι κακὸν ἐξεργασμένον Πέρσας, ὑπὸ κυνῶν τε καὶ ὀρνίθων διαφορεύμενον, ἤ κου ἐν γῇ τῇ τῶν Ἀθηναίων, ἤ σε γε ἐν τῇ Λακεδαιμονίων.—So also when a pronoun is used in the first member of a disjunctive sentence, to repeat a person before mentioned, γέ is used with it: Od. β, 131 πατὴρ δ' ἐμὸς ἄλλοθι γαίης, ζώει δή γ' ἢ τέθνηκεν: Il. κ, 504 αὐτὰρ ὁ μερμήριζε—· ἢ ὅγε δίφρον—ἐξερύσι, ἢ ἔτι τῶν πλεόνων Θρῃκῶν ἀπὸ θυμὸν ἕλοιτο, *whether he, I say:* Il. χ, 33 ᾤμωξεν δ' ὁ γέρων, κεφάλην δ' ὅγε κόψατο χερσίν, *he groaned, and* (*he I say*) *beat his head;*—so also in narratives with pronoun, ἄρα ὅγε, οἵγε, τοίγε, &c., and ὅγε after another pronoun, repeating the foregoing subject; so Il. μ, 171 κεῖνός γε, οὗτός γε, *he I say*, with emphasis on the person to whom the demonstrative refers.

4. Γέ is often used to give the reason or character of an action expressed in a preceding sentence: Eur. Iph. A. 1342 οὐ δεῖ τόνδε διὰ μάχης μολεῖν πᾶσιν Ἀργείοις γυναικὸς οὕνεκ', οὐδὲ κατθανεῖν· εἷς γ' ἀνὴρ κρείσσων γυναικῶν μυρίων ὁρᾶν φάος, as *quidem:* so γάρ (i. e. γ' ἄρα), γέ τοι, γοῦν (i. e. γε οὖν), μέντοι.

5. It frequently limits the assertion of a sentence, by annexing certain conditions on which it would be true: Od. α, 229 νεμεσσήσαιτό κεν ἀνήρ, αἴσχεα πόλλ' ὁρόων, ὅστις πινυτός γε μετέλθοι, *a man would be angry, that is to say, if any sensible man should come;* or an expression in a sentence: Od. ι, 529 κλῦθι, Ποσείδαον γαιήοχε—, εἰ ἐτεόν γε σός εἰμι: *hear, O father, that is, if I am indeed your son.*

6. It is used when an assertion is followed by a statement which would imply a contradiction—*nevertheless in truth:* Eur. Med. 83 δεσπότης γάρ ἐστ' ἐμός· ἀτὰρ κακός γ' ὢν ἐς φίλους ἁλίσκεται. It is often accompanied by ἀλλὰ—καὶ μήν—καίτοι—μέντοι—ἤτοι: Æsch. Prom. 982 ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος. —Καὶ μὴν σύγ' οὔπω σωφρονεῖν ἐπίστασαι, *and yet, nevertheless:* so Od. τ, 86 εἰ δ' ὁ μὲν ὣς ἀπόλωλε καὶ οὐκέτι νόστιμός ἐστιν, ἀλλ' ἤδη παῖς τοῖος Ἀπόλλωνός γε ἔκητι Τηλέμαχος, *yet nevertheless he has a son.*

7. Γέ is sometimes ironical: Eur. Iph. Taur. 1213 εὖ γε κηδεύεις πόλιν! *you forsooth take good care of the city.*

8. Γέ in the tragedians is also used very commonly in answers, to express an assent and an extension of the notion signified by the question—*certainly and moreover.* It also sometimes is used to mark that it is only a

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partial assent to the question: Eur. Iph. Taur. 498 πότερον ἀδελφὼ μητρός ἐστον ἐκ μιᾶς; φιλότητί γ', ἐσμὲν δ' οὐ κασιγνήτω, γυναί. See §. 880. c.

9. Γέ is also joined with relatives and other conjunctions; it either gives the reason of what has preceded: so ὅσγε, ὅστις γε, οἷός γε, ὅσος γε, &c., *who indeed, qui quidem:* ὥσπερ γε, *as indeed:* ὅπου γε, ἐπεί γε, *quando-quidem,* ὡς γε, ὅτε γε —εἴγε, *siquidem:* γάρ, i. e. γ' ἄρα: Xen. M. S. II. 1, 17 τί διαφέρουσιν (οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι) τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴγε πεινήσουσι καὶ διψήσουσι κ. τ. λ.; *si quidem;*—or limits the assertion; so ὅσγε, ὅστις γε, (=οὗτός γε, ὅς γε) *that is to say who, qui quidem:*—εἴ γε, *si quidem* (=τότε γε, εἴ γε—οὕτως γε, εἴ γε)—πρίν γε, *prius quidem, quam,* οὐ—πρίν γε, *non prius quidem, quam, that is to say, not before;* as Il. ε, 303 μέγα ἔργον, ὅγ' οὐ δύο ἄνδρε φέροιεν: Eur. Alc. 492 πώλους ἀπάξω κοιράνῳ Τιρυνθίῳ—, εἰ μή γε πῦρ πνέουσι, *nisi quidem, that is to say, unless:* so ἐπεί γε, *that is, taking into consideration:* so also καίτοι γε, ἀλλά γε, when the latter of two sentences seems to contradict the former, *quamquam quidem, verum quidem:* Eur. Iph. T. 720 ἀτὰρ τὸ τοῦ θεοῦ γ' οὐ διέφθορέν σε πω μάντευμα, καίτοι γ' ἐγγὺς ἔστηκας φόνου, *although at all events, quamquam quidem.*

10. In καί—γέ, (only Attic,) *et quidem,* γέ qualifies, or explains, or adds to the preceding sentence: Plat. Phædon. 58 D ἀλλὰ παρῆσάν τινες, καὶ πολλοί γε, *and indeed many:* cf. 65 D δίκαιον—; καὶ καλόν γε τι καὶ ἀγαθόν: Eur. Med. 607 ἀρὰς τυράννοις ἀνοσίως ἀρωμένη—Καὶ σοῖς ἀραιά γ' οὖσα τυγχάνω δόμοις, *yes, and,* &c. Where a number of objects are strung together, γέ is used with the last, or one of the last, to prevent the sentence lagging: Plat. Criton. 47 B ταύτῃ ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἑδεστέον γε καὶ ποτέον, *and to eat surely,* (at all events:) so οὐδέ—γε, μηδέ—γε (in Homer, *at least not:* Il. ξ, 221.) Τέ γε, οὔτε γε, are used only where γέ has a purely adversative force; as, Xen. Cyr. II. 4, 13 μήτ' αὐτός γε ὑποχείριος γενέσθαι.—Δέ γε, like καί γε, is often used in logical forms; εἰ ἡμέρα ἐστί, φῶς ἐστιν· ἡμέρα δέ γε ἐστίν, *but at all events it is day:* in γὲ μήν, καὶ μήν—γε, ἢ μήν—γε, it qualifies or explains the sentence preceding.

Obs. 1. Of course if the explanatory or limiting sentence is expressed by a participle, γέ is used as with other sentences; Od. α, 390 Διός γε διδόντος, *that is, God willing.*

Obs. 2. Γέ naturally is placed after the word to which it belongs. It sometimes however stands between a preposition and its case, or an article and its substantive: or when two or more words form a whole notion, as βίος γε ἀνθρώπινος, or βίος ἀνθρώπινός γε. If it refers to the whole sentence, it generally stands next to the governing conjunction, but Homer often allows the pronoun ὁ, ἡ, τό to come between them, and also other words, as may be seen from examples given above; and sometimes it is separated from the word without any definite reason; as, Eur. Med. 818 σὺ δ' ἂν γένοιό γ' ἀθλιωτάτη γυνή.

Τοί, *Enclitic.*

§. 736. Τοί lays an emphasis on the word or sentence to which it is attached, to denote that what is said especially applies to that word.

I. Applying to a sentence in the confirmative sense of the Latin *sane—verily—of a truth, indeed:* Eur. Rhes. 570 ὅρα κατ' ὄρφνην μὴ φύλα-

ξιν ἐντύχῃς.—Φυλάξομαί τοι, *I will verily:* Soph. Phil. 245 ἐξ Ἰλίου τοι δῆτα νῦν γε ναυστολῶ, *a Trojâ sane navigo.* Sometimes it conveys a notion of wonder, or impatience[a]: Plat. Gorg. 499 B πάλαι τοί σου ἀκροῶμαι, ὦ Σώκρατες, *for a long time, in truth, have I been listening to you.* It is especially used with general propositions, maxims, assertions to confirm them—*sane*[b]: Od. θ, 329 οὐκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὠκύν: Id. 351 δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι: Theogn. 74 παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον: Soph. Phil. 475 τοῖσι γενναίοισί τοι τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλέες: Ibid. 673 ἦ τοι καίριος σπουδή, πόνον λήξαντος, ὑπνὸν κἀνάπαυλαν ἤγαγεν: Xen. Cyr. VIII. 7, 14 καὶ πολῖταί τοι ἄνθρωποι ἀλλοδαπῶν οἰκειότεροι καὶ σύσσιτοι ἀποσκήνων: Id. Anab. VI. 3, 24 ἡδύ τοι ἀνδρεῖόν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα, μνήμην—παρέχειν ἑαυτοῦ: Il. ψ, 315 μῆτιν ἐμβάλλεο θυμῷ παντοίην— μήτι τοι δρυτόμος μέγ' ἀμείνων, ἠὲ βίηφιν· μήτι δ' αὖτε κυβερνήτης—νῆα θοὴν ἰθύνει—, μήτι δ' ἡνίοχος περιγίγνεται ἡνιόχοιο.

2. Applying to a word, with a less definite emphasis, to denote that what is said especially applies to the word to which τοί is attached. Where we use the more emphatic tone, τοί may be used by the Greeks *for his part*[c]: *he* (*for his part* emphatic) *will do this.* So ἐγώ τοι, ἐγώγε τοι, ἡμεῖς τοι: Xen. M. S. I. 6, 11 ὦ Σώκρατες, ἐγώ τοι σε δίκαιον μὲν νομίζω: Id. Cyr. V. 2, 23 ἐγώ τοι, ἔφη, ὦ Περίκλεις, ἐλπίδα ἔχω: so σύ τοι, σέ τοι &c. in addresses to a person who seems to pay no heed, that his attention may be awakened by hearing himself particularly addressed: Arist. Plut. 1100 σέ τοι, σέ τοι λέγω, Καρίων, ἀνίμειον: Id. Av. 406 ἰὼ ἔποψ, σέ τοι καλῶ: Soph. Aj. 1228 σέ τοι σε τὸν τῆς αἰχμαλωτίδος λέγω. So Id. Phil. 1095. And in prayers and entreaties, to signify that the person addressed is the only person to whom one can apply; as, πρός σε τοι ἥλθομεν[d]: hence frequently in addresses to the Deity. So ταῦτά τοι, *this verily;* ὅσσά τοι βούλει, *in truth what you will.*

3. Τοί is also used when two sentences are seemingly opposed, and may be translated by "*yet,*" laying emphasis on the one so as to mark its truth, though admitting that it is somewhat contradictory to the other: Æsch. Suppl. 86 Διὸς ἵμερος οὐκ εὐθήρατος ἐτύχθη· πάντα τοι φλεγέθει κἀν σκότῳ: so μέντοι, *tamen* (§. 730. *a.*)

4. It is subjoined to a number of particles[e], to most of which it gives an intensive force—*verily*[f]: ἀλλά τοι, when something is suddenly introduced, "*but verily,*" Soph. Trach. 1239: γάρ τοι very common, γέ τοι, αὐτάρ τοι, ἀτάρ τοι, καίτοι, οὔτοι, μήτοι, τοιγάρτοι &c. τοίνυν &c.

5. It is frequently found in crasis with ἄνς and ἄρα, in its simple as well as its compound forms.

Obs. It will easily be seen that in English we express many of these notions by an emphasis on the word, while in Greek this emphasis is distinctly embodied in the form of τοί.

[a] Stallb. Plat. Gorg. 449 B.
[b] Ellendt ad voc Stallb. Plat. Symp. 219 A. Heindorf Plat. Prot. 346 C.
[c] Stallb. Prot. 316 B.
[d] Heindorf Plat. Prot. 316 B.
[e] Ellendt Lex Soph. ad voc.
[f] Pass. Lex. τοί.
[g] Elmsley Œd. Col. 1351, and Acharn. 323.

Οὖν.

§. 737. 1. **Οὖν** (Ion. **ὦν**) (probably a contraction from *ἐόν, quæ quum ita sint*) is used by Homer and Pindar only as a suffix to pronouns and conjunctions: *ὅστις οὖν, ὅσπερ οὖν, ὅσοι οὖν, μενοῦν, γοῦν, οὔκουν, μῶν* (*μὴ οὖν*), *δ' οὖν, ἀλλ' οὖν, εἴτ' οὖν, γὰρ οὖν.* Its strictly illative force (which wil be treated of under the *Illative Particles*) was not fully developed till after Homer, though he uses it in certain combinations, such as *ἐπεὶ οὖν, ὡς οὖν.*

2. The proper adverbial force of **οὖν** seems to be *really, truly*[a], *then;* and like that word in English, it is used for referring to a state of things whence something follows—generally marking an inference from something which has gone before, or is supposed to be known: *εἰ δ' ἐστὶν, ὥσπερ οὖν ἐστὶ, θεός, as there is then truly:* Æsch. Choeph. 96 *ὥσπερ οὖν ἀπώλετο πατήρ, as then (as is well known) my father died.* So Soph. Aj. 991. Æsch. Ag. 604 *γυναῖκα πιστήν—οἵανπερ οὖν ἔλειπε, as in truth he left her.* Soph. Phil. 1306. So it is used to confirm a statement of which there is some doubt: Hdt III. 80 *καὶ ἐλέχθησαν λόγοι ἄπιστοι μὲν ἐνίοισι—ἐλέχθησαν δ' ὦν*[b]. So when a statement is repeated and confirmed in spite of contradiction: Eur. Alc. 72 *πόλλ' ἂν σὺ λέξας οὐδὲν ἂν πλεὸν λάβοις, ἡ δ' οὖν γυνὴ κάτεισιν εἰς Ἅιδου δόμους, the lady I say.* So in the commencement of a new sentence, it expresses something of wonder or feeling as if the person doubted it: *σὺ δ' οὖν τέθνηκας, you are dead then!*

3. It is used also as a conjunction to mark the continuation of a sentence—*then—thus then:* Soph. Elect. 305 *ἐν οὖν τοιούτοις οὔτε σωφρονεῖν κ. τ. λ.*: Id. Aj. 28 Æsch. Ag. 224 *ἔτλα δ' οὖν θυτὴρ γενέσθαι, thus he endured then:* Plat. Prot. 316 A *ἡμεῖς μὲν οὖν εἰσήλθομεν* (see §. 730. *b.*): Arist. Thesm. 755. In the continued narrations of Hdt. it is found in its Ionic form **ὦν**, in the sense of "*straightway*[c]," and between a preposition and the verb with which it is compounded: *ἀπ' ὧν ἔδοντο, they sell it then =straightway.* So Hdt. IV. 60 *καὶ ἔπειτα βρόχῳ περὶ ὧν ἔβαλε τὸν αὐχένα.* It sometimes expresses an impatient permission to a person to do what he will: Soph. Œ. R. 662 *ὅδ' οὖν ἴτω, let him go then.*

Obs. It is very commonly used as a conjunction in the Evangelists, especially St. John; in the xixth chapter it is used twenty-one times to continue the sentence.

4. In interrogative forms it very often expresses deduction from what has gone before, with a notion of objection thereto[d]: Soph. Phil. 100 *τί οὖν μ' ἄνωγας ἄλλο πλὴν ψευδῆ λέγειν, why then do you (as you thus do) require of me nothing else, but &c.:* cf. Id. 102. Æsch. Theb. 704 *τί οὖν ἴτ' ἂν σαίνοιμεν ὀλέθριον μόρον.*

5. It is also used after an interruption in a sentence[e], to take up the thread, *I say, as I said,* (*inquam*[f]:) Thuc. VI. 64.

6. It is often used in a dialogue to express a wish for, or in a question which is meant to elicit, further information: [g]Æsch. Choeph. 171 *πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω*: [h]Soph. Phil. 568: so Æsch. Theb. 810

[a] Pass. ad voc.
[b] Matth. Gr. Gr. 625.
[c] Ellendt Lex. Soph. ad voc. 3.
[d] Ellendt Lex. Soph. ad voc. 2.
[e] Matth. Gr. Gr. 611.
[f] Lidd. and Scott.
[g] Well. Lex. Æsch. ad voc.
[h] Ellendt Lex. Soph. ad voc. 3.

Γοῦν.

βαρέα δ' οὖν ὅμως φράσον: or merely to connect the question with what has gone before.

7. It is also used as a suffix to pronouns and pronominal adverbs, laying emphasis on the indefinite notion, in the sense of the Latin *cunque:* ὁστισοῦν, ὁπωσοῦν, &c.

8. Γοῦν (=γέ οὖν), Ion, γῶν, has various shades of meaning, as the γέ or the οὖν prevails in its compound sense. When it most nearly approaches to the simple γε, it differs from it in that the οὖν gives it more emphasis by making it seem as if the notion limited by γοῦν were a consequence of something preceding, and thus marking more clearly the connexion or contrast between the two clauses or notions; as, Hdt. I. 31 δοκέων πάγχυ δευτερεῖα γοῦν οἴσεσθαι (εἰ μὴ ἀριστεῖα, *which had been already assigned*), *the second place then.*

a. With a single word it throws an emphasis on it, by marking that some assertion holds good with respect to it, though it does not hold good with respect to something preceding: Hdt. I. 31.

b. With the second of two clauses it confirms the first by limiting it emphatically.

c. It confirms an assertion by giving the grounds for it: Thuc. I. 74 ἐπειδὴ ἐδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλέον ἐβοηθήσατε: ὅτε γοῦν ἦμεν ἔτι σῶοι οὐ παρεγένεσθε: Xen. Cyr. V. 1, 11 τὸ δ' ἐρᾷν ἐθελούσιόν ἐστιν; ἕκαστος γοῦν τῶν καθ' αὐτὸν ἐρᾷ. So often in joke: Arist. Vesp. 391 ᾤκησας γοῦν ἐπίτηδες ἰὼν ἵνα ταῦτ' ἀκροῷο: cf. 262.

d. It is used with relatives or conjunctions to give emphatically the reason of some former expression or assertion, by stating the limitations which made it necessary: Soph. Electr. 770 τέθνηκε· δίς σοι ταῦτ', ἃ γοῦν βούλει, λέγω—thus it gives an emphasis to the preceding word: Il. ε, 258 τούτω δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι ἄμφω ἀφ' ἡμείων εἰ γοῦν ἕτερός γε φύγῃσιν.

e. It is used in answers as the simple γέ (§. 735. 8.) to mark that the question is only partially answered: the οὖν here is used to keep up the dialogue (§. 737. 3.): Soph. Œ. C. 23 ἔχεις διδάξαι δή μ' ὅποι καθέσταμεν. Τὰς γοῦν Ἀθηνᾶς οἶδα, τὸν δὲ χῶρον οὔ.

f. It is used ironically, *then,* with special reference to some former expression: Eur. Phœn. 627 μῆτερ, ἀλλὰ σύ μοι χαῖρε—χαρτὰ γοῦν πάσχω τέκνον.

Obs. It will be evident that as the foregoing particles express not thoughts but rather shades of thought, it is impossible to give an equivalent English translation which will suit every passage. Indeed many of these notions, which in Greek are denoted by the particles, are in English expressed by an emphasis on the word; and the difficulty is increased by the fact, that almost all of them derive a special force from laying an emphasis on the particular word or sentence to which they are joined. The student who wishes to master these words, (which, seemingly unimportant as they are, give great force and exactness to the language,) must first master their general meaning, and trace this through the leading usage of

each; he will however often find that the context will require him to use a fresh word to express their exact force in particular passages, and hence will arise a variety and richness of colouring in the language, which can be given exhaustively neither by Lexicons nor Grammars.

Negative Particles, οὐ *and* μή.

§. 738. 1. There are two sorts of negation: *a.* Negative proper, where the sentence is negative, the agreement of the subject and predicate being denied, as, *he is-not learned.* *b.* Privative, where the predicate is negative, expressing the absence of some quality, and the presence of the contrary, as, *he is not-learned=unlearned;* with which predicate the subject is said to agree: so Thuc. I. 100 οὐχ οἱ ἀδυνατώτατοι.

2. The former is properly expressed by οὐ, (οὐκ before an unaspirated, οὐχ before an aspirated vowel, Attic also οὐχί, like ναιχί) and its compounds, such as οὐδέ, οὔτε, &c., and by μή and its compounds, as μηδέ, μήτε, &c.; the latter, by οὐ, μή, and the inseparable privatives, α, ἀν-, νη-.

Obs. 1. Sometimes οὐ seems to have the force of the privative ἀν-, as it so affects the predicate, as to convey exactly the contradictory thereof to the mind; as, τὰ οὐ καλά, *inhonesta,* οὐ καλῶς, *turpiter,* οὐχ εἷς, οὐκ ὀλίγοι =πολλοί; οὐχ ἥκιστα=μάλιστα; οὐκ ἀφανής=ἔνδοξος: Xen. Hell. VI. 4, 18 οἱ οὐκ ἐλάχιστον δυνάμενοι ἐν τῇ πόλει: so especially with verbs of *saying* and *thinking:* as, οὔ φημι, *nego;* οὐχ ὑπισχνοῦμαι, *I refuse;* οὐκ ἐῶ, *prohibeo;* οὐ κελεύω, *veto:* so οὐ στέργω, *I hate;* οὐ πάνυ, *not at all;* οὐ μαλά, *by no means;* οὐχ ἧσσον, *rather;* οὐχ ἥκιστα, *most.* If the nature of the sentence requires it, μή can be used in the same way; as, Soph. Phil. 444 ὅπου μηδεὶς ἐφῇ: so ἔφη ἐκεῖνον ταῦτα μὴ καλῶς πρᾶξαι. This idiom must be classed among the instances of the much used figure of Greek speech, called λιτότης, whereby more is meant than is actually said. These negative forms imply, though they do not express, the contradictory to the predicate which is denied of the subject; as, οὐ στέργω, *not only I love not,* but (by implication) *I hate.*

Obs. 2. It is necessary to distinguish between the negative and privative uses of οὐ and μή, as there are apparent violations of the general rules for the use of these negatives, which are resolved by viewing them as privative, The privative force is clearly seen in such passages as Eur. Rhes. 928 ἐς οὐ-βρότειαν ἐσχάραν (ἐς χέρα Dind.), where οὐ-βροτείαν is clearly one word.

Obs. 3. Sometimes, though rarely, the elements of the compounds of οὐ or μή change places, (but always for the sake of particular emphasis,) so that a negative compound is exchanged for a privative phrase, "*none*" becomes "*not one:*" Eur. Alc. 198 οὔ ποτ' οὔ: Hdt. VIII. 119 ἐν μυρίῃσι γνώμῃσι μίαν οὐκ ἔχω=οὐδεμίαν, as in English *I have not one,=none;* and οὐ privative is also sometimes separated from its adjective; as, Hdt. V. 64 οὐ μετὰ πολύ.

Οὐ *and* μή.

Difference between οὐ *and* μή.

§. 739. There are various ways of expressing the difference between οὐ and μή:

Thus οὐ is an absolute expression of negative facts, that is, of external nonexistence—it denies the existence of a thing in the external world, independently of any impression or conception in the mind as to its existence or nonexistence: μή is an expression of negative impressions, a negative view without any reference to the actual existence or nonexistence of the thing denied—it expresses that in the belief, wish, intention, view, &c. of the subject, the thing spoken of has not existed, does not, or will not exist. Thus οὐκ ἔστι τοῦτο, (*this is not,*) refers to the actual state of things in the external world—δοκεῖ τοῦτο μὴ εἶναι, refers to the negative impression, I THINK *it is not*—οὐ again is a physical, μή a mental negation — οὐ denies a thing objectively μή subjectively. — Again οὐ conveys an independent and immediate negation; "he is *not* good:" μή, a negation depending on a supposition; "*I think* that he is *not* good." The force of οὐ is complete, in the sentence in which it stands—μή always points out of the sentence to a preceding supposition, either actually expressed in some other sentence, or implied in the context.

Οὐκ *in independent sentences.*

§. 740. 1. Οὐ therefore may be defined to be a positive negation, whether actually of a fact in the indicative, or of a possibility in the optative; as, οὐ γίγνεται, οὐκ ἔγενετο, οὐ γενήσεται τοῦτο—οὐκ ἂν γίγνοιτο ταῦτα. So also Homer uses it with the conjunctive for the future indicative; as, οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι (§. 415.): Il. ζ, 201 οὐκ ἔστ'—ἀνήρ-, οὐδὲ γένηται.

2. It is used also in questions, *is it not? non, nonne,* when an affirmative answer is expected or required: οὐ δράσεις τοῦτο; *nonne facies? οὐ περιμενεῖς; will you not wait*=wait: and where the questions are suggested by strong feeling, τίς οὐ, πῶς οὐ, signify *every one, every way*; as, τίς ἂν οὐκ ἐτόλμησεν; *who would not dare?*

Obs. Οὐ may be attached privatively to single notions, to deny their existence, and to convey the contrary notion also in questions; as, οὐ δράσεις τοῦτο; *omittes hoc?* οὐ τοῦτο δράσεις; *non hoc facies?=aliud facies?* ἆρ' οὐ φεύξεται; *itane? manebit?* οὐ τέθνηκεν; *estne inter vivos?* ἆρ' οὐχ ὑπὸ σοῦ τέθνηκεν; *itane? ab alio occisus est?*

Μή *in independent sentences.*

§. 741. *a.* Μή is used in sentences which express a command, either in the imperative or conjunctive, as this negation depends on the fancy or desire of another person; μὴ γράφε – μὴ γράψῃς.

Obs. 1. If the command is expressed in a civil way by opt. with ἄν, (either as a question or not,) οὐ is used, not μή, as the negation is still actual, conditionally on the circumstances referred to by ἄν taking place: Il. β, 250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, *do not be always having the king's name on your lips,* properly, *if you were sane you would not*

Οὐ *and* μή.

(positive negation) &c.: so in a question; Od. ζ, 57 πάππα φίλ', οὐκ ἂν δή μοι ἐφοπλίσσειας ἀπήνην; so also οὐ is used with fut. ind., to forbid any thing; as, οὐ δράσεις τοῦτο; *you will not do it?=do it not;* or in a question to command, οὐ δράσεις τοῦτο; *will you not do it?=do it.*

b. In sentences which express a wish, whether in opt. or ind. μή is used, as the negation depends entirely on the fancy or desire of another person: Od. η, 316 μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο! Il. ι, 698 μὴ ὄφελες λίσσεσθαι! Soph. Antig. 686 οὔτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν: Dem. 387, 13 ὑμῖν δὲ τοιοῦτο μὲν οὐδὲν οὔτ' ἦν (absolute negative), μήτε γένοιτο τοῦ λοιποῦ.

c. With a conjunctive, expressing deliberation or exhortation; as, μὴ γράφωμεν! *ne scribamus!* Xen. M. S. I. 2, 45 πότερον βίαν φῶμεν εἶναι ἢ μὴ φῶμεν; *utrumne dicamus, an non dicamus?* So in a sentence to which an affirmative answer is expected: Plat. Rep. 355 B ἀνθρώπους δέ, ὦ ἑταῖρε, μὴ οὕτω φῶμεν βλαπτομένους εἰς τὴν ἀνθρωπείαν ἀρετὴν χείρους γίγνεσθαι; πάνυ μὲν οὖν: Ibid. 337 B πῶς λέγεις; μὴ ἀποκρίνωμαι; *must I not answer you?=I will answer you.*

Obs. 2. Οὐ can only be used in this construction, when it belongs privatively to a single word, with which it forms one notion; as, οὐ φῶμεν, *negemus*, see §. 738. *Obs.* 1.

d. In questions to which a negative answer is expected or wished for, μή is used with the indicative—*whether*; as, μὴ δράσεις τοῦτο; *whether will you do this? anne hoc facies?* μὴ τέθνηκεν ὁ πατήρ;—μὴ δειλοὶ ἐσόμεθα; *we will not be cowards?* Od. ζ, 200 ἦ μή που τινὰ δυσμενέων φάσθ' ἵμμεναι ἀνδρῶν; Plat. Prot. 310 E μή τι νεώτερον ἀγγέλλεις; In such questions the negation depends on a certain assumed confidence in the person's mind that the thing is not, (whence the indicative is used,) joined to a certain apprehension that it is, (whence μή is used.) The conjunctive also may be used in such questions, when the person does not pretend to express any confidence that it is not so, but only curiosity or anxiety as to whether it is or not: Od. ι, 405 τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας—; ἦ μήτις σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; ἦ μήτις σ' αὐτὸν κτείνῃ δόλῳ ἠὲ βίηφιν; *surely no one is driving away your flocks? you are not afraid lest some one should kill you?*

e. In oaths μή is sometimes used with indicative instead of the positive negation οὐ, as the negation is conceived to depend on the oath, and the determination arising therefrom in the mind;—*as surely as there is a God, I am determined not:* or it may be referred to the knowledge of the God who is invoked as a witness; as, Il κ, 330 ἴστω νῦν Ζεὺς αὐτός—μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος Τρώων, ἀλλὰ σέ φημι διαμπερὲς ἀγλαϊεῖσθαι. Cf. Il. ο, 41. Aristoph. Eccl. 991 μὰ τὴν Ἀφροδίτην—μὴ 'γώ σ' ἀφήσω: Id. Av. 194 μὰ γῆν—μὴ 'γὼ νόημα κομψότερον ἤκουσά πω.

f. Μή is not used with the ind. except in these formulæ and in the dependent sentences specified below.

g. As a general rule, οὐ is not used with an independent conjunctive, nor μή with the independent optative. The exceptions are

οὐ with conjunctive when it is used privatively; and in Homer. See §. 740.

μή with optative when it expresses a negative wish.

Οὐ *and* μή.

Οὐκ *and* μή *in dependent Sentences.*

§. 742. 1. In dependent clauses introduced by ὅτι and ὡς, "*that,*" οὐ is used, as these clauses assume an independent force, representing that which is said or known as a (negative) fact; not depending on the knowledge &c., but simply the object of it; as, ἔλεγεν, ὅτι (ὡς) οὐχ ἡμαρτεν—οἶδα, ὅτι τοῦτο οὐχ οὕτως ἔχει. So ὅπως: Arist. Eq. 473 οὐκ ἀναπείσεις ὅπως οὐ φράσω.

2. For the same reason οὐ is almost always used in causal or temporal dependent clauses; as it belongs to some one notion in the clause as a fact, rather than to the whole clause as a reason; as, ὅτε οὐκ ἦλθεν: Il. χ, 95 μή με κτεῖν', ἐπεὶ οὐκ ὁμογάστριος Ἕκτορός εἰμι. But when it is viewed as part of the reason &c., then μή is used; as, in John iii. 18 ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν, the negative forms part of the supposed reason, and does not simply express a negative fact. Μή is rarely found after ὅτε when the time is represented as the reason: Demosth. 464, 13 ὅτε δὲ τοῦτο μὴ ποιοῦσιν, *since they do it not.*

§. 743. In relative clauses both are used, though μή is the more usual.

1. Οὐ is used when a mere negative epithet or definition by a negative fact, as if in answer to *qui* or *quid*, is given.

(*a.*) Hence when a notion standing in the principal clause is simply defined, or explained, or pointed out by a negative clause without any reference to the whole clause; as, ἀνὴρ, ὃν οὐκ εἶδες—ἀνὴρ, ὃν οὐκ ἂν θαυμάζοις: Isocr. 71 B λαβόντες ἑξακισχιλίους τῶν Ἑλλήνων—οἱ ἐν ταῖς αὐτῶν οὐχ οἷοί τ' ἦσαν ζῆν, *who were not able* (simple definition); μὴ οἷοί τε ἦσαν, would be, *as being unable* (reason). Hence in such combinations as οὐδεὶς ὅστις οὐ, οὐδενὸς ὅτου οὐ. So also οὐκ ἔσθ' ὅπως οὐ: these expressions form as it were but one word; as, *nullus non.* (*b.*) In sentences in which μή would be naturally used (see below, 2.), where an antithesis makes the negation to rest on some single notion instead of the whole relative clause; so in such formulæ as Οὐδὲν—ἀλλά—Οὐδὲν—πλήν: Soph. Phil. 1010 ὃς οὐδὲν ᾔδη πλὴν τὸ προσταχθὲν ποιεῖν: Thuc. I. 39 ἥν γε οὐ τὸν προδοχοντα—, ἀλλά κ. τ. λ. This antithesis may be supplied by the mind.

2. Μή on the other hand is used when the relative clause would be an answer to ποῖον, or ποῖόν τι, *quale* or *quale quid, quare*—that is, when it is not a mere epithet or definition, but refers to the reason, or the result, or the aim of the principal clause, and, (whether it expresses a fact or a supposition,) depends immediately thereon, so that it is introduced by and completes it; especially therefore where the relative clause expresses the condition, or aim, or result of the principal action: Soph. Phil. 407 ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ γλώσσῃ θιγόντα καὶ πανουργίας, ἀφ' ἧς μηδὲν δίκαιον ἐς τέλος μέλλει ποιεῖν: Id. El. 379 μέλλουσι γάρ σε—ἐνταῦθα πέμψαι, ἔνθα μή ποτ' ἡλίου φέγγος προσόψει: or when the nature or characteristics of the subject of the relative clause are brought forward as connected with the general notion of the principal. The relative may be resolved into οἷος, εἴ τις &c., or in Latin into *qualis* or *is qui* (=*ita comparatus ut*): Hdt. I. 32 ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἔστι ἰδέειν, τὰ (=οἷα) μή τις ἐθέλει, πολλὰ δὲ καὶ παθέειν: Plat. Phæd. 65 A δοκεῖ,

Οὐ *and* μή.

ᾧ μηδὲν ἡδὺ τῶν τοιούτων, μηδὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν (=εἴ τινι μηδέν &c.): Thuc. I. 40 ἀλλ' ὅστις (=εἴ τις) μὴ πόλεμον ἀντ' εἰρήνης ποιήσει. Thence ὅτι μή, *except, besides* (properly οὐδὲν ὅτι μή; ὅτι μή is not a simple negation, but qualifies the expressed οὐδέν, then stands generally for εἰ μή): Plat. Phæd. 67 A ἐὰν τῷ σώματι μὴ κοινωνῶμεν, ὅτι μὴ πᾶσα ἀνάγκη: Hdt. I. 18 τοῖσι δὲ Μιλησίοισι οὐδαμοὶ Ἰώνων τὸν πόλεμον τοῦτον συνεπελάφρυνον, ὅτι μὴ Χῖοι μοῦνοι.

Obs. The difference may be thus illustrated: ἀγαθός ἐστιν ἀνὴρ ὃς οὐ ποιεῖ, the relative sentence belongs to ἀνήρ, *the man who does it not is good*; ἀγαθός ἐστιν ἀνὴρ ὃς μὴ ποιεῖ (the relative refers to the whole clause), *the man is good in that he does it not.*

§. 744. 1. In all final and conditional clauses, introduced by ἵνα, ὡς, ὅπως, ὅφρα, or εἰ, ἐάν, ἤν, ὅταν, ὁπόταν, ἐπειδάν, ἕως ἄν &c. μή is always used, as these clauses depend entirely on the principal; as, εἰ μὴ λέγεις, ἐὰν μὴ λέγῃς, ὅταν (ὁπόταν) ταῦτα μὴ γένηται.

Obs. It is no violation of this rule when οὐ is used where the negation rests privatively on some particular notion in the conditional clause, either actually or where an antithesis in a preceding or following clause produces the same effect: Xen. Cyr. VI. 2, 30 μὴ δείσητε, ὡς οὐχ-ἡδέως καθευδήσετε: Il. ω, 296 εἰ δέ τοι οὐ-δώσει (*recusabit*): Soph. Aj. 1131 εἰ τοὺς θανόντας οὐκ-ἐᾷς (*prohibes*) θάπτειν. But ibid. 1183 ἀλλ' ἀρήγετ', ἔστ' ἐγὼ μόλω τάφου μεληθεὶς τῷδε, κἂν μηδεὶς ἐᾷ (*even if no one allows it*); Lys. 137, 2 ἐὰν μὲν οὖν φάσκῃ—ἐὰν δὲ οὐ-φάσκῃ. So G. T., as James iii. 2 εἴ τις οὐ-πταίει: 1 Cor. xv. 13 εἰ ἀνάστασις νεκρῶν οὐκ-ἔστι, is a nonentity: John x. 37 εἰ οὐ-ποιῶ—εἰ δὲ ποιῶ. Οὐ is used with εἰ or ἐπεί after θαυμάζω &c., since εἰ here is used for ὅτι to express an actual fact—*since it is so*; as, θαυμάζω, εἰ ταῦτα οὐ ποιεῖς: so wherever εἰ=*since*, as Eur. Med. 88 εἰ τούσδε γ' εὐνῆς οὕνεκ' οὐ στέργει πατήρ.

2. In clauses expressing consequence (see §. 863.), οὐ is used when ὥστε is joined with the indicative, that is, when the consequence does not follow necessarily and immediately from the principal clause, but is rather represented as an independent fact: μή when ὥστε is joined with infin., that is, when the consequence does so follow, as in this latter case the negation depends on the former clause: Xen. Cyr. I. 4, 5 ταχὺ τὰ θηρία ἀνηλώκει, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία: Plat. Phæd. 66 D ἐκπλήττει (τὸ σῶμα), ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τἀληθές.

3. In indirect questions μή (*whether*) is used, as these depend on the principal clause; οὐ is only used as in §. 743. 1. *b. c.* So also μή, *lest.*

Obs. We may observe, that in a string of dependent sentences μή is carried on from the first clause to the others by καί or τέ, sometimes by δέ (Il. ι, 515.)—it is stopped by ἤ, so that the clause with καί is negative, that with ἤ is affirmative: thus Soph. Œ. R. 889 εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως καὶ (μὴ) τῶν ἀσέπτων ἔρξεται, ἢ τῶν ἀθίκτων ἕξεται ματάζων.

Οὐκ *and* μή *with the Infinitive, and with single words.*

§. 745. With infinitives or infinitival clauses, whether with or without the article, μή is generally used, as these depend on some verb, or verbal thought, expressed or understood: Xen. M. S. II. 1, 3 τί δέ; τὸ μὴ φεύγειν τοὺς πόνους, ἀλλὰ ἑθελοντὴν ὑπομένειν, ποτέρῳ ἂν προσθείημεν; Eur.

[illegible] Plat. Phaed. [illegible] D [illegible] Apol. 18 [illegible] [illegible] [illegible]

Οὐκ *and* μή.

2. Οὐ and *μή* are transferred from the infinitive to which they belong to the verb on which the infinitive depends, as *οὐκ ἔφη λέγειν*: Il. η, 343 **οὔ φησι δώσειν**: Thuc. IV. 28 **οὐκ ἔφη** *αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν*: Plat. Euthyph. 8 D *οἱ μέν φασιν* **ἀλλήλους** *ἀδικεῖν, οἱ δὲ* **οὔ φασιν**: Thuc. I. 77 *παρὰ τὸ μὴ* **οἴεσθαι χρῆναι**—*μή* belongs to *χρῆναι*: Æschin. 82, 3 *ἐὰν μὴ* **προσποιῆται** *ὑμῶν* **ἀκούειν, προσποιῆται μὴ ἀκούειν**: Thuc. III. 47 *εἰ ἠδίκησαν, μὴ* **προσποιεῖσθαι**, sc. *ἀδικεῖν*.

Οὐκ *and* μή *with Participles and Adjectives.*

§. 746. 1. Οὐ is used when a negation is applied directly or absolutely to a simple fact, or definite person; as, *ὁ* **οὐ** *πιστεύων, he who believes not;* *μή* on the other hand, when the negative phrase represents a supposed case or person, or is intended to bring forward something beyond the fact, some mental conception, as of the cause, condition, aim, reason, result, mere opinion or aspect in which the person is to be viewed (see below, 3.): *ὁ μὴ πιστεύων, if he does not believe*, or *since he does not believe;* or, the character of the person *who is of a sort not to believe, he who may possibly not believe;* or, the nature of the person *who is of a nature not to believe:* Soph. Œ. C. 1154 *δίδασκέ με ὡς μὴ εἰδότ' αὐτὸν μηδὲν ὢν σὺ πυνθάνει, as if I knew nothing:* Id. Trach. 725 *οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλεύμασιν οὐδ' ἐλπίς, if they are not good:* Eur. Heracl. 282 *μάτην γὰρ ἤθην ὧδέ γ' ἂν κεκτώμεθα πολλὴν ἐν Ἄργει, μή σε τιμωρούμενοι, frustra tantam Argivorum pubem coëgissemus, nisi te puniremus:* Xen. Anab. IV. 4, 15 *οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα (if anything was not, he represented it as not being.* So G. T., as Matt. xxii. 25 *μὴ ἔχων σπέρμα, as not having seed:* John vi. 64 *οἱ μὴ πιστεύοντες, those who were such as would not believe:* so when the negation is attached to a conditional form, as *ἐάν τις ἐλθῇ μὴ ἔχων.* So of course where a participle stands for the conditional protasis: Thuc. I. 74. So Hdt. IV. 64 **ἀπενείκας** *μὲν γὰρ κεφαλήν, τῆς λῃῆς μεταλαμβάνει, τὴν ἂν λάβωσι·* **μὴ ἐνείκας δὲ, οὔ,** *if he does not*, &c.; or, where the verbal notion is brought prominently forward, as the cause &c., and not thereby a fact.

2. Οὐ however is sometimes found where we should expect μή. *a.* When the participle can be resolved into a relative, or causal, or temporal dependent clause, wherein the verbal notion is to be viewed as a simple fact, rather than in its further relation of cause, &c.: *ἠδίκει ἂν ὁ* **οὐ πιστεύων**, *he who does not believe—in that he does not believe;* *ὁ μὴ* **πιστεύων**, *supposing one were not to believe*, or *since he does not believe*, &c.; bringing the cause or reason forward: so Plat. Phæd. 63 B *εἰ μὲν μὴ ᾤμην ἥξειν παρὰ θεοὺς—ἠδίκουν ἂν* **οὐκ ἀγανακτῶν** *τῷ θανάτῳ, I who am not troubled at death;* here *μή* and *οὐ* are used in the same sentence, because Plato loses sight of the supposed case in the first clause, and states the actual fact in the second clause. So G. T., as 1 John v. 10 *ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι* **οὐ πεπίστευκεν**, the fact is brought forward as a fact, and the supposition on which it depends lost sight of. Cf. 2 Cor. x. 14.

b. When the participle or adjective with *οὐ* privative is in antithesis; the effect of the antithesis being to give it a privative or independent character: Eur. Andr. 711 *ἡ στεῖρος οὖσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους,* **οὐκ ἔχουσ'** *αὐτὴ τέκνα*: Arist. Eccles. 187 *ὁ μὲν λαβὼν— ὁ δ' ο*[illegible]

βών: Thuc. I. 124 ξυνελθόντες μέν, ἀμύνεσθαι δ' οὐ τολμῶντες: Xen. Cyr. II. 4. 27 οὐχ ἡγεμόνας ἔχων ἀνθρώπους πλανᾷ ἀνὰ τὰ ὄρη, ἀλλ' ὅπη ἂν τὰ θηρία ὑφηγῆται.

3. After verbs of mental action or the expression thereof, either οὐ or μή may be used; the former marks that the thought is independent of any supposition, the latter represents it as in some way or other depending on the mind of the subject of the governing verb; as, οἶδά σε ταῦτα οὐ ποιήσοντα—ἤγγειλε τὴν πόλιν οὐ πολιορκηθεῖσαν: Xen. Cyr. I. 2, 7 καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι τοῦτον ἰσχυρῶς: Plat. Rep. 486 A καὶ τόδε δεῖ σκοπεῖν, ὅταν κρίνειν μέλλῃς φύσιν φιλόσοφόν τε καὶ μὴ (sc. φιλόσοφον οὖσαν): Ibid. B ψυχὴν σκοπῶν φιλόσοφον καὶ μή: Thuc. I. 76 εἰ ἴσμεν μὴ ἂν ὑμᾶς γενησομένους ἧσσον λυπηροὺς, refers entirely to the impression on their minds: so Ibid. 124 ψηφίσασθε τὸν πόλεμον μὴ φοβηθέντες κ. τ. λ.

4. So also when οὐ or μή stands privatively with adjectives or substantives; μή is used when they represent a conditional sentence; as, ἀνὴρ οὐκ εὐδαίμων, *the unhappy man*; ἀνὴρ μὴ εὐδαίμων, *the man if he were unhappy*. So with adverbs: Thuc. VIII. 80 μὴ ἀσφαλῶς, *were it with danger*. So G. T., as 1 John v. 16 ἁμαρτίαν μὴ πρὸς θάνατον, *if it is not unto death*: ἔστιν ἁμαρτία οὐ πρὸς θάνατον, actually, *not unto death*.

Obs. It will be seen from the foregoing that the use of οὐ and μή depend upon great nicety of idiom, an acquaintance with which can have been gained only by great familiarity with the language. It is worthy of remark that the G. T. writers are accurate in their use of these words, though μή is the more prevailing idiom, regard being had to the aspect in which the person is viewed in the mind of the speaker or hearer, rather than to the actual fact[a]. Many somewhat peculiar usages of μή in G. T. may be explained by reference to what has been said above: 1 Pet. i. 8 οὐκ εἰδότες (actual fact), μὴ ὁρῶντες, *though you saw not*: Rom. i. 28 τὰ μὴ καθήκοντα, refers to the abstract character of the thing spoken of: Ephes. v. 3 τὰ οὐκ ἀνήκοντα, actually and practically so: Rom. iv. 19 μὴ ἀσθένησας, *since he was not*: Luke i. 20 μὴ δυνάμενος λαλῆσαι: the participle represents not the actual fact, which has been already given in σιωπῶ, but explains the cause of the silence, viz. the physical inability to speak; but Acts ix. 9 ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν. Μή seems to be improperly used, though Winer adopts Hermann's notion (Soph. Ant. 691) that μή is thus joined with a verb to signify that the thing denied might have been expected to exist; but in the passage in the Antigone ἥτις μή is used because the act of Antigone is brought forward to illustrate her character.

Repetition of the Negative.

§. 747. 1. When in a negative sentence there occur indefinite pronouns, such as *any one, any how, any where, at any time*, &c. they are all expressed negatively; these negatives neither neutralize nor strengthen each other, but each one is independent of the rest. The negative must be of the same character, either οὐ or μή throughout; as, Plat. Rep. 495 B σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην, οὔτε πόλιν δρᾷ: Id.

[a] Ellicott ad 1 Thess. ii. 15.

Οὐ *and* **μή—οὐ μή.**

Phileb. 19 B **οὐδεὶς** *εἰς* **οὐδὲν οὐδενὸς** *ἂν ἡμῶν* **οὐδέποτε** *γένοιτο ἄξιος.* So G. T., as John xv. 5 **οὐ δύνασθε** *ποιεῖν* **οὐδέν**: Luke xxiii. 53 *οὗ* **οὐκ** *ἦν* **οὐδέπω οὐδεὶς** *κείμενος.*

2. So also the negative is added to each of the several clauses or members of a sentence which is already negative; as, **οὐ δύναται οὔτ'** *εὖ λέγειν* **οὔτ'** *εὖ ποιεῖν τοὺς φίλους* (though in poetry it is sometimes omitted; as, Od. ι, 293 **οὐδ'** *ἀπέλειπεν ἔγκατά τε σάρκας τε καὶ ὀστέα,* instead of *οὐδ' ἔγκατα* **οὐδ'** *οὔτε σάρκας κ.τ.λ.*): so Od. λ, 612 *μὴ τεχνησάμενος* **μήδ'** *ἄλλο τι τεχνήσαιτο*: (for the participle repeated with its verb, see §. 705. 3.) So where the negative is paraphrased: Od. δ, 681 *μὴ μνηστεύσαντες* **μήδ'** *ἄλλοθ' ὁμιλήσαντες* (*ὕστατα ἐνθάδε δειπνήσειαν*=) *μὴ αὖθις ἔνθαδε ἔλθοιεν.* So also **οὐδέ, μηδέ,** *ne quidem, not even,* are used after a negative expression; as, **οὐ** *δύναται* **οὐδὲ** *νῦν εὖ ποιεῖν τοὺς φίλους.* Hence we find in the beginning of a sentence the following forms: **Οὐ—οὐ, Οὐ μὴν οὐδέ, Οὐδὲ μὲν οὐδέ, Οὐ γὰρ οὐδέ, Οὐδὲ γὰρ οὐδέ** (the second negative is merely a repetition of the first): Il. ζ, 130 **οὐδὲ γὰρ οὐδὲ** *Δρύαντος υἱὸς, κρατερὸς Λυκόοργος, δὴν ἦν.* So G. T., as Matt. xii. 32 **οὐκ** *ἀφεθήσεται αὐτῷ,* **οὔτε** *ἐν τούτῳ τῷ αἰῶνι* **οὔτε** *ἐν τῷ μέλλοντι.*

Obs. 1. The phrase **οὐδὲ πολλοῦ δεῖ,** after a negative sentence, in the sense of *multum abest—minime gentium,* is remarkable, wherein the *οὐδὲ,* instead of neutralizing, increases the force of the really negative phrase **πολλοῦ δεῖ**: Demosth. 117, 24 *ὅμως οὔθ' ὑμῖν οὔτε Θηβαίοις οὔτε Λακεδαιμονίοις οὐδεπώποτε—συνεχωρήθη τοῦθ' ὑπὸ τῶν Ἑλλήνων, ποιεῖν ὅ τι βούλοιτθε,* **οὐδὲ πολλοῦ δεῖ,** *ἀλλὰ κ.τ.λ.*: Id. 100, 42 *οὔκουν βούλεται τοῖς ἑαυτοῦ καιροῖς τὴν παρ' ὑμῶν ἐλευθερίαν ἐφεδρεύειν,* **οὐδὲ πολλοῦ δεῖ,** *οὐ κακῶς—ταῦτα λογιζόμενος.*

3. Sometimes the negative of the principal is repeated in the dependent clause: Plat. Apol. 31 E **οὐ** *γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται* **οὔτε** *ὑμῖν* **οὔτε** *ἄλλῳ* **οὐδενὶ** *πλήθει γνησίως ἐναντιούμενος, nemo est, qui se servare possit, si vel vobis vel alii plebi libere adversatur.*

Obs. 2. Of course we must not confound with this repetition of the negative, those constructions where the two negatives practically neutralise one another, the second being used privatively; as, Arist. Ran. 42 **οὗτοι** *δύναμαι* **μὴ—γελᾶν,** *I must laugh.* So G. T., as Acts iv. 20 **οὐ** *δυνάμεθα* **μὴ λαλεῖν**: 1 Cor. xii. 15 **οὐ** *παρὰ τοῦτο* **οὐκ** *ἔστι, ἐκ τοῦ σώματος.*

Seeming Pleonasm of οὐ μή—μὴ οὐ—μή, οὐ.—Dawes's Canon.

a. Οὐ μή.

§. 748. 1. **Οὐ μή** is frequently joined with the future indicative, or the aorist (rarely the present) conjunctive—in the former case it has the force of the imperative, in the latter of the future—**οὐ μὴ ποιήσεις,** *do not do this;* **οὐ μὴ ποιήσῃς,** *you shall not do this.* These constructions are common in G. T., though of course the readings in many of the passages vary between the aor. conj. and fut. indic.

2. There are two ways of explaining this construction—

a. By supposing, after *οὐ,* an ellipse of some expression of

Γοῦν.

a δ' οὖν ὅμως φράσον: or merely to connect the question with what has
ie before.

7. It is also used as a suffix to pronouns and pronominal adverbs, lay-
g emphasis on the indefinite notion, in the sense of the Latin *cunque*:
ατισοῦν, *ὁπωσοῦν*, &c.

8. Γοῦν (=γέ οὖν), Ion, γῶν, has various shades of meaning, as the γέ or
the οὖν prevails in its compound sense. When it most nearly approaches
to the simple γε, it differs from it in that the οὖν gives it more emphasis
by making it seem as if the notion limited by γοῦν were a consequence
of something preceding, and thus marking more clearly the connexion
or contrast between the two clauses or notions; as, Hdt. I. 31 δοκέων
πάγχυ δευτερεία γοῦν οἴσεσθαι (εἰ μὴ ἀριστεῖα, *which had been already assigned*),
the second place then.

a. With a single word it throws an emphasis on it, by marking
that some assertion holds good with respect to it, though it does not hold
good with respect to something preceding: Hdt. I. 31.

b. With the second of two clauses it confirms the first by limiting it
emphatically.

c. It confirms an assertion by giving the grounds for it:
Thuc. I. 74 ἐπειδὴ ἐδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλέον ἐβοηθήσατε: ὅτε
γοῦν ἦμεν ἔτι σῶοι οὐ παρεγένεσθε: Xen. Cyr. V. 1, 11 τὸ δ' ἐρᾷν ἐθελούσιόν
ἐστιν; ἕκαστος γοῦν τῶν καθ' αὑτὸν ἐρᾷ. So often in joke: Arist. Vesp. 391
ᾤκησας γοῦν ἐπίτηδες ἰὼν ἵνα ταῦτ' ἀκροῷο: cf. 262.

d. It is used with relatives or conjunctions to give emphati-
cally the reason of some former expression or assertion, by
stating the limitations which made it necessary: Soph. Electr. 770 τέθνηκε·
δίς σοι ταῦτ', ἃ γοῦν βούλει, λέγω—thus it gives an emphasis to the preced-
ing word: Il. ε, 258 τούτῳ δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι ἄμφω ἀφ'
ἡμείων εἰ γοῦν ἕτερός γε φύγῃσιν.

e. It is used in answers as the simple γέ (§. 735. 8.) to mark that
the question is only partially answered: the οὖν here is used to
keep up the dialogue (§. 737. 3.): Soph. Œ. C. 23 ἔχεις διδάξαι δή μ' ὅπου
καθέσταμεν. Τὰς γοῦν Ἀθηνᾶς οἶδα, τὸν δὲ χῶρον οὔ.

f. It is used ironically, *then*, with special reference to some form
expression: Eur. Phœn. 627 μῆτερ, ἀλλὰ σύ μοι χαῖρε—χαρτὰ γοῦν πάσ
τέκνον.

Obs. It will be evident that as the foregoing particles express
thoughts but rather shades of thought, it is impossible to give an equ
lent English translation which will suit every passage. Indeed ma
these notions, which in Greek are denoted by the particles, are in En
expressed by an emphasis on the word; and the difficulty is increas
the fact, that almost all of them derive a special force from laying
phasis on the particular word or sentence to which they are joined
student who wishes to master these words, (which, seemingly unim
as they are, give great force and exactness to the language,) m
their general meaning, and trace this through the leading

each; he will however often find that the context will require him to use a fresh word to express their exact force in particular passages, and hence will arise a variety and richness of colouring in the language, which can be given exhaustively neither by Lexicons nor Grammars.

Negative Particles, οὐ *and* μή.

§. 738. 1. There are two sorts of negation: *a.* Negative proper, where the sentence is negative, the agreement of the subject and predicate being denied, as, *he is-not learned.* *b.* Privative, where the predicate is negative, expressing the absence of some quality, and the presence of the contrary, as, *he is not-learned=unlearned;* with which predicate the subject is said to agree: so Thuc. I. 100 οὐχ οἱ ἀδυνατώτατοι.

2. The former is properly expressed by οὐ, (οὐκ before an unaspirated, οὐχ before an aspirated vowel, Attic also οὐχί, like ναιχί) and its compounds, such as οὐδέ, οὔτε, &c., and by μή and its compounds, as μηδέ, μήτε, &c.; the latter, by οὐ, μή, and the inseparable privatives, α, ἀν-, νη-.

Obs. 1. Sometimes οὐ seems to have the force of the privative ἀν-, as it so affects the predicate, as to convey exactly the contradictory thereof to the mind; as, τὰ οὐ καλά, *inhonesta,* οὐ καλῶς, *turpiter,* οὐχ εἷς, οὐκ ὀλίγοι =πολλοί; οὐχ ἥκιστα=μάλιστα; οὐκ ἀφανής=ἔνδοξος: Xen. Hell. VI. 4, 18 οἱ οὐκ ἐλάχιστον δυνάμενοι ἐν τῇ πόλει: so especially with verbs of *saying* and *thinking:* as, οὔ φημι, *nego;* οὐχ ὑπισχνοῦμαι, *I refuse;* οὐκ ἐῶ, *prohibeo;* οὐ κελεύω, *veto:* so οὐ στέργω, *I hate;* οὐ πάνυ, *not at all;* οὐ μαλά, *by no means;* οὐχ ἧσσον, *rather;* οὐχ ἥκιστα, *most.* If the nature of the sentence requires it, μή can be used in the same way; as, Soph. Phil. 444 ὅπου μηδεὶς ἐφῇ: so ἔφη ἐκεῖνον ταῦτα μὴ καλῶς πρᾶξαι. This idiom must be classed among the instances of the much used figure of Greek speech, called λιτότης, whereby more is meant than is actually said. These negative forms imply, though they do not express, the contradictory to the predicate which is denied of the subject; as, οὐ στέργω, *not only I love not,* but (by implication) *I hate.*

Obs. 2. It is necessary to distinguish between the negative and privative uses of οὐ and μή, as there are apparent violations of the general rules for the use of these negatives, which are resolved by viewing them as privative, The privative force is clearly seen in such passages as Eur. Rhes. 928 ἐς οὐ-βρότειαν ἐσχάραν (ἐς χέρα Dind.), where οὐ-βροτείαν is clearly one word.

Obs. 3. Sometimes, though rarely, the elements of the compounds of οὐ or μή change places, (but always for the sake of particular emphasis,) so that a negative compound is exchanged for a privative phrase, "*none*" becomes "*not one:*" Eur. Alc. 198 οὔ ποτ' οὔ: Hdt. VIII. 119 ἐν μυρίῃσι γνώμῃσι μίαν οὐκ ἔχω=οὐδεμίαν, as in English *I have not one,=none;* and οὐ privative is also sometimes separated from its adjective; as, Hdt. V. 64 οὐ μετὰ πολύ.

Οὐ *and* μή.

Difference between οὐ *and* μή.

§. 739. There are various ways of expressing the difference between οὐ and μή:

Thus οὐ is an absolute expression of negative facts, that is, of external nonexistence—it denies the existence of a thing in the external world, independently of any impression or conception in the mind as to its existence or nonexistence: μή is an expression of negative impressions, a negative view without any reference to the actual existence or nonexistence of the thing denied—it expresses that in the belief, wish, intention, view, &c. of the subject, the thing spoken of has not existed, does not, or will not exist. Thus οὐκ ἔστι τοῦτο, (*this is not*,) refers to the actual state of things in the external world—δοκεῖ τοῦτο μὴ εἶναι, refers to the negative impression, I THINK *it is not*—οὐ again is a physical, μή a mental negation — οὐ denies a thing objectively μή subjectively. — Again οὐ conveys an independent and immediate negation; "he is *not* good:" μή, a negation depending on a supposition; "*I think* that he is *not* good." The force of οὐ is complete, in the sentence in which it stands—μή always points out of the sentence to a preceding supposition, either actually expressed in some other sentence, or implied in the context.

Οὐκ *in independent sentences.*

§. 740. 1. Οὐ therefore may be defined to be a positive negation, whether actually of a fact in the indicative, or of a possibility in the optative; as, οὐ γίγνεται, οὐκ ἔγενετο, οὐ γενήσεται τοῦτο—οὐκ ἂν γίγνοιτο ταῦτα. So also Homer uses it with the conjunctive for the future indicative; as, οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι (§. 415.): Il. ζ, 201 οὐκ ἔστ'—ἀνήρ-, οὐδὲ γένηται.

2. It is used also in questions, *is it not? non, nonne*, when an affirmative answer is expected or required: οὐ δράσεις τοῦτο; *nonne facies? οὐ περιμενεῖς; will you not wait*=wait: and where the questions are suggested by strong feeling, τίς οὐ, πῶς οὐ, signify *every one, every way*; as, τίς ἂν οὐκ ἐτόλμησεν; *who would not dare?*

Obs. Οὐ may be attached privatively to single notions, to deny their existence, and to convey the contrary notion also in questions; as, οὐ δράσεις τοῦτο; *omittes hoc?* οὐ τοῦτο δράσεις; *non hoc facies?=aliud facies?* ἆρ' οὐ φεύξεται; *itane? manebit?* οὐ τέθνηκεν; *estne inter vivos?* ἆρ' οὐχ ὑπὸ σοῦ τέθνηκεν; *itane? ab alio occisus est?*

Μή *in independent sentences.*

§. 741. *a.* Μή is used in sentences which express a command, either in the imperative or conjunctive, as this negation depends on the fancy or desire of another person; μὴ γράφε – μὴ γράψῃς.

Obs. 1. If the command is expressed in a civil way by opt. with ἄν, (either as a question or not,) οὐ is used, not μή, as the negation is still actual, conditionally on the circumstances referred to by ἄν taking place: Il. β, 250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, *do not be always having the king's name on your lips*, properly, *if you were sane you would not*

Οὐ *and* μή.

(positive negation) &c.: so in a question; Od. ζ, 57 πάππα φίλ', οὐκ ἂν δή μοι ἐφοπλίσσειας ἀπήνην; so also οὐ is used with fut. ind., to forbid any thing; as, οὐ δράσεις τοῦτο; *you will not do it?=do it not;* or in a question to command, οὐ δράσεις τοῦτο; *will you not do it?=do it.*

b. In sentences which express a wish, whether in opt. or ind. μή is used, as the negation depends entirely on the fancy or desire of another person: Od. η, 316 μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο! Il. ι, 698 μὴ ὄφελες λίσσεσθαι! Soph. Antig. 686 οὔτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν: Dem. 387, 13 ὑμῖν δὲ τοιοῦτο μὲν οὐδὲν οὔτ' ἦν (absolute negative), μήτε γένοιτο τοῦ λοιποῦ.

c. With a conjunctive, expressing deliberation or exhortation; as, μὴ γράφωμεν! *ne scribamus!* Xen. M. S. I. 2, 45 πότερον βίαν φῶμεν εἶναι ἢ μὴ φῶμεν; *utrumne dicamus, an non dicamus?* So in a sentence to which an affirmative answer is expected: Plat. Rep. 355 B ἀνθρώπους δέ, ὦ ἑταῖρε, μὴ οὕτω φῶμεν βλαπτομένους εἰς τὴν ἀνθρωπείαν ἀρετὴν χείρους γίγνεσθαι; πάνυ μὲν οὖν: Ibid. 337 B πῶς λέγεις; μὴ ἀποκρίνωμαι; *must I not answer you?=I will answer you.*

Obs. 2. Οὐ can only be used in this construction, when it belongs privatively to a single word, with which it forms one notion; as, οὐ φῶμεν, *negemus,* see §. 738. *Obs.* 1.

d. In questions to which a negative answer is expected or wished for, μή is used with the indicative—*whether;* as, μὴ δράσεις τοῦτο; *whether will you do this? anne hoc facies?* μὴ τέθνηκεν ὁ πατήρ;—μὴ δειλοὶ ἐσόμεθα; *we will not be cowards?* Od. ζ, 200 ἦ μή που τινὰ δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; Plat. Prot. 310 E μή τι νεώτερον ἀγγέλλεις; In such questions the negation depends on a certain assumed confidence in the person's mind that the thing is not, (whence the indicative is used,) joined to a certain apprehension that it is, (whence μή is used.) The conjunctive also may be used in such questions, when the person does not pretend to express any confidence that it is not so, but only curiosity or anxiety as to whether it is or not: Od. ι, 405 τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβύησας—; ἦ μήτις σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; ἦ μήτις σ' αὐτὸν κτείνῃ δόλῳ ἠὲ βίηφιν; *surely no one is driving away your flocks? you are not afraid lest some one should kill you?*

e. In oaths μή is sometimes used with indicative instead of the positive negation οὐ, as the negation is conceived to depend on the oath, and the determination arising therefrom in the mind;—*as surely as there is a God, I am determined not:* or it may be referred to the knowledge of the God who is invoked as a witness; as, Il κ, 330 ἴστω νῦν Ζεὺς αὐτός—μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος Τρώων, ἀλλὰ σέ φημι διαμπερὲς ἀγλαϊεῖσθαι. Cf. Il. ο, 41. Aristoph. Eccl. 991 μὰ τὴν Ἀφροδίτην—μὴ 'γώ σ' ἀφήσω: Id. Av. 194 μὰ γῆν—μὴ 'γὼ νόημα κομψότερον ἤκουσά πω.

f. Μή is not used with the ind. except in these formulæ and in the dependent sentences specified below.

g. As a general rule, οὐ is not used with an independent conjunctive, nor μή with the independent optative. The exceptions are

οὐ with conjunctive when it is used privatively; and in Homer. See §. 740.

μή with optative when it expresses a negative wish.

Οὐ *and* **μή.**

Troad. 631 τὸ μὴ γενέσθαι τῷ θανεῖν ἴσον λέγω: Plat. Phæd. 93 D προωμολόγηται, μηδὲν μᾶλλον μηδ' ἧττον ἑτέραν ἑτέρας ψυχὴν ψυχῆς εἶναι: Id. Apol. 18 D ἀνάγκη—ἐλέγχειν μηδενὸς ἀποκρινομένου (but ibid. C εἰσὶ πολλοὶ κατηγοροῦντες ἀπολογουμένου οὐδενός). So especially after verbs of believing, physical or mental perception, willing, determining, ordering, shewing, making known, proving, swearing, assenting, denying; and expressions of necessity and the like; as, ἀνάγκη, χρή, εἰκός, ἀδύνατον, δίκαιόν ἐστιν.

Obs. 1. After verbs of saying and narrating, οὐ is very often used, when the infinitival clause assumes the character of the *oratio recta:* the fact expressed therein being conceived of as independent of the speaker's mind, it may be resolved into ὅτι with indic.; as, Plat. Phæd. 63 D φησὶ δεῖν οὐδὲν τοιοῦτον προσφέρειν τῷ φαρμάκῳ (=ὅτι οὐδὲν δεῖ), *he says*, that "*one must not*;" μηδὲν—προσφέρειν would denote that the notion expressed resulted from the view taken of it by the speaker, depending on φησί, *he says one must not:* Soph. Ant. 278 τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην, *that this is not Antigone.*—See also §. 742.

Obs. 2. So where the infinitive is the result of an attraction (see §. 824. 1. 3.), as Thuc. III. 39 τινά οἴεσθε ὄντινα οὐ βραχείᾳ προφάσει ἀποστήσεσθαι for ὃς οὐκ ἀποστήσεται.

Obs. 3. Οὐ stands seemingly with the infin. when it really belongs privatively to some particular notion; as, Eur. Rhes. 805 μηδὲν δύσοιζ' οὐπολεμίους δρᾶσαι τάδε, *those who are not—enemies:* or where a negative notion stands in antithesis to a positive one of equivalent meaning; (the positive notion may be supplied by the mind:) Arist. Eccles. 581 ἀλλ' οὐ μέλλειν, ἀλλ' ἅπτεσθαι καὶ δὴ χρὴ τῆς διανοίας: Eur. Andr. 586 δρᾶν εὖ, κακῶς δ οὔ. But if both the notions are negative, μή must be used; as, Xen. Hell. III. 2, 19 ἐνόμισαν αὐτὸν μὴ βούλεσθαι μᾶλλον ἢ μὴ δύνασθαι.

Obs. 4. So also where the negative with the infinitive is only a repetion of a preceding negative οὐ.—See §. 747. 2.

Obs. 5. With abstract substantives (or adjectives used as substantives), either οὐ or μή is used, according to the dependent clause into which the subst. or adj. may be resolved: Thuc. I. 137 γράψας τὴν τῶν γεφυρῶν οὐ διάλυσιν = ὅτι or ὡς (*that*) αἱ γεφυραὶ οὐ διελύθησαν: Id. V, 50 κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως=ὅτι (*because*) ἡ ἀγώνισις οὐκ ἐξῆν. On the other hand: Id. I. 22 καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ μυθῶδες αὐτῶν ἀτερπέστερον φανεῖται, *scripta mea fortasse, quia nullæ in iis exstent fabulæ, lectoribus minus jucunda videbuntur* (*ex mente lectorum*); but τὸ οὐ μυθ., *quia nullæ in iis exstant fabulæ* (*really, actually*, without reference to any supposition): Arist. Eccles. 115 δεινὸν δ' ἐστὶν ἡ μὴ ἐμπειρία (=εἰ μή τις ἐστὶν ἔμπειρος; but ἡ οὐκ ἐμπ.=ὅτι τις οὐκ ἔμπειρός ἐστιν). Οὐ must also be used when it is privatively joined with the subst., so as to form an equivalent positive notion: Eur. Hipp. 196 δι' ἀπειροσύναν ἄλλου βιότου κοὐκ ἀπόδειξιν τῶν ὑπὸ γαίας: Id. Bacch. 1286 ἐν οὐ—καιρῷ πάρει. So G. T., as Rom. x. 19 ἐν οὐκ—ἔθνει.

Obs. 6. To these abstracts belong τὸ μηδὲν εἶναι (=τὸ τοιοῦτον εἶναι, οἷον μηδὲν εἶναι), *a nonentity*, not actual but supposed: Hdt. I. 32 ἡ δὲ ἡμετέρη εὐδαιμονίη οὕτω τοι ἀπέρριπται ἐς τὸ μηδέν, κ. τ. λ.

Οὐκ *and* μή.

2. Οὐ and μή are transferred from the infinitive to which they belong to the verb on which the infinitive depends, as οὐκ ἔφη λέγειν: Il. η, 343 οὔ φησι δώσειν: Thuc. IV. 28 οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν: Plat. Euthyph. 8 D οἱ μέν φασιν ἀλλήλους ἀδικεῖν, οἱ δὲ οὔ φασιν: Thuc. I. 77 παρὰ τὸ μὴ οἴεσθαι χρῆναι—μή belongs to χρῆναι: Æschin. 82, 3 ἐὰν μὴ προσποιῆται ὑμῶν ἀκούειν, προσποιῆται μὴ ἀκούειν: Thuc. III. 47 εἰ ἠδίκησαν, μὴ προσποιεῖσθαι, sc. ἀδικεῖν.

Οὐκ *and* μή *with Participles and Adjectives.*

§. 746. 1. Οὐ is used when a negation is applied directly or absolutely to a simple fact, or definite person; as, ὁ οὐ πιστεύων, *he who believes not;* μή on the other hand, when the negative phrase represents a supposed case or person, or is intended to bring forward something beyond the fact, some mental conception, as of the cause, condition, aim, reason, result, mere opinion or aspect in which the person is to be viewed (see below, 3.): ὁ μὴ πιστεύων, *if he does not believe*, or *since he does not believe;* or, the character of the person *who is of a sort not to believe, he who may possibly not believe;* or, the nature of the person *who is of a nature not to believe:* Soph. Œ. C. 1154 δίδασκέ με ὡς μὴ εἰδότ' αὐτὸν μηδὲν ὢν σὺ πυνθάνει, *as if I knew nothing:* Id. Trach. 725 οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλεύμασιν οὐδ' ἐλπίς, *if they are not good:* Eur. Heracl. 282 μάτην γὰρ ἥβην ὧδέ γ' ἂν κεκτῴμεθα πολλὴν ἐν Ἄργει, μή σε τιμωρούμενοι, *frustra tantam Argivorum pubem coëgissemus, nisi te puniremus:* Xen. Anab. IV. 4, 15 οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τά ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα (*if anything was not, he represented it as not being.* So G. T., as Matt. xxii. 25 μὴ ἔχων σπέρμα, *as not having seed:* John vi. 64 οἱ μὴ πιστεύοντες, *those who were such as would not believe:* so when the negation is attached to a conditional form, as ἐάν τις ἐλθῇ μὴ ἔχων. So of course where a participle stands for the conditional protasis: Thuc. I. 74. So Hdt. IV. 64 ἀπενείκας μὲν γὰρ κεφαλήν, τῆς λῃΐης μεταλαμβάνει, τὴν ἂν λάβωσι· μὴ ἐνείκας δὲ, οὔ, *if he does not*, &c.; or, where the verbal notion is brought prominently forward, as the cause &c., and not thereby a fact.

2. Οὐ however is sometimes found where we should expect μή. *a.* When the participle can be resolved into a relative, or causal, or temporal dependent clause, wherein the verbal notion is to be viewed as a simple fact, rather than in its further relation of cause, &c.: ἠδίκει ἂν ὁ οὐ πιστεύων, *he who does not believe—in that he does not believe;* ὁ μὴ πιστεύων, *supposing one were not to believe*, or *since he does not believe*, &c.; bringing the cause or reason forward: so Plat. Phæd. 63 B εἰ μὲν μὴ ᾤμην ἥξειν παρὰ θεοὺς—ἠδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ, *I who am not troubled at death;* here μή and οὐ are used in the same sentence, because Plato loses sight of the supposed case in the first clause, and states the actual fact in the second clause. So G. T., as 1 John v. 10 ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν, the fact is brought forward as a fact, and the supposition on which it depends lost sight of. Cf. 2 Cor. x. 14.

b. When the participle or adjective with οὐ privative is in antithesis; the effect of the antithesis being to give it a privative or independent character: Eur. Andr. 711 ἡ στεῖρος οὖσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα: Arist. Eccles. 187 ὁ μὲν λαβὼν— ὁ δ' οὐ λα-

βών: Thuc. I. 124 ξυνελθόντες μέν, ἀμύνεσθαι δ' οὐ τολμῶντες: Xen. Cyr. II. 4, 27 οὐχ ἡγεμόνας ἔχων ἀνθρώπους πλανᾷ ἀνὰ τὰ ὄρη, ἀλλ' ὅπη ἂν τὰ θηρία ὑφηγῆται.

3. After verbs of mental action or the expression thereof, either οὐ or μή may be used; the former marks that the thought is independent of any supposition, the latter represents it as in some way or other depending on the mind of the subject of the governing verb; as, οἶδά σε ταῦτα οὐ ποιήσοντα—ἤγγειλε τὴν πόλιν οὐ πολιορκηθεῖσαν: Xen. Cyr. I. 2, 7 καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δέ, κολάζουσι τοῦτον ἰσχυρῶς: Plat. Rep. 486 A καὶ τόδε δεῖ σκοπεῖν, ὅταν κρίνειν μέλλῃς φύσιν φιλόσοφόν τε καὶ μή (sc. φιλόσοφον οὖσαν): Ibid. B ψυχὴν σκοπῶν φιλόσοφον καὶ μή: Thuc. I. 76 εἰ ἴσμεν μὴ ἂν ὑμᾶς γενησομένους ἧσσον λυπηρούς, refers entirely to the impression on their minds: so Ibid. 124 ψηφίσασθε τὸν πόλεμον μὴ φοβηθέντες κ. τ. λ.

4. So also when οὐ or μή stands privatively with adjectives or substantives; μή is used when they represent a conditional sentence; as, ἀνὴρ οὐκ εὐδαίμων, *the unhappy man*; ἀνὴρ μὴ εὐδαίμων, *the man if he were unhappy*. So with adverbs: Thuc. VIII. 80 μὴ ἀσφαλῶς, *were it with danger*. So G. T., as 1 John v. 16 ἁμαρτίαν μὴ πρὸς θάνατον, *if it is not unto death*: ἔστιν ἁμαρτία οὐ πρὸς θάνατον, actually, *not unto death*.

Obs. It will be seen from the foregoing that the use of οὐ and μή depend upon great nicety of idiom, an acquaintance with which can have been gained only by great familiarity with the language. It is worthy of remark that the G. T. writers are accurate in their use of these words, though μή is the more prevailing idiom, regard being had to the aspect in which the person is viewed in the mind of the speaker or hearer, rather than to the actual fact[a]. Many somewhat peculiar usages of μή in G. T. may be explained by reference to what has been said above: 1 Pet. i. 8 οὐκ εἰδότες (actual fact), μὴ ὁρῶντες, *though you saw not*: Rom. i. 28 τὰ μὴ καθήκοντα, refers to the abstract character of the thing spoken of: Ephes. v. 3 τὰ οὐκ ἀνήκοντα, actually and practically so: Rom. iv. 19 μὴ ἀσθένησας, *since he was not*: Luke i. 20 μὴ δυνάμενος λαλῆσαι: the participle represents not the actual fact, which has been already given in σιωπῶ, but explains the cause of the silence, viz. the physical inability to speak; but Acts ix. 9 ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν. Μή seems to be improperly used, though Winer adopts Hermann's notion (Soph. Ant. 691) that μή is thus joined with a verb to signify that the thing denied might have been expected to exist; but in the passage in the Antigone ἥτις μή is used because the act of Antigone is brought forward to illustrate her character.

Repetition of the Negative.

§. 747. 1. When in a negative sentence there occur indefinite pronouns, such as *any one, any how, any where, at any time*, &c. they are all expressed negatively; these negatives neither neutralize nor strengthen each other, but each one is independent of the rest. The negative must be of the same character, either οὐ or μή throughout; as, Plat. Rep. 495 B σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην, οὔτε πόλιν δρᾷ: Id.

[a] Ellicott ad 1 Thess. ii. 15.

Οὐ *and* μή—οὐ μή.

Phileb. 19 B οὐδεὶς *εἰς* οὐδὲν οὐδενὸς ἂν ἡμῶν οὐδέποτε *γένοιτο ἄξιος*. So G. T., as John xv. 5 οὐ δύνασθε *ποιεῖν* οὐδέν: Luke xxiii. 53 *οὗ οὐκ ἦν* οὐδέπω οὐδεὶς *κείμενος*.

2. So also the negative is added to each of the several clauses or members of a sentence which is already negative; as, οὐ δύναται οὔτ' *εὖ λέγειν* οὔτ' *εὖ ποιεῖν τοὺς φίλους* (though in poetry it is sometimes omitted; as, Od. ι, 293 οὐδ' *ἀπέλειπεν ἔγκατά τε σάρκας τε καὶ ὀστέα*, instead of *οὐδ' ἔγκατα* οὐδ' *οὔτε σάρκας κ.τ.λ.*): so Od. λ, 612 μὴ *τεχνησάμενος* μήδ' *ἄλλο τι τεχνήσαιτο*: (for the participle repeated with its verb, see §. 705. 3.) So where the negative is paraphrased: Od. δ, 681 μὴ *μνηστεύσαντες* μηδ' *ἄλλοθ' ὁμιλήσαντες* (*ὕστατα ἐνθάδε δειπνήσειαν*=) μὴ αὖθις *ἔνθαδε ἔλθοιεν*. So also οὐδέ, μηδέ, *ne quidem, not even*, are used after a negative expression; as, οὐ *δύναται* οὐδὲ *νῦν εὖ ποιεῖν τοὺς φίλους*. Hence we find in the beginning of a sentence the following forms: Οὐ—οὐ, Οὐ μὴν οὐδέ, Οὐδὲ μὲν οὐδέ, Οὐ γὰρ οὐδέ, Οὐδὲ γὰρ οὐδέ (the second negative is merely a repetition of the first): Il. ζ, 130 οὐδὲ γὰρ οὐδὲ *Δρύαντος υἱὸς, κρατερὸς Λυκόοργος, δὴν ἦν*. So G. T., as Matt. xii. 32 οὐκ *ἀφεθήσεται αὐτῷ*, οὔτε *ἐν τούτῳ τῷ αἰῶνι* οὔτε *ἐν τῷ μέλλοντι*.

Obs. 1. The phrase οὐδὲ πολλοῦ δεῖ, after a negative sentence, in the sense of *multum abest—minime gentium*, is remarkable, wherein the *οὐδὲ*, instead of neutralizing, increases the force of the really negative phrase πολλοῦ δεῖ: Demosth. 117, 24 *ὅμως οὔθ' ὑμῖν οὔτε Θηβαίοις οὔτε Λακεδαιμονίοις οὐδεπώποτε—συνεχωρήθη τοῦθ' ὑπὸ τῶν Ἑλλήνων, ποιεῖν ὅ τι βούλοιτθε*, οὐδὲ πολλοῦ δεῖ, *ἀλλὰ κ.τ.λ.*: Id. 100, 42 *οὔκουν βούλεται τοῖς ἑαυτοῦ καιροῖς τὴν παρ' ὑμῶν ἐλευθερίαν ἐφεδρεύειν*, οὐδὲ πολλοῦ δεῖ, *οὐ κακῶς—ταῦτα λογιζόμενος*.

3. Sometimes the negative of the principal is repeated in the dependent clause: Plat. Apol. 31 E οὐ *γάρ ἔστιν ὅστις ἀνθρώπων σωθήσεται* οὔτε *ὑμῖν* οὔτε *ἄλλῳ* οὐδενὶ *πλήθει γνησίως ἐναντιούμενος, nemo est, qui se servare possit, si vel vobis vel alii plebi libere adversatur*.

Obs. 2. Of course we must not confound with this repetition of the negative, those constructions where the two negatives practically neutralise one another, the second being used privatively; as, Arist. Ran. 42 οὗτοι *δύναμαι* μὴ—γελᾶν, *I must laugh*. So G. T., as Acts iv. 20 οὐ *δυνάμεθα* μὴ λαλεῖν: 1 Cor. xii. 15 οὐ *παρὰ τοῦτο* οὐκ *ἔστι, ἐκ τοῦ σώματος*.

Seeming Pleonasm of οὐ μή—μὴ οὐ—μή, οὐ.—Dawes's Canon.

a. Οὐ μή.

§. 748. 1. Οὐ μή is frequently joined with the future indicative, or the aorist (rarely the present) conjunctive—in the former case it has the force of the imperative, in the latter of the future—οὐ μὴ ποιήσεις, *do not do this*; οὐ μὴ ποιήσῃς, *you shall not do this*. These constructions are common in G. T., though of course the readings in many of the passages vary between the aor. conj. and fut. indic.

2. There are two ways of explaining this construction—

a. By supposing, after *οὐ*, an ellipse of some expression of

anxiety or fear, on which the clause introduced by *μή* depends, so that *οὐ μὴ ποιήσῃ=οὐ δεινὸν μὴ ποιήσῃ, haud vereor ne faciat*, and we sometimes find the usually omitted notion expressed by **δεινόν, δέος, φόβος**, &c.: Arist. Eccl. 646 *οὐχὶ* **δέος**, *μή σε φιλήσῃ*: Xen. M. S. II. 1, 25 *οὐ* **φόβος**, *μή σε ἀγάγω ἐπὶ τὸ ταῦτα πορίζεσθαι*: Plat. Rep. 465 B **οὐδὲν δεινὸν μήποτε ἡ ἄλλη** *πόλις—διχοστατήσῃ*[a]: Id. Apol. 28 B **οὐδὲν δεινὸν μὴ φοβηθῇ**.

b. [b]The true way of explaining it is by viewing it as a question, which, in the future, is equivalent to the imperative; as, *οὐ μενεῖς*; *will you not stay?=μένε*: (cf. Soph, Œ. R. 430) *οὐ μὴ μενεῖς*; *will you not not-stay?=do not stay*: or with the conjunctive is equivalent to a future; *μὴ μενῇς*; *must you not stay?=you must stay, you shall stay*: *οὐ μὴ μένῃς*; *must you not not-stay?=you shall not stay*. The following are examples of both constructions: Eur. Hipp. 606 **οὐ μὴ προσοίσεις χεῖρα, μηδ' ἅψει πέπλων**: Id. Hec. 1039 *ἀλλ'* **οὔ τι μὴ φύγητε** *λαιψηρῷ ποδί*[c]: Plat. Rep. 341 C *ἀλλ'* **οὐ μὴ οἷός τ' ᾖς**: Id. Criton. 44 B *τοιούτου ἐπιτηδείου, οἷον ἐγὼ* **οὐδένα** *μή ποτε εὑρήσω*: Ibid. 486 D *ἀλλ'* **οὐ μὴ** *φῶμεν*: Id. Rep. 492 E *οὔτε γὰρ γίγνεται, οὔτε γέγονεν* **οὐδὲ** *οὖν* **μὴ γένηται** *ἀλλοῖον ἦθος, πρὸς ἀρετὴν παρὰ τὴν τούτων παιδείαν πεπαιδευμένον*: Ibid. 597 C *οὔτε ἐφυτεύθησαν ὑπὸ τοῦ θεοῦ* **οὔτε μὴ φυῶσιν**: Ibid. 473 D **οὐδὲ** *αὕτη ἡ πολιτεία* **μήποτε** *πρότερον* **φυῇ τε καὶ** *φῶς ἡλίου ἴδῃ*: Id. Phædr. 260 E **οὔτε** *ἔστιν* **οὔτε μήποτε** *ὑστέρως* **γένηται**: Id. Legg. 492 C *οὔτ' ἔστιν,* **οὔτε** *ποτὲ* **γένηται** *κρεῖττον*: Id. Phileb. 21 E *οὐδέτερος ὁ βίος—ἔμοιγε τούτων αἱρετός,* **οὐδ' ἄλλῳ μήποτε—φανῇ**: Ibid. 15 E *ἀλλ' οὔτε μὴ παύηταί ποτε οὔτε ἤρξατο νῦν.*

c. In this construction we sometimes find several futures following one another, some with a negative, others with an affirmative sense, for which the following rules may be laid down: **οὐ** runs through the whole sentence, and applies to each clause; **μή** is continued by a conjunctive particle, but dropped by a disjunctive; and if, after an affirmative future, one of the later futures requires to be negative, **μή** must be again used with it; as, Eur. Bacch. 343 **οὐ μὴ** *προσοίσεις χεῖρα* (*do not*) *βακχεύσεις δ' ἰών* ("*do*," the *μή* being dropped) **μηδ' ἐξομόρξει**, (*do not*,) *μωρίαν τὴν σὴν ἐμοί*. Thus a negative clause is followed by an affirmative, *μή* being dropped by an adversative conjunction: as, Arist. Nub. 505 **οὐ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις** *ἐμοί*. Sometimes **οὐ** stands in one clause with the future, and **μή** follows with another future, so that the first sentence is affirmative, the other negative: Eur. Hipp. 498 **οὐχὶ συγκλείσεις** *στόμα* (*shut your mouth*), **καὶ μὴ μεθήσεις** *αὖθις αἰσχίστους λόγους.*

Obs. 1. Sometimes the construction is changed from *οὐ μή*, with the conjunct., to a simple future: Soph. El. 42 **οὐ** *γάρ σε* **μὴ** *γήρᾳ τε καὶ χρόνῳ μακρῷ γνῶσ' οὐδ' ὑποπτεύσουσιν*: Id. Œd. C. 450 *ἀλλ'* **οὔ τι μὴ λάχωσι** *τοῦδε συμμάχου, οὔτε σφιν—ὄνησις ἥξει.*

Obs. 2. In the *oratio obliqua*, where the future would be used in the *oratio recta*, *οὐ μή* is (though but rarely) joined with the opt., in the same way as with the first and third persons of the future ind.; as, Soph. Phil. 610 sq. *ἐθέσπισε, τἀπὶ Τροίᾳ πέργαμ' ὡς* **οὐ μή ποτε πέρσοιεν.**

Obs. 3. Dawes has restricted this use of *οὐ μή*, with the conjunctive, to the second aorist only, but without reason, as there are many instances to

[a] Stallb. ad loc. [b] Elm. et Herm. Med. 1120. [c] Pflugk ad loc.

Οὐ μή—μή *after negative notions.*

the contrary[a]: Plat. Rep. 29 D **οὐ μὴ παύσωμαι**, the best MSS.: Id. Phæd. 66 B **οὐ μήποτε κτησώμεθα**: Id. Rep. 609 A **οὐ** *γὰρ τόγε ἀγαθὸν* **μήποτέ τι ἀπολέσῃ** (fut. would be *ἀπολεῖ*): Xen. Anab. IV. 8, 13 **οὐδεὶς μηκέτι μείνῃ** (fut. *μενεῖ*): Soph. Phil. 381 **οὐ μήποτ'** *ἐς τὴν* **Σκῦρον ἐκπλεύσῃς** (fut. *ἐκπλευσεῖ*).

Obs. 4. **Οὐ** *μή* with the first person singular of the future, naturally has the force of a simple strong negative, as there is no first person singular imper. for it to represent; So Soph. El. 1052 *ἀλλ' εἴσιθ', οὔ σοι μὴ μεθέψομαί ποτε*: Arist. Ran. 508 *μὰ τὸν* **Ἀπόλλω, οὐ μή** *σε* **περιόψομ' ἀπελθόντα.** Sometimes also with the third person: Soph. Œ. C. 176 **οὗτοι μήποτέ σ'** *ἐκ τῶνδ'* **ἑδράνων** *ὃ γέρον ἄκοντά τις* **ἄξει**[b]: Arist. Pax 1037 **οὐ μὴ παύσει**: Hdt. III. 62 **οὐ μὴ ἀναβλαστήσει.** So G. T., as Matt. xvi. 22 **οὐ μὴ ἔσται σοι τοῦτο**: John viii. 12 **οὐ μὴ** *περιπατήσει*—**ἀλλ' ἕξει.** Sometimes too with the second person: Soph. Œ. C. 848 **οὔκουν ποτ'** *ἐκ τούτοιν γε* **μὴ** *σκήπτροιν ἔτι* **ὁδοιπορήσεις**: Æschin. 79 **οὐ μή** *ποτε βελτίους* **ποιήσετε,** *τοὺς δὲ χρηστοὺς εἰς τὴν ἐσχάτην ἀθυμίαν* **ἐμβαλεῖτε.** With other tenses and moods it has sometimes only the force of a strong negative; as, Soph. Œd. Col. 1024 *οἷς* **οὐ μή ποτε** *χώρας φυγόντες τῆσδ'* **ἐπεύξωνται** *θεοῖς.* So G. T., as Matt. xxiv. 21 *οἷα οὐ γέγονεν*—**οὐδὲ μὴ γένηται.** It seems to have this force in Soph. Phil. 418, which should be read as a question: **οὐ μὴ** *θάνωσι*; *are they never to die?* So with an infinitive for **μὴ οὐ**: Hdt. VIII. 57 **ὥστε οὐ μὴ** *διασκεδασθῆναι.*

b. **Μή** *after negative notions*—**μᾶλλον ἢ οὐ.**

§. 749. 1. With verbs (or adjectives) expressing or implying the semi-negative notions of fear, anxiety, care, delaying, doubt, distrust, denial, forbidding, preventing, preserving, freeing, &c. the infinitive is used with **μή**, instead of without it as in English: so that the negative notion of the verb is increased thereby; Hdt. I. 158 **Ἀριστόδικος—ἔσχε μὴ** *ποιῆσαι ταῦτα* **Κυμαίους**: Id. III. 128 **Δαρεῖος ἀπαγορεύει** *ὑμῖν* **μὴ δορυφορέειν Ὀροίτεα**: Thuc. III. 6 *καὶ τῆς μὲν θαλάσσης* **εἶργον μὴ** *χρῆσθαι τοὺς* **Μιτυληναίους**: Id. V. 25 **ἀπέσχοντο μὴ** *ἐπὶ τὴν ἑκατέρων γῆν στρατεῦσαι*: Eur. Hec. 866 *νόμων γραφαὶ* **εἴργουσι** *χρῆσθαι μὴ κατὰ γνώμην τρόποις*[c]: Id. Androm. 643 *τοῦτο δ' οἱ σοφοὶ βροτῶν* **ἐξευλαβοῦνται μὴ** *φίλοις τεύχειν ἔριν*: Id. Iph. T. 1380 **φόβος** *δ' ἦν, ὥστε μὴ τέγξαι πόδα*: Demosth. 813, 1 **ἔφυγε μηδὲν διαγνῶναι** *περὶ αὐτῶν*[d]—**Ἀρνοῦμαι μὴ** *εἰδέναι*: Hdt. III. 66 *δεινῶς*—*ὁ* **Πρηξάσπης ἔξαρνος** *ἦν* **μὴ** *μὲν ἀποκτεῖναι* **Σμέρδιν**: Thuc. IV. 40 **ἀπιστοῦντες μὴ** *εἶναι τοὺς παραδόντας τοῖς τεθνεῶσιν ὁμοίους*: Demosth. 818, 16 **μὴ** *λαθεῖν* **ἐξαρνούμενος**: Ibid. 15 **ἠμφισβήτησε μὴ** *ἔχειν*: Eur. Med. 1242 *τί* **μέλλομεν μὴ** *πράσσειν κακά*: Æsch. Choeph. 958 **κρατεῖταί** *πως τὸ θεῖον παρὰ τὸ* **μὴ** *ὑπουργεῖν*: Æsch. P. V. 248 *θνητοὺς* **ἔπαυσα μὴ** *προδέρκεσθαι μόρον*: Thuc. III. 42 *τοὺς* **μεμφομένους μὴ πολλάκις** *βουλεύεσθαι*: and even where the negative verb is expressed by a periphrasis, as Ibid. 32 *καὶ* **ἐλπίδα οὐδὲ τὴν ἐλαχίστην εἶχον** (=*οὐκ ἤλπιζον*) **μή** *ποτε* **Πελοποννησίων ναῦς εἰς Ἰωνίαν παραβαλεῖν.** So also where *ὥστε* precedes the infinitive: Xen. An. III. 5, 11 *ὥστε* **μὴ** *ὀλισθάνειν ἡ ὕλη* **σχήσει**: and with the article *τό*, as Demosth. 688, 26 *παρὰ τρεῖς ψήφους* **ἀφεῖσαν τὸ μὴ** *θανάτῳ ζημιῶσαι*: Thuc. I. 76 *οὐδείς πω*

[a] Elm. Œ. C. 177. [b] Elm. ad loc. [c] Pflugk ad loc. [d] Bremi ad loc.

Μὴ οὐ—μή *after negative notions.*

τοῦ μὴ πλέειν ἔχειν ἀπετράπετο: and with participle used for infinitive: Hdt. IX. 51 ἣν ὑπερβάλωνται ναυμαχίαν μὴ ποιεύμενοι, *if they defer to fight.*

Obs. Μή is rarely omitted—we find however some instances: Æsch. Ag. 1022 οὐδὲ τὸν ὀρθοδαῆ τῶν φθιμένων ἀνάγειν Ζεὺς ἔπαυσεν: Soph. Œ. T. 129 εἶργε τοῦτ' ἐξειδέναι: Eur. Med. 813 δρᾶν σ' ἀπεννέπω τάδε: Id. Orest. 263 σχήσω σε πηδᾶν δυστυχῆ πηδήματα: Thuc. I. 62 ὅπως εἴργωσι τοὺς ἐκεῖθεν ἐπιβοηθεῖν. See §. 750. *Obs.* 2. 3. So G. T., as 2 Pet. i. 12 οὐκ ἀμελήσω—ὑπομιμνήσκειν.

2. After verbs of doubt and denial, the negation of the fact doubted is repeated by οὐ, even when the ind. or opt. with ὅτι is used instead of the infin.: Plat. Menon 89 D ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι ἐάν σοι δοκῶ εἰκότως ἀπιστεῖν: Id. Prot. 350 D τοὺς δὲ ἀνδρείους ὡς οὐ θαρραλέοι εἰσὶ, τὸ ἐμὸν ὁμολόγημα, οὐδαμοῦ ἀπέδειξας, ὡς οὐκ ὀρθῶς ὡμολόγησα: Demosth. 871, 14 ὡς δ' οὐκ ἐκεῖνος ἐγεώργει τὴν γῆν, οὐκ ἠδύνατ' ἀρνηθῆναι: Id. Phil 124, 54 ὧν οὐδ' ἂν ἀρνηθεῖεν ἔνιοι, ὡς οὐκ εἰσὶ τοιοῦτοι: so also in French, after *empêcher, prendre garde, craindre, avoir peur, appréhendre, ne nier pas, ne douter pas, ne disconvenir pas, que* with *ne* is used; *il craint que sa maladie ne soit mortelle.* So Italian; as, *guardarsi di non credere alle favole—io temo che Lidia questo non faccia.*

3. So after ἤ, *quam,* after comparatives, or comparative expressions, οὐ is sometimes used, as a repetition of the negative notion of disjunction implied in these expressions: Hdt. IV. 118 ἥκει γὰρ ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας: Id. V. 94 ἀποδεικνύντες τε λόγῳ, οὐδὲν μᾶλλον Αἰολεῦσι μετεὸν τῆς Ἰλιάδος χώρης, ἢ οὐ καί σφι καὶ τοῖσι ἄλλοισι κ.τ.λ.: Id. VII. 16 φανῆναι δὲ οὐδὲν μᾶλλόν μοι ὀφείλει ἔχοντι τὴν σὴν ἐσθῆτα, ἢ οὐ καὶ τὴν ἐμήν· οὐδέ τι μᾶλλον ἐν κοίτῃ τῇ σῇ ἀναπαυομένῳ, ἢ οὐ καὶ ἐν τῇ ἐμῇ: Thuc. II. 62 οὐδ' εἰκὸς, χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ οὐ κήπιον καὶ ἐγκαλλώπισμα πλούτου πρὸς ταύτην νομίσαντας ὀλιγωρῆσαι. In all these instances the οὐ might be accounted for by the οὐδέ preceding; but in the following passage there is no negative preceding: Thuc. III. 36 μετάνοιά τις εὐθὺς ἦν αὐτοῖς καὶ ἀναλογισμός, ὡμὸν τὸ βούλευμα καὶ μέγα ἐγνῶσθαι, πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους: compare the French, as, *il n'écrit pas mieux cette année-ci qu'il ne faisait l'année passée—il faut plus d'esprit pour apprendre une science qu'il n'en faut pour s'en moquer—on méprise ceux qui parlent autrement qu'ils ne pensent.*

c. Μὴ οὐ.

§. 750. 1. Μὴ οὐ is used with the indic. or conjunctive, after notions of fear, anxiety, doubt, &c. to mark that the object of fear, &c. does not, or will not happen. Μή performs the functions of a conjunction (see §. 814.), *lest* or *whether,* while οὐ belongs to the clause depending on that conjunction. Compare δέδοικα μὴ ἀποθάνῃ, *I doubt that he will die;* δέδ. μὴ οὐκ ἔλθῃ, *I doubt that he will not come:* Plat Phæd. 76 B φοβοῦμαι, μὴ οὔριον τηνικάδε οὐκέτι ᾖ ἀνθρώπων οὐδεὶς ἀξίως οἷός τε ποιεῖν: Id. Menon 89 D πρὸς τί βλέπων δυσχεραίνεις καὶ ἀπιστεῖς. μὴ οὐκ ἐπιστήμη ᾖ ἡ ἀρετή; *that virtue is not a science.* Very often the expression of fear, &c. is supplied by the mind or context; as, Plat. Crit. 48 C ἡμῖν δ', ἐπειδὴ ὁ λόγος οὕτως αἱρεῖ μὴ οὐδὲν ἄλλο σκεπτέον ᾖ, ἢ ὅπερ νῦν δὴ ἐλέγομεν, *vide, ne non aliud quid spec-*

Μὴ οὐ.

tandum sit. In Il. *a*, 28—μή νυ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο—μή is simply the final conjunction (see §. 805.).

Obs. 1. Instead of μὴ οὐ we find μὴ μή; as, Xen. M. S. I. 2, 7 ἐθαύμαζε—εἴ τις—φοβοῖτο, μὴ ὁ γενόμενος καλὸς κἀγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἕξοι, *were to doubt lest he would not feel the greatest gratitude.*—(For the Fut. Opt. see §. 406. 6.) So that the former μή is a conjunction, the latter a repetition of the negative notion in φόβοιτο.

2. Μὴ οὐ is also used in the sense of *quominus*, or when it stands in a question so as to imply a negative, *quin*, with the infinitive.

a. After verbs of failing, preventing, denying, distrusting, &c. when a negative is joined with them: οὐδὲν κωλύει μὴ οὐκ ἀληθὲς εἶναι τοῦτο: or as a question, τί ἐμποδὼν μὴ οὐκ ἀποθανεῖν; *nihil impedit, quominus id verum sit—quid impedit, quominus moriar?* Hdt. VI. 88 Ἀθηναῖοι—οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτῃσι: Plat. Rep. 354 D οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου, *mihi non temperabam, quin illo relicto ad hoc accederem:* Id. Menon 89 D τὸ μὲν γὰρ διδακτὸν αὐτὸ εἶναι, εἴπερ ἐπιστήμη ἐστίν, οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι, *non repugno, quin hoc recte dicatur:* Xen. Symp. III. 3 οὐδείς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέξειν: Soph. Trach. 90 οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν, *nihil prætermittam, quin—cognoscam:* Lucian D. M. 94 νῦν μέν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρνος γένοιο, μὴ οὐκ ἐμὸς υἱὸς εἶναι, *non negabis, quin filius meus sis:* Id. Lapith. 440 οὐκ ἂν ἔξαρνος γένοιο, μὴ οὐχὶ φάρμακον ἀποδεδόσθαι Κρίτωνι ἐπὶ τὸν πατέρα, *non negabis, quin venenum vendideris.*

b. After δεινόν, αἰσχρὸν εἶναι, αἰσχύνην εἶναι, αἰσχύνεσθαι, which imply a negative notion: Hdt. I. 187 Δαρείῳ δὲ δεινὸν ἐδόκεε εἶναι μὴ οὐ λαβεῖν τὰ χρήματα: Xen. Cyr. VIII. 4, 5 τὸν δὲ πρωτεύοντα ἐν ἕδρᾳ ᾐσχύνετο μὴ οὐ πλεῖστα καὶ ἀγαθὰ ἔχοντα παρ' αὐτοῦ φαίνεσθαι: Plat. Prot. 352 D αἰσχρόν ἐστι καὶ ἐμοὶ σοφίαν καὶ ἐπιστήμην μὴ οὐχὶ πάντων κράτιστον φάναι εἶναι[a].

c. After all negative notions where in Latin, *quin* with conjunctive would be used: Hdt. VII. 5 οὐκ οἰκός ἐστι, Ἀθηναίους μὴ οὐ δοῦναι δίκας τῶν ἐποίησαν.—Οὐ δύναμαι, ἀδύνατός εἰμι, οὐχ οἷός τ' εἰμι μὴ οὐ λέγειν, *non possum non dicere, non possum quin dicam:* Hdt. III. 82 δήμου—ἄρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι: Plat. Phæd. 72 D τίς μηχάνη (=ἀδύνατον), μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι: Id. Gorg. 462 B ᾐσχύνθη σοι μὴ ὁμολογῆσαι (=ἀρνηθῆναι), τὸν ῥητορικὸν ἄνδρα μὴ οὐχὶ καὶ τὰ δίκαια εἰδέναι: Soph. Ant. 96 πείσομαι γὰρ οὐ τοσοῦτον οὐδέν, ὥστε μὴ οὐ καλῶς θανεῖν: Arist. Aves 37 οὐ μισοῦντ' ἐκείνην τὴν πόλιν τὸ μὴ οὐ μεγάλην εἶναι.

3. Μὴ οὐ is also used with participles after negative expressions: Hdt. VI. 106 εἰνάτῃ δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρεος ἐόντος τοῦ κύκλου: Soph. Œ. R. 12 δυσάλγητος γὰρ ἂν εἴην, τοιάνδε μὴ οὐ κατοικτείρων ἕδραν, *nisi vestra me supplicatio tangat;* Ibid. 221, Id. Œ. C. 360.

Obs. 2. There are very few instances of the infin. being used without these negatives in the constructions given above, *a. b. c.*: Plat. Lysis 209 B οὐ διακωλύουσί σε οὔτε ὁ πατὴρ οὔτε ἡ μήτηρ ἐπιτεῖναί τε καὶ ἀνεῖναι ἣν ἂν βούλῃ τῶν χορδῶν, καὶ ψῆλαι καὶ κρούειν τῷ πλήκτρῳ. And not many of μή being used alone with such verbs: Soph. Aj. 96 κόμπος πάρεστι κοὐκ

[a] Heindorf ad loc.

Μὴ οὐ.

ἀπαρνοῦμαι τὸ μή: Plat. Parm. §. 41 **οὐ πάντη ἂν ἤδη ἐκφύγοι τὸ μὴ ἕτερα εἶναι ἀλλήλων**: Xen. M. S. IV. 8, 9 **ἐμοὶ δὲ τί αἰσχρόν** (=**οὐκ αἰσχρ.**), **τὸ ἑτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γνῶναι, μήτε ποιῆσαι.**

4. **Μή** however may be used instead of **μὴ οὐ** after **οὐ δύναμαι, ἀδύνατος, οὐχ οἷός τ' εἰμι, οὔ φημι, οὐ λέγω** &c. It may be that these verbs may be considered as taking the **οὐ** in a privative and not a negative force, and thus conveying positive notions of inability or refusal; or perhaps this idiom is to be attributed rather to the arbitrary anomalies of common speech, as these expressions, when used positively, are practically negative: **οὐ δύναμαι μὴ ποιεῖν**, *non possum non facere:* Æsch. Prom. 106 **ἀλλ' οὔτε σιγᾶν, οὔτε μὴ σιγᾶν τύχας οἷόν τε μοι τάσδ' ἐστί,** *nec tacere, nec non tacere possum.*—**Οὔ φημι τοῦτο μὴ οὕτως ἔχειν,** *non dico id sic se non habere.* **Μή** and **μὴ οὐ** are found together: Xen. Apol. extr. **οὔτε μὴ μεμνῆσθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν.**

Obs. 3. Hermann[a] holds that **μὴ οὐ** denies somewhat doubtfully, while **μή** is an emphatic negative; but whence the doubt can arise in **μὴ οὐ** is not clear. The use of **μὴ οὐ** seems to arise from the Greek practice of applying the negative to all the members of the negative sentence. Thus in **ἀπαρνοῦμαι μὴ δρᾶν ταῦτα**, the **μή** is the repetition of the negative notion of denial applying to the dependent clause; in **οὐκ ἀπαρνοῦμαι μὴ οὐ δρᾶν ταῦτα**, the negative **οὐ** is applied to the member of the negative clause **δρᾶν**, so that **μὴ οὐ** is a more, instead of a less, emphatic negation.

5. **Οὐ** is joined with certain adverbs which give it a qualifying sense: **μόνον οὐ, ὅσον οὐ,** *almost, all but;* as, Isocr. **οἱ σοφισταὶ—μόνον οὐκ ἀθανάτους ὑπισχνοῦνται ποιήσειν τοὺς συνόντας**: Thuc. VI. 34 **οἱ ἄνδρες ἐπέρχονται καὶ ὅσον οὔπω πάρεισιν**: Id. I. 36 **τὸν μέλλοντα καὶ ὅσον οὐ παρόντα πόλεμον.**

[a] Ad Viger. 797.

SYNTAX OF THE COMPOUND SENTENCE.

CHAPTER IV.

Compound Sentences.

§. 751. 1. It is not improbable that in the simpler ages of language the successive thoughts in the mind were represented by successive sentences, as it were parallel to and unconnected with each other; as, *winter is gone—the spring is come—the fields are green.*

2. But as language was more and more developed by the increasing intercourse of common life, the unity which really exists between successive thoughts in the mind was more and more realised in language, so that in course of time certain words were appropriated to the expression thereof, which were termed *Conjunctions.*

3. Sentences are connected in two ways—either they are properly independent of each other (*coordinate*), but united by a conjunction (*coordinate* or *copulative conjunctions καί, τέ, δέ* &c.); or dependent the one on the other, so that the one is incomplete without the other; as, *δένδρα θάλλει, ὅτε τὸ ἔαρ ἦλθε* (*subordinate*), and this connection is expressed by the *subordinate conjunctions ὅτε, ὅτι, ὡς,* &c.

4. Each sentence to which these conjunctions are attached should properly be a complete simple sentence; but when the same members belong to two or more sentences, they are generally only expressed once; as, *ὁ Σωκράτης ἦν σοφὸς καὶ ὁ Σ. ἦν ἀγαθός = ὁ Σ. ἦν σοφὸς καὶ ἀγαθός—ὁ Σ. ἦν σοφὸς καὶ ὁ Πλάτων ἦν σοφός = ὁ Σ. καὶ ὁ Πλ. ἦσαν σοφοί.—Ὁ Σ. σοφὸς ἦν κ. ἀγ. καὶ ὁ Πλ. σοφ. ἦν κ. ἀγ. = ὁ Σ. καὶ ὁ Πλ. ἦσαν σοφοὶ καὶ ἀγαθοί.*

5. The grammatical arrangement of sentences does not always represent their actual logical relations to each other. Thus it is possible so to connect two sentences, one of which depends on the other, that, as far as the form of expression goes, they are exactly the same: *τὸ ἔαρ ἦλθε καὶ τὰ ῥόδα θάλλει* for *ὅτε τὸ ἔαρ ἦλθε, τὰ ῥ. θ.*

Subordinate (Dependent) thoughts standing in a coordinate form as if independent.

§. 752. 1. In Homer we find many instances of this; as, Il. ζ, 147 φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη τηλεθόωσα φύει· ἔαρος δ' ἐπιγίγνεται ὥρη (for ὅτε ἔαρος ἐπιγίγνεται ὥρη): Il. ο, 551 ναῖε δὲ πὰρ Πριάμῳ· ὁ δέ μιν τίεν ἶσα τέκεσσιν (for ὅς μιν ἔτιεν): Il. ρ, 300 sq. ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνὴς ἐπὶ νεκρῷ, τῆλ' ἀπὸ Λαρίσσης ἐριβώλακος· οὐδὲ τοκεῦσιν θρέπτρα φίλοις ἀπέδωκε, μινυθάδιος δέ οἱ αἰὼν ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι (for ὅτι μινυνθ. οἱ αἰὼν ἔπλετο): Il. χ, 335 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι, ὃς ἕτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν, τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσι (for ἐπειδὴ ἄλλοι ἔντ. μένουσι): Od. ψ, 37 sq. ἄγε δή μοι, μαῖα φίλη, νημερτὲς ἔνισπε, ὅππως δὴ μνηστῆρσιν ἀναιδέσι χείρας ἐφῆκεν, μοῦνος ἐών, οἱ δ' αἰὲν ἀολλέες ἔνδον ἔμιμνον (for ὅτε οἱ ἄλλοι αἰὲν—ἔνδον ἔμιμνον): Il. κ, 185 πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ ἀνδρῶν ἠδὲ κυνῶν· ἀπό τέ σφισιν ὕπνος ὄλωλεν (for οἷς ὕπνος ἀπόλωλεν).

2. So in Herodotus, to whose loose and careless style this form of expression was particularly agreeable: Hdt. I. 36 νεόγαμός τε γάρ ἐστι, καὶ τοῦτό οἱ νῦν μέλει. Many of these combinations come into common use even in Attic Greek; as, τέ—καί, or καί alone, for ὅτε, of things that happened at the same time; ἅμα—καί, *so soon as:* Id. III. 76 (οἱ ἑπτὰ τῶν Περσῶν) ἧισαν εὐξάμενοι τοῖσι θεοῖσι, τῶν περὶ Πρηξάσπεα εἰδότες οὐδέν· ἔν τε δὴ τῇ ὁδῷ μέσῃ στείχοντες ἐγίνοντο, καὶ τὰ περὶ Πρηξάσπεα γεγονότα ἐπυνθάνοντο (=ὅτε—ἐπυνθάνοντο): Id. VII. 217 ἠώς τε δὴ διέφαινε καὶ ἐγένοντο ἐπὶ τῷ ἀκρωτηρίῳ τοῦ οὔρεος: Id. IV. 199 συγκεκόμισται τε οὗτος ὁ μέσος καρπὸς, καὶ ὁ ἐν τῇ κατυπερτάτῃ τῆς γῆς πεπαίνεταί τε καὶ ὀργᾷ, ὥστε ἐκπέποταί τε καὶ καταβέβρωται ὁ πρῶτος καρπὸς, καὶ ὁ τελευταῖος συμπαραγίνεται. Soph. Œ. R. 718 καὶ=ὅτε: Thuc. I. 50 ἤδη δὲ ἦν ὀψὲ καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο: Id. III. 39 χρῆν δὲ Μυτιληναίους κ. τ. λ. καὶ οὐκ ἂν ἐς τόδε ἐξύβρισαν Plat. Symp. 220 C ἤδη ἦν μεσημβρία καὶ ἄνθρωποι ᾐσθάνοντο: Hdt. I. 11 ἅμα δὲ ταῦτα ἔλεγε καὶ ἀπεδείκνυε: Isocr. Paneg. 73 C ἅμα διαλλάττονται καὶ τῆς ἔχθρας ἐπιλανθάνονται. So in comparative sentences for ὥσπερ after ὁ αὐτός, ὅμοιος &c.: Thuc. I. 120 ἐνθυμεῖται γὰρ οὐδεὶς ὁμοῖα τῇ πίστει καὶ (=ὥσπερ) ἔργῳ ἐπεξέρχεται: Ibid. 141 οὐ τῇ αὐτῇ ὀργῇ ἀναπειθομένους πολεμεῖν καὶ ἐν ἔργῳ πράσσοντας: Soph. Œ. R. 1187 ἴσα καὶ τὸ μηδὲν ζώσας. See §. 594. *Obs.* 4.

Obs. So in G. T., as Mark xv. 25 ἦν ὥρα τρίτη καὶ (for ὅτε) ἐσταύρωσαν αὐτόν: Matt. xxvi. 53 δύναμαι—παρακαλέσαι τὸν πατέρα μου καὶ (for ὅς) παραστήσει μοι κ. τ. λ.

3. It is also a peculiarity of Herodotus, that when he wishes to express a negative motive, he prefixes it coordinately with οὔκων (οὔκουν) to the sentence expressing the consequences which result from it, which is not connected by any conjunction, being referred back as a result to the οὖν in οὔκουν: Hdt. I. 11 οὔκων δὴ (ὁ Γύγης) ἔπειθε, ἀλλ' ὥρα ἀναγκαίην ἀληθέως προκειμένην ἢ τὸν δεσπότεα ἀπολλύναι, ἢ αὐτὸν ὑπ' ἄλλων ἀπόλλυσθαι, αἱρέεται αὐτὸς περιεῖναι for οὐ πείθων δὲ, ἀλλ' ὁρῶν—αἱρέεται: or οὐκ ἔπειθε—αἱρέεται οὖν &c.: Id. IV. 118 οὔκων ποιήσετε ταῦτα, ἡμεῖς μὲν πιεζόμενοι ἢ ἐκλείψομεν τὴν χώρην κ. τ. λ, for ὑμῶν μὴ ποιούντων (or εἰ μὴ ποιεῖτε) ταῦτα, ἡμεῖς οὖν ἢ ἐκλείψομεν κ. τ. λ: so γάρ is placed before the sentence on which it depends.

4. Sometimes the subordinate clause is placed coordinately in order to give it emphasis, by making it seem as important as the principal clause: so Pind. Pyth. X. 45 *θρασείᾳ δὲ πνέων καρδίᾳ μόλεν Δανάας ποτὲ παῖς,* **ἀγεῖτο δ' Ἀθάνα** (for *ὅτε ἡγεῖτο Ἀθηνᾶ*, or *ἡγουμένης Ἀθηνᾶς*). See also §. 860. 8. for the conditional protasis expressed as if it were independent.

Different forms of coordinate Sentences.

Sentences logically coordinate, expressed in a coordinate form.

§. 753. 1. A sentence logically coordinate with another is either an extension or a limitation of the thought; in the former case the connection is *copulative*, in the other *adversative*.

Copulative.

2. This consists in the joining into one thought two or more sentences, which are, as it were, parallel and independent of each other; whereby the second coordinate clause merely gives a wider application to the thought of the preceding one. This is either by simply stringing them together (*connexive*), or when the statement applies more strongly to the latter than to the former clause (*incressive*).

Connexive.

3. This is expressed by the conjunctions **τέ, τέ—τέ, καί, τέ—καί, καί—καί.**

Τέ.

§. 754. 1. The proper mode of uniting two clauses into one thought is, by attaching the connecting particle to both; so that in the first it points forward to the following, and in the last backward to the preceding.

2. The original and most general copula is **τέ**, and from its general use it may supply the force of many other conjunctions. It seems to be connected with *τίς*, as its corresponding Latin copula *que* with *quis*.

Obs. If we suppose that *τίς* had originally a relative force, we can see how *τέ* as its derivative got its connexive force; as the relative is in itself connexive inasmuch as it throws the mind back to the sentence or notion to which it refers.

Τέ—τέ.

3. **Τέ—τέ** signifies that the two sentences or notions are parallel to each other, *as—so;* thus frequently in antithesis: *ἔργον τε ἔπος τε, as the deed, so the word: πατὴρ ἀνδρῶν τε θεῶν τε.* So used frequently in a succession of notions: Il. *α*, 177 *αἰεὶ γὰρ ἔρις τε φίλη πόλεμοί τε μάχαι τε.* So when two qualities combine to make up one; as, Il. *γ*, 167 *ἠΰς τε μεγάς τε.* So of two actions coincident in time: Hdt. VIII. 108 *ἐδόκεόν τε ναυμαχήσειν σφέας, παραρτέοντό τε ὡς ἀλεξησόμενοι.* Hence **οὔτε—οὔτε, εἴτε—εἴτε, ἐάντε—ἐάντε.** In prose we find **τέ—τέ** far more rarely, and generally only when whole sentences, or at the least, complete portions of sentences, are to be connected: Thuc. II. 64 *φέρειν χρὴ τά τε δαιμόνια ἀναγκαίως τά τε ἀπὸ τῶν*

πολεμίων ἀνδρείως: Xen. Cyr. VIII. I. 5 παρῶμέν τε οὖν—ἐπὶ τόδε τὸ ἀρχεῖον, ἀσκῶμέν τε, δι' ὧν μάλιστα δυνησόμεθα κατέχειν ἃ δεῖ, παρέχωμέν τε ἡμᾶς αὐτοὺς χρῆσθαι Κύρῳ ὅτι ἂν δέῃ. In antithetical words or sentences, τέ approaches in sense to ἤ followed by ἤ, *vel—vel;* whence sometimes they are interchanged, either τέ—ἤ, or ἤ—τέ: Plat. Ion 535 D ὃς ἂν—κλάῃ τ' ἐν θυσίαις καὶ ἑορταῖς—ἢ φοβῆται: Il. β, 289 ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες.

4. Τέ—τέ are frequently used for μέν—δέ, so that when in the first clause something is allowed or stated, the first τέ prepares the mind for something following thereon, while the second τέ refers the mind back to the former statement: so in a number of clauses which make up a simile (see Il. γ, 32.). Μέν—δέ separate the whole into its two parts or clauses (*on the one hand—on the other,*) while τέ—τέ, by virtue of their primary force, unite them as parts of one whole; so Hdt. I. 22 καὶ δύο τε ἀντὶ ἑνὸς νηοὺς τῇ Ἀθηναίῃ ᾠκοδόμησε ὁ Ἀλυάττης, αὐτός τε ἐκ τῆς νούσου ἀνέστη.

5. Hence (*a*) τέ—δέ are often found in two successive clauses, especially where one of the clauses, generally the first, is negative; or where the second clause is to be opposed to the former, as the more important: Eur. Or. 201 σύ τε γὰρ ἐν νεκροῖς, τὸ δ' ἐμὸν οἴχεται βίου τὸ πλέον μέρος ἐν στοναχαῖσι: so τέ followed by ἔνειτα δὲ καί or ἅμα δὲ καί or ὡσαύτως δὲ καί &c.. or when some notions in the two clauses are opposed; or when the second clause conveys not merely a notion equivalent to the former, but something more: Hymn. Hom. Ven. 110 οὔτις τοι θεός εἰμι· τί μ' ἀθανάτῃσιν εἴσκεις; ἀλλὰ καταθνητή τε, γυνὴ δέ με γείνατο μήτηρ;—(*b*) and also μέν—τέ, which will be treated of under μέν—δέ.

Τέ *alone.*

6. In all the cases where τέ—τέ may be used, τέ may be used in the second clause alone. The two clauses are naturally less closely connected; the second clause is not represented as necessarily following on the first, which is represented as existing independent of it: so *senatus populusque Romanus ita censuit*, the senate is the principal notion: πατὴρ ἀνδρῶν θεῶν τε, *father of men, and moreover of gods:* Il. *a*, 5 αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν οἰωνοῖσί τε πᾶσι: Hdt. VI. 107 ἐς τὸν Μαραθῶνα τὰς νέας ὥρμιζε οὗτος, ἐκβάντας τε ἐς γῆν τοὺς βαρβάρους διέτασσε.

7. In prose, especially Thucydides, sentences separated by a stop are connected by τέ, where δέ would generally be used; this τέ generally signifies *itaque, and so,* or it may be translated *for example:* Thuc. I. 9 Ἀγαμέμνων τέ μοι δοκεῖ—τὸν στόλον ἀγεῖραι, *Agamemnon for example.* Ibid. 22 κτῆμά τε ἐς ἀεὶ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν ξύγκειται, *and so* κτῆμα ἐς ἀεί, &c.

8. When an expression, common to two clauses, is used only once, either in the first or second clause, τέ is used to carry it on from one to the other; and is placed either in both, or only in one of the two clauses: Soph. Œ. R. 253 ὑπέρ τ' ἐμαυτοῦ (sc. ὑπὲρ) τοῦ θεοῦ τε: Hdt. VII. 106 οἵ τε ἐκ Θράκης καὶ (sc. οἱ ἐξ) Ἑλλησπόντου: Eur. Phœn. 96 ἃ τ' εἶδον (sc. ἅ) εἰσήκουσά τε: Xen. M. S. III. 5, 3 προτρέπονταί τε ἀρετῆς ἐπιμελεῖσθαι καὶ (sc. προτρέπονται) ἄλκιμοι γίγνεσθαι: Arist. Vesp. 1277 ἅπασι φίλον ἄνδρα τε σοφώτατον (for φίλον ἄνδρα σοφώτατόν τε ἄνδρα.)

Remarks on the Epic use of τέ.

§. 755. 1. In Epic poets frequently, (and in Lyric, though but rarely, and in Attic only in some few fragments,) τέ is joined to conjunctions and relatives, to denote more distinctly the opposition and connection of the clauses of a sentence; *so as—so.* This idiom seems to arise from the old practice of expressing subordinate clauses as coordinate, and it remained after the more logical form of expression had been developed by the conjunction.

2. Thus when in Epic poetry we find τέ occurring with other conjunctions, where it seemingly is otiose, it is used to join the two sentences more closely together, and is placed either in both clauses, pointing forward to the one and backward to the other, or only in the first and not in the second, or only in the second and not in the first; or one of the clauses in which it should stand is supplied by the mind, as, Od. *α*, 188 ξεῖνοι δὴ ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι ἐξ ἀρχῆς εἴπερ τε γέροντ' εἴρηαι (sc. *as you will hear*) *if you just ask &c.* It occurs less frequently in clauses which are connected by a demonstrative pronoun in one, and a relative in the other, and only if the demonstr. and relative are not in juxtaposition: as, Il. *α*, 218 ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ; but more frequently in other clauses; so frequently εἴπερ τε—τέ, Il. *δ*, 160 εἴπερ γάρ τε καὶ αὐτίκ' Ολύμπιος οὐκ ἐτέλεσσεν, ἔκ τε καὶ ὀψὲ τελεῖ. Or Εἴπερ—τέ, also εἴπερ τε with the apodosis suppressed, ἦ τε, *so certainly*, Od. *β*, 62 ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύναμίς γε παρείη: so Μέν τε—δέ τε, or ἀλλά τε, *as on one side, so on the other:* but in either of the clauses τέ may be omitted; Τέ—δέ τέ, or ἀλλά τε (Il. *α*, 82): Μέν τε—δέ or ἀλλά: or even the former clause may be supplied from the context; thus, δέ τε, or ἀλλά τε without μέν: thus, Δέ—τέ, Τέ—δέ, Τέ—αὐτάρ frequently answer to each other; καί τε, (*atque=ad que, yet to that,*) where the former clause is implied in the context, *so as, so also:* Il. *ι*, 509 τὸν δὲ μέγ' ὤνησαν, καί τ' ἔκλυον εὐξαμένοιο:—γάρ τε, *for too, then, so as, so:* Il. *ω*, 602 νῦν δὲ μνησώμεθα δόρπου· καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου, τῆπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο;—so also sometimes ἤ τε, or even Ἤ τε—ἤ τε. See *Disjunctive Sentences.*

3. From this idiom another has arisen, whereby τέ is added to conjunctions and relatives in dependent clauses, to attach to the relative (or conjunction) a demonstrative notion, arising from its relation to some other sentence expressed or implied, to which the τέ refers and thus gives the emphasis; so, ὅς, *who;* ὅστε, *he who, just who* (not only in Homer, but in lyric poets, and the chorus of tragedy, and even here and there in Hdt.): ὅστις τε, οἷός τε, ὅσος τε (=τοῖος, οἷος; τόσος, ὅσος; *just of such a nature, such a size, such a quantity, as*); ὥστε, *so as, so that;* ὡσεί τε, ἅτε, ἠΰτέ, ὅπως τε, *thus as,* ὅτε τε, *then when,* ἵνα τε, *there where.* Thus Od. *ξ*, 81 ἔσθιε νῦν ὦ ξεῖνε τά τε δμώεσσι πάρεστι, *those which, just what,* (without τέ, *what*): Id. *ο*, 318 Ἑρμείαο—ὅς ῥα τε κ. τ. λ., *he who:* Od. *ξ*, 254 ἐπλέομεν—ῥηιδίως τε ὡσεί κατὰ ῥόον, *just as if,* ὥσει, *as if.*

4. In Attic prose the following formulas occur: οἷός τε εἰμί, *I am able* (=*queo*), properly τοιοῦτός εἰμι οἷος, the τέ supplying the suppressed τοιοῦτος: also ὥστε, ὡσείτε, and ἔστε (i. e. ἐς, ὅ, τε), *quoad,* and also, ἔπειτε *postquam.*

Position of τέ.

§. 756. Τέ being an enclitic, cannot stand at the beginning of a sentence or a clause, but must always depend on some word—generally that to which its force applies, but from this there are the following exceptions.

a. When the word to which τέ properly belongs is very closely connected with another word, so that they form as it were one notion, (as the article and substantive, dependent genitives, preposition and its case,) τέ is placed between them: Il. γ, 54 οὐκ ἄν τοι χραίσμῃ κίθαρις, τά τε δῶρ' Ἀφροδίτης, ἥ τε κόμη, τό τε εἶδος: Eur. Phœn. 332 εἰς αὐτόχειρά τε σφαγάν.

b. When τέ belongs to the whole sentence, or clause, it is placed after the first word thereof without affecting its sense; thus in Hdt. VI. 123 οἵτινες ἔφευγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον οἱ Πεισιστρατίδαι τὴν τυραννίδα; τέ belongs not to μηχανῆς, but to the predicate ἐξέλιπον, connecting it with the former clause.

Obs. 1. This naturally happens when the preposition after which τέ stands applies also to another noun following; as, Plat. Legg. 796 D εἰς τε πολίτειαν καὶ ἰδίους οἴκους: so G. T. as Acts xxv. 23 σύν τε χιλιάρχοις καὶ ἀνδρασιν.

Obs. 2. It sometimes happens, from a change in the latter part of the sentence, that τέ stands with some particular word, when it should stand after the first word: Thuc. I. 133 αἰτιωμένου τοῦ ἀνθρώπου τά τε περὶ αὐτὸν γραφέντα καὶ τἆλλ' ἀποφαίνοντος: the τέ should stand after αἰτιωμένου, but the clause καὶ τἆλλ' ἀποφαίνοντος seems to be an addition which Thucydides did not mean to use when he began the sentence.

Obs. 3. In the combinations given above, §. 755. 3. the τε is sometimes separated from its end by ῥά, πέρ, μέν &c.

Καί.

§. 757. 1. The force of καί is repetition, union, and emphasis; it occurs not only as a conjunction, but also in its original force as an adverb; in which it has its full meaning of *too*, while as a conjunction it has a weaker force, like *et* formed from ἔτι *yet*.

Καί *as a copulative Conjunction.*

Καί—καί.

2. Καί—καί, (properly *Too—too; And—and; As well—as also; Not only—but also;*) gives the clauses to which it is joined a more forcible and independent meaning than τέ—τέ; wherefore it is used when notions of a different nature, or more or less opposed to or contrasted with each other, are to be connected, and each notion is dwelt upon, so that emphasis is laid on each; as, ἄνθρωποι καὶ ἀγαθοὶ καὶ κακοί—καὶ πένητες καὶ πλούσιοι—καὶ ταχὺς καὶ ἄγριος (but not καὶ κακοὶ καὶ πονηροί)—καὶ χρήματα καὶ ἄνδρες—καὶ νῦν καὶ ἀεί—καὶ πρῶτα καὶ ὕστατα: Xen. Cyr. I. 1, 2 ἄρχοντες μέν εἰσι καὶ οἱ βούκολοι τῶν βοῶν καὶ οἱ ἱπποφορβοὶ τῶν ἵππων καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπιστατῶσι ζώων: Eur. Hec. 751 τολμᾶν ἀνάγκη, κἂν τύχω κἂν μὴ τύχω. G. T. as Rom i. 13 ἵνα καρπόν τινα σχῶ καὶ ἐν

ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν: John vi. 36 *καὶ ἑωράκατέ με, καὶ οὐ πιστεύετε.* The two verbs are placed in contrast, so as to lay emphasis on each, Matt. x. 28 *καὶ ψυχὴν καὶ σῶμα ἀπολέσαι.* Hence also with participles it means *sive—sive:* (see Τέ—τέ §. 754. 3. and Τέ—καί;) and sometimes ἤ in the second clause answers to καί in the first: Plat. Lach. 191 E *καί μένοντες ἢ ἀναστρέφοντες.*

3. Καί is sometimes repeated after a parenthetical clause: Thuc. IV. 117 *καὶ ἅμα, εἴ σφισιν καλῶς ἔχοι, καὶ ξυμβῆναι τὰ πλείω*; so G. T., as Matt. ix. 10 *καὶ ἐγένετο, αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδού κ. τ. λ.*

Obs. 1. This use of Καί—καί must be distinguished from the passages where the second *καί* is used adverbially; as, Soph. Phil. 274 *ῥάκη βαιὰ καί τι καὶ βορᾶς ἐπωφέλημα*: so G. T., as Matt. ii. 26 *καὶ ἔδωκε καὶ τοῖς κ. τ. λ.*

Obs. 2. Though *καί* may be used in passages where *ἤ* might have stood, and *vice versa*, yet we may not say that *καί* is used in the sense of *ἤ*, or *vice versa*. Two notions may be joined by *καί* or *ἤ*; if by the former, they are represented as component though opposed parts of a whole in which they unite; if by the latter, as distinct divided parts; *κακοὶ καὶ ἀγαθοί* is a logical division of man: *κακοὶ ἢ ἀγαθοί* is not necessarily so, but merely two opposed classes.

Τέ—καί.

§. 758. 1. Τέ—καί, *que—et; so as—so also;* marks that the two clauses are in close or necessary connection: Il. *a*, 17 *Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί.—καλός τε κἀγαθός*; even numbers as, *τρεῖς τε καὶ δέκα.* It differs from Καί—καί, as it does not make the mind dwell on each notion separately. In most points the use of Τέ—καί corresponds with that of Τέ—τέ, except that it expresses a more intimate connection and that *καί* implies the greater emphasis of its clause. Thus Τέ—καί are used like Καί—καί in opposed sentences which are coordinate and are conceived of as one whole: *ἀγαθά τε καὶ κακά—χρηστοί τε καὶ πονηροί—τά τε ἔργα ὁμοίως καὶ οἱ λόγοι—νῦν τε καὶ τότε* Soph., *as now, so also then; νῦν τε καὶ πάλαι* Id. Ant. 181: Xen. Hier. I. 2 *πῇ διαφέρει ὁ τυραννικός τε καὶ ὁ ἰδιωτικὸς βίος.* Hence where two opposed notions are used exhaustively, to express a whole class or sort, in the sense of *sive—sive, ἤ—ἤ; vel—vel* (§. 757. 2.); *ἅ τε δεῖ φίλια καὶ πολέμια νομίζειν*: Plat. Legg. 831 D *πᾶσαν τέχνην καὶ μηχανὴν καλλίω τε καὶ ἀσχημονεστέραν, sive honestam, sive turpem;* thence when two notions are simply placed in juxtaposition for Μέν—δέ: Eur. Rhes. 339 *σύ τ' εὖ παραινεῖς καὶ σὺ καιρίως σκοπεῖς.*

2. Two actions which are coincident in point of time, or stand as antecedent and consequent to each other (*as one takes place—so the other*), are connected by Τέ—καί.

3. The incressive force of *καί* is seen clearly in the combinations, *πολλά τε καὶ καλὰ ἔργα ἀπεδείξατο*: Hdt. VI. 114 *ἄλλοι Ἀθηναίων πολλοί τε καὶ ὀνομαστοί*: and yet more so when it connects the universal and particular (*quum—tum*); as, *ἄλλοι τε καὶ ὁ Σωκράτης*: so *ἄλλως τε καί, quum aliter, tum, especially:* Ibid. 136 *Μιλτιαδέα—ἔσχον ἐν στόματι οἵ τε ἄλλοι καὶ μάλιστα Κάνθιππος*: Plat. Symp. 176 D *ἔγωγέ σοι εἴωθα πείθεσθαι ἄλλως τε καὶ ἅτ' ἂν περὶ ἰατρικῆς λέγῃς.* So *τά τε ἄλλα καί—, especially:* Thuc. I. 3 *ἔθνη τά τε ἄλλα καὶ τὸ Πελασγικόν.* So Æsch. Prom. 637 *ἄλλως τε πάντως καὶ κασιγνήταις πατρός.* Ἄλλως τε without καί expresses a mere addition, *prætereaque, adde quod:* Plat. Phæd. 87 D *ἀλλὰ γὰρ ἂν φαίη ἑκάστην τῶν*

ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε εἰ καὶ πολλὰ ἔτη βιώη. Instead of καί alone a strong emphasis is given to the second clause by καὶ δὴ καί, *tum vero etiam:* Hdt. VI. 137 ἄλλα τε σχεῖν χωρία καὶ δὴ καὶ Δῆμνον: *and, particularly,* Plat. Rep. 357 A ὁ γὰρ Γλαύκων ἀεί τε ἀνδρειότατος ὢν τυγχάνει, πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδέξατο[a].

Obs. 1. Καί may be used several times after τέ, each particular preceded by καί being as it were dwelt upon, as Il. γ, 431 σύν τε βίῃ καὶ χερσὶ, καὶ ἔγχεϊ: or in the first clause the conjunction may be omitted, and the following clauses united by the repetition of καί, as Xen. Cyr. I. 4, 7 ἄρκτοι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ λέοντες καὶ κάπροι καὶ παρδάλεις· αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι ὗες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσίν: or in Epic τέ is used with several clauses, καί only with the last, as Od. γ, 413 Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἄρητός τε καὶ ἀντίθεος Θρασυμήδης. And between καί—καί, there may be placed two distinct notions united by τὲ καί: Hdt. VII. 1 (ἐπέταξε ἑκάστοισι) καὶ νέας τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα.

Obs. 2. Καί—τέ are not thus combined, because the first clause may not be more emphatic than the second: nor do we find the combination καὶ—τε as connecting two coordinate notions.

Obs. 3. We find καί followed by τέ—τέ. The καί connects the sentence with the preceding one; the τέ—τέ connect two notions in the sentence itself: Soph. Aj. 53 καὶ πρός τε ποίμνας ἐκτρέπω σύμμικτά τε κ. τ. λ.: so we find καὶ τέ—καί; Hdt. V. 1 καὶ πολλόν τε ἐκράτησαν καὶ ἔλιπον σφέων ὀλίγους.

Obs. 4. On the force of καί and τέ to carry on a negative μή through several clauses, see §. 744. *Obs.* For καί used for ὅτε &c. see §. 752.

Obs. 5. We do not find in classical Greek τὲ καί used simply to connect a sentence with a preceding one, but in G. T. we find, Acts xix. 27 μέλλειν τε καί al. μέλλειν δὲ καί: Ib. xxi. 28 ἔτι τε καί.

Καί *alone.*

§. 759. 1. Καί (like τέ) may be used alone, without another καί preceding, when the emphasis is to be more decided. It marks the intimate connection of the two clauses or terms, the two are as one (τέ *adjungit,* καί *conjungit*): Xen. Cyr. I. 4, 7 αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι ὗες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσίν: Ibid. VII. 5, 39 ὁ δ' ὄχλος πλείων καὶ πλείων ἐπέρρει. So it has often the sense of *atque,* or *ac, et quidem,* the latter clause being either emphatic, or limiting, or defining, or explaining, or confirming the former as the context requires: Plat. Apol. 23 A ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός[b], (*parvo digna ac nullo.*) So πολλὰ καὶ ἐσθλά Hom.: Dem. c. Aph. II. princ. πολλὰ καὶ μεγάλ' ἐψευσμένου: Cic. Legg. III. 14, 32 *pauci atque admodum pauci.* So καὶ ταῦτα, *idque, that too,* with a participle or adjective. So G. T., as 1 Cor. iii. 5 καὶ ἑκάστῳ, *even as to each.* 1 John i. 2 καί introduces an emphatic assertion of part of verse 1.

2. Καί has this force at the beginning of a question wherein the speaker takes up something which has been said, and applies it in an argumentative tone, frequently as a sort of *argumentum ad absurdum:* Plat. Theæt. 188 D καὶ τίς ἀνθρώπων τὸ μὴ ὂν δοξάσει; Xen. Cyr. IV. 3, 11 ἀλλ' εἴποι τις ἄν, ὅτι παῖδες ὄντες ἐμάνθανον. Καὶ πότερα παῖδές εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα ἢ ἄνδρες; = *ac multo minus prudentes sunt.* So especially καὶ πῶς: Plat. Alc. 134 C δύναιτο δ'

[a] Stallb. ad loc. [b] Ibid.

ἄν τις μεταδιδόναι ὃ μὴ ἔχει;—Καὶ πῶς; = *ac minime quidem:* so G. T. as Mark x. 26 καὶ τίς δύναται σωθῆναι;

3. In this way καί gets an adversative force, and sometimes seems to stand for καίτοι: Eur. Herc. F. 508 ὁρᾶτέ μ' ὅσπερ ἦν περίβλεπτος βροτοῖς, ὀνομαστὰ πράσσων. Καί μ' ἀφείλεθ' ἡ τύχη—ἡμέρᾳ μιᾷ: so in G. T. for ἀλλά or δέ, as Mark xii. 12 ἐζήτουν αὐτὸν κρατῆσαι καὶ ἐφοβήθησαν τὸν ὄχλον: 1 Thess. ii. 18 ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

4. Lastly, its incressive power is used in imperative clauses, which it connects with the preceding, as well as generally in expressions of some action following suddenly and forcibly on what goes before; as, καί μοι δὸς τὴν χεῖρα!—καί μοι λαβὲ τὸ ψήφισμα: Il. α, 584 ὣς ἄρ' ἔφη, καὶ ἀναΐξας δέπας—μητρὶ φίλῃ ἐν χερσὶ τίθει.

Obs. 1. Καί is used often to connect two clauses instead of τέ—καί.

Obs. 2. In English we say *many great men,* but in Greek generally, πολλοί is considered as a substantival word and is joined to the other adjective, either by καί or τέ alone (rare and only poetic), Eur. Hec. 620 ὦ πλεῖστ' ἔχων κάλλιστά τε: or by τέ καί, or (Homeric) by τέ—τέ, in which case πολλοί stands after the adjective: Il. β, 213 ἄκοσμά τε πολλά τε ἤδη. So in Latin, *multæ et præclaræ res.*

Obs. 3. When Homer after a temporal conjunction such as ὅτε, ἦμος &c. joins the sentence depending thereon by καί, this arises from the old fashion of coordinating clauses (see §. 752. 1., and δέ in *Dependent Sentences*): it marks the immediate consequence of the one verbal notion upon the other; Il. α, 478 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν: Hdt. VIII. 64 ὡς δέ σφι ἔδοξε καὶ ἐποίευν ταῦτα. G. T. as Luke ii. 21 ὅτε ἐπλήσθησαν ἡμέραι—καὶ ἐκλήθη κ. τ. λ.: cf. vii. 12. See §. 761. 3.

Obs. 4. Coordinate sentences ought to be alike as to the mood and tense of their verbs, but sometimes in poetry, and even in prose, they differ; and especially we find a participle in one sentence and the finite verb in another: Il. θ, 347 ἐρητύοντο μένοντες ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος: Demosth. 236, 15 ἀλλ' ἅμ' ἀκούοιτε ταῦτα ἀπαγγελλόντων τούτων, κἀκεῖνος ἔντος εἴη πυλῶν καὶ μηδὲν ἔχοιθ' ὑμεῖς ποιῆσαι.

Καί, *etiam, as an adverb.*

§. 760. 1. Καί like ἔτι is properly an adverb, *even, also, etiam.* But this emphatic force of καί implies a connection with another clause, and hence καί derives its power as a conjunction. When καί is used in this adverbial sense, it often refers back to a principal sentence introduced by οὐ μόνον, οὐ μᾶλλον, or ὥσπερ καί, εἴπερ καί &c., or this clause is supplied by the mind; as, καὶ ὁ Σωκράτης ταῦτα ἔλεξεν (sc. οὐ μόνον οἱ ἄλλοι, or ὥσπερ καὶ οἱ ἄλλοι.)

2. According to the nature of this former clause, whether expressed or implied, καί has either a strengthening or a weakening power. In the first case, καί with verbs, subst., and numerals, means *also, even, quite, yet;* with adject. and adverbs of quantity and intensity—*entirely, certainly, very;* with temporal and conditional expressions—*already, even already, yet, even yet;* as, καὶ καταγελᾷς μου—καὶ σὺ ταῦτα ἔλεξας: Il. λ, 654 τάχα κεν καὶ ἀναίτιον αἰτιόῳτο. Also with comparatives: Il. κ, 556 θεὸς καὶ ἀμεί-

νονας ἵππους δωρήσαιτο : so καὶ τρίς—καὶ λίην, καὶ κάρτα, καὶ πάνυ, καὶ πολύς, καὶ πᾶς—καὶ πρίν, καὶ πάλαι, καὶ χθές, καὶ αὐτίκα, καὶ δή or ἤδη, καὶ ὀψέ, καὶ πάλιν, καὶ νῦν or ἔτι καὶ νῦν—καὶ ὥς, καὶ οὕτως, *vel sic.* *b.* In the last case, *even but, but even:* Od. *a*, 58 ἱέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι. So with μόνος, εἷς, the indefinite and demonstrative pronouns, after relatives, interrogatives, and μή, as, Plat. Rep. 335 B ἔστιν ἄρα δικαίου ἀνθρώπου βλάπτειν καὶ ὁντινοῦν ἄνθρωπον : Ibid. 445 C δεῦρο νῦν—ἵνα καὶ ἴδῃς, ὅσα καὶ εἴδη ἔχει ἡ κακία : Demosth. 46 τί χρὴ καὶ προσδοκᾶν ; *What shall one but expect?* (=*nihil plane exspectandum est :*) Eur. Hec. 515 πῶς καί νιν ἐξεπράξατε [a] : Ibid. 1064 ποῖ καί με φυγᾷ πτώσσουσι μυχῶν : Id. Hippol. 1171 πῶς καὶ διώλετ', εἰπέ ; "*Qui τί χρὴ λέγειν interrogat, is, quid dici, non, an aliquid dici debeat, quærit ; sed qui τί χρὴ καὶ λέγειν, is non solum quid, sed etiam an aliquid dicendum sit, dubitat* (*plene : quid dicendum est, si omnino aliquid dicendum est* [b] *?*")

3. After adverbs of comparison, ὡς, ὥσπερ &c., we find καὶ, *even*, to give emphasis to the comparison ; Plat. Rep. 466 D ἐν ἀνθρώποις—ὥσπερ καὶ ἐν ἄλλους ζώοις : so G. T. as Matt. vi. 10 ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς : James ii. 26 ὥσπερ τὸ σῶμα κ. τ. λ. : ὥσπερ καὶ ἡ πίστις κ. τ. λ.

Remarks on καί which belongs to another καί in a dependent clause, such as ὥσπερ καί &c.

§. 761. 1. If καί, *etiam*, belongs to another καί in a dependent clause ; as, καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι : it frequently is omitted in the former or latter clause : in the former, when the speaker is not at the moment thinking of the latter, or does not mean to point forward to the latter ; as, ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι :—in the latter, when the former is to be more emphatic ; as, καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ οἱ ἄλλοι.

2. The relative or demonstrative sentence to which καὶ refers is frequently omitted, and must then be supplied from the context ; as, καὶ ὁ Σωκράτης ἔλεξεν (scil. ὥσπερ or ἅπερ καὶ οἱ ἄλλοι) : Xen. M. S. III. 10, 11 πῶς οὖν, ἔφη, τῷ ἀρρύθμῳ σώματι ἁρμόττοντα τὸν θώρακα εὔρυθμον ποιεῖς ; Ὥσπερ καὶ ἁρμόττοντα, ἔφη, scil. οὕτω καὶ εὔρυθμον.

3. It is a curious feature in this use of καί that it is transferred from the clause to which it more properly belongs, to the other clause where it is not so much wanted, so that the unity of the two is more strongly marked ; as, ὁ Σωκράτης εἴπερ τις καὶ ἄλλος, for καὶ ὁ Σ., εἴπερ τις ἄλλος : Hdt. I. 2 διαπραξαμένους καὶ τἆλλα, τῶν εἵνεκεν ἀπίκατο, ἁρπάσαι τοῦ βασιλῆος τὴν θυγατέρα Μηδειήν, for καὶ ἁρπάσαι. So in temporal and conditional dependent clauses it is transferred to the principal clause, to mark that one action follows immediately on the other : Thuc. II. 93 ὡς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς for ὡς καὶ ἔδοξεν : and ὡς καί may be translated by *simulatque ; simulac decretum est ab iis, continuo discesserunt.* So often in Homer : Ὅτε—καὶ τότε : Εἰ καί : ἐπεί καί. See §. 759. *Obs.* 3.

Incressive or Emphatic Adverbs.

§. 762. Emphasis is expressed by καί, *et*, or the adverb καί, *etiam*, but more forcibly by οὐ μόνον—ἀλλὰ καί, or οὐχ ὅτι—ἀλλὰ καί &c.

[a] Pflugk ad loc. [b] Herm. ad Viger. 837.

Οὐ μόνον—ἀλλὰ καί: οὐχ ὅτι &c.

1. Ὁ Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Καί is sometimes dropped in the second clause, whereby that clause is more emphatically contrasted with the former, so as to throw it into the shade; Xen. M. S. I. 6, 2 καὶ ἱμάτιον ἠμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος: while Οὐ μόνον—ἀλλὰ καὶ denotes rather that the two clauses coexist and are of equal weight in the thought.

2. Here belong the following elliptic phrases: Οὐχ ὅτι (or Μὴ ὅτι *nedum*) —ἀλλὰ καί (or ἀλλὰ alone); Οὐχ ὅπως (or Μὴ ὅπως)—ἀλλὰ καί (or ἀλλά alone); Οὐ μόνον, ὅτι—ἀλλὰ καί: Οὐχ οἷον—ἀλλά: Οὐχ ὅτι, (or Οὐχ ὅπως,) that is οὐκ ἐρῶ, ὅτι (ὅπως), as in Latin *non dico;* οὐχ οἷον, i. e. οὐ τοῖον οἷον: μὴ ὅτι, (μὴ ὅπως,) i. e. μὴ λέγε, μὴ λέγω (*let me not say*) or μὴ λέγῃς, ὅτι, (ὅπως,) *not to say*, as in Latin, *ne dicam.*

3. According to the nature of the two opposed clauses, these forms, οὐχ ὅτι &c., (*I do not say that, nedum*) mean *not only*, or *not only not*, or *not to mention.*

a. If they be directly and equally opposed to one another, οὐχ ὅτι=*not only not*; as, οὐχ ὅτι ἔφυγεν, ἀλλ' ἐνίκησε, *not only did he not fly, but he conquered*, properly οὐκ ἐρῶ, ὅτι ἔφ., ἀλλ' ἐν., *non dicam eum fugisse, sed vicit.*

b. If the latter is stronger than the former, οὐχ ὅτι=*not only;* as, οὐχ ὅτι ἔτρεσεν, ἀλλ' ἔφυγεν, *not only was he afraid, but he fled.*

c. If the former is the more important, and is followed by οὐχ ὅτι, οὐχ ὅπως, these mean *not to say merely;* as, ἔφυγεν, οὐχ ὅπως ἔτρεσεν, *he fled, not to say was merely afraid:* Thuc. I. 35 οὐχ ὅπως κωλυταί, "*not to say*[a]." Sometimes the clause which really should stand first is put after the other and is introduced by οὐδέ, or ἀλλὰ, or ἀλλὰ καί: Xen. Cyr. I. 3, 10 ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε, *non solum non saltare, sed ne rectis quidem pedibus stare poteratis:* instead of οὐδ' ὀρθοῦσθαι ἐδύνασθε μὴ ὅπως, (*not to say merely*) ὀρχεῖσθαι: Plat. Apol. 40 D μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα, *ne dicam privatum aliquem:* instead of τὸν μέγαν βασιλέα μὴ ὅτι ἰδιώτην, *not merely:* Id. Symp. 179 B καὶ μὴν ὑπεραποθνήσκειν γε μόνοι ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες: Demosth. 67 extr. (τοὺς Θηβαίους ἡγεῖτο) οὐχ ὅπως ἀντιπράξειν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύσειν, ἂν αὐτοὺς κελεύῃ (scil. συστρατεύειν), *non solum non, sed etiam.*

Obs. So also μή τι, μή τοι are used, generally accompanied by γέ and δή: Demosth. 24, 23 οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὑτοῦ τι ποιεῖν, μή τι γε δὴ τοῖς θεοῖς, *ne dicam* (*nedum*).

Two opposed clauses standing coordinately to each other.

§. 763. 1. Two opposed clauses may be coordinate when the latter

[a] In the curious phrase, Thuc. VI. 18 οὐ μόνον ἐπιόντα τις ἀμύνεται ἀλλὰ καὶ μὴ ὅπως ἔπεισι προκαταλαμβάνει, it seems as if the best way of taking it would be to consider μὴ ὅπως ἔπεισι as parenthetically introduced between καὶ and προκαταλαμβάνει, "not only does he defend himself against an invader, but even (*not to say attacks him*) anticipates him;" denoting that Thucydides prefers the term προκαταλαμβάνει where ἔπεισι might have suggested itself to the hearer's mind.

Μέν—δέ.

limits or *denies* some notion or thought in the former, as, *he is poor, but brave—he is not bold, but cowardly;* the former clause, as it allows or concedes something, is called the *concessive*, the clause coordinate to it, the *adversative* clause.

Limitation.

Δέ.

2. Δέ is the most general expression of opposition, and expresses every sort thereof. As uniting the force of the copulative conjunctions (*τέ, καί*), and the adversative (*ἀλλά*), it is used in both ways.

Μέν—δέ.

§. 764. 1. As the adversative clause is marked by δέ, so is the concessive by *μέν*, which gives to the former clause the notion of allowing something, and thus points forward to the disallowing something else, that is to the limitation in the second clause, and the force both of *δέ* and *μέν* is weaker or stronger as the case may be.

2. The derivation and original force of *μέν* and δέ is of course somewhat doubtful: *μέν* is by some derived from *μήν, vero*, and δέ from *δέω, to bind:* it seems far better to consider *μέν* as the neuter of *εἷς, one*, as if it were *μεῖς, μία, μέν*, and *δέ* as connected with *δίς, δύο* [a]; so that they would mean *in the first place,—in the second place,* and these meanings may perhaps be traced in all the uses of these particles; we may translate them very often *indeed—but*, or *on the one hand—on the other.*

3. *a.* Μέν and δέ are used in distinctions or divisions of *place, time, number, order, person;* the single members being placed in contrast to each other by *μέν—δέ*, so that the one is separated from the other; as, Ἐνταῦθα *μέν—ἐκεῖ δέ*: Ἔνθα *μέν—ἔνθα δέ*: Ὁτὲ *μέν—ὁτὲ δέ*: Τοτὲ *μέν—τοτὲ δέ* (ὅτε and τότε in this sense are accented like Ποτέ) *ποτὲ μέν—ποτὲ δέ*: Ἄλλοτε *μέν—ἄλλοτε δέ*: Ἅμα *μέν—ἅμα δέ*: Πρῶτον *μέν—*Ἔπειτα *δέ*: Τῇ *μέν—τῇ δέ*: Πῇ *μέν—πῇ δέ*: Τὸ *μέν—τὸ δέ*: Τὰ *μέν—τὰ δέ*: and Τοῦτο *μέν—τοῦτο δέ* (especially in Hdt.): and from the original distinction of place is derived the distinction of person; Ὁ *μέν—ὁ δέ, hic—ille*, properly *he here—he there.*

b. Hence frequently the whole is followed by two parts distinguished by *μέν—δέ*, in the same case with the whole, especially nomin. and accus.: Hdt. I. 175 *νόμοισι—τὰ μὲν Κρητικοῖσι τὰ δὲ Καρικοῖσι χρῶνται*: Plat. Legg. 838 A *τέχνην—τὴν μὲν ῥᾳδίαν ἔχω, τὴν δ' αὖ—χαλεπωτάτην*: Id. Phædr. 248 A *αἱ δὲ ἄλλαι ψυχαὶ ἡ μέν—ἡ δέ*: so in Homer, but only when the whole is in the dual or plural; as, Il. η, 306 τὼ—ὁ μὲν—ὁ δέ.

Obs. 1. In G. T. instead of *ὁ μὲν—ὁ δέ*, we find εἷς καὶ εἷς, as Matt. xx. 21 εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

Obs. 2. Sometimes the two clauses do not correspond in their forms; as, Ὁ *μέν—*ἄλλος δέ: Οἱ *μέν—*ἔνιοι δέ or ἔστι δ' οἵ: Οἱ *μέν—*ἄλλος δέ: Οἱ *μέν—*ἕτεροι δέ: Οἱ *μέν—*καὶ οἱ: Ὅτε *μέν—*ἐνιότε δέ &c.: Thuc. VII. 73 καὶ οἱ μὲν εἰπόντες ἀπῆλθον, καὶ οἱ ἀκούσαντες διήγγειλαν τοῖς στρατηγοῖς: Plat. Phæd.

[a] R. P. Tracts, 303. Sewell Hor. Philol. 128.

Μέν—δέ.

59 A ὁτὲ μὲν γελῶντες, ἐνιότε δὲ δακρύοντες: Id. Protag. 934 A ἔγωγε πολλὰ οἶδ' ἃ ἀνθρώποις μὲν ἀνωφελῆ ἐστι—τὰ δέ γε ὠφέλιμα (for πολλὰ οἶδα, ἃ ἀνθρώπ. τὰ μὲν ἀνωφ. ἐστι—τὰ δέ γε ὠφ.): Demosth. 117, 24 τοῦτο μὲν ὑμῖν—καὶ πάλιν Λακεδαιμονίοις: Ibid. 123, 48 πρῶτον μὲν—οὕτω δ' ἀρχαίως εἶχον: Ibid. 125, 58 τοτὲ μέν—πάλιν δέ.

Obs. 3. In the second clause the proper contrary subst. is sometimes used instead of the article: Plat. Rep. 366 E ὡς τὸ μὲν (ἡ ἀδικία) μέγιστον κακῶν, ὅσα ἴσχει ψυχὴ ἐν αὐτῇ, δικαιοσύνη δὲ μέγιστον ἀγαθόν: Id. Theæt. 157 E ἀδικεῖν δ' ἐστὶν ἐν τῷ τοιούτῳ, ὅταν τις μὴ χωρὶς μὲν ὡς ἀγωνιζόμενος τὰς διατριβὰς ποιῆται, χωρὶς δὲ διαλεγόμενος, καὶ ἐν μὲν τῷ παίζῃ—ἐν δὲ τῷ διαλέγεσθαι σπουδάζῃ. Sometimes, for the sake of emphasis or clearness, the substantive is expressed, as well as the articles, with μέν or δέ: Thuc. VII. 86 ξυνέβαινε δὲ, τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ, καὶ Πύλῳ, τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδειότατον.

c. When the same word is repeated, or an equivalent word used in two sentences, the sameness of the common notion is somewhat lessened, and its importance increased by the use of μέν—δέ, which by separating them makes it seem as if they were different notions placed in contrast to each other: Hesiod Th. 655 περὶ μὲν πραπίδας, περὶ δ' ἐσσὶ νόημα: Hdt. III. 52 καὶ εἷλε μὲν τὴν Ἐπίδαυρον, εἷλε δὲ αὐτὸν Προκλέα καὶ ἐζώγρησε; Id. VI. 112 πρῶτοι μὲν γὰρ Ἑλλήνων—δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὁρέοντες, καὶ τοὺς ἄνδρας ταύτην ἐσθημένους: Id. VII. 9, 1 τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν, cf. 18. Xen. M. S. II. 1, 32 ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.

d. When different predicates belong to the same subject, or different actions to the same person, μέν and δέ are used to mark that each action is distinct: Soph. Phil. 239 ἐγὼ γένος μέν εἰμι τῆς περιρρύτου Σκύρου, πλέω δ' ἐς οἶκον, αὐδῶμαι δὲ παῖς Ἀχιλέως Νεοπτόλεμος: so in a principal and dependent clause; Hdt. I. 103 οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοισι δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώρην ἀπίκοντο. It is a peculiar idiom of Homer and Herodotus, when an emphasis has been laid by μέν on the action of some subject, to use οἱ δέ with the second predicate, as it were to repeat the subject: Hdt. I. 66 οἱ Λακεδαιμόνιοι Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο, οἱ δὲ (sc. Λακεδ.)—ἐπὶ Τεγέηταις ἐστρατεύοντο: Id. VI. 9 εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντας διὰ μάχης ἐλεύσονται, τάδε σφι λέγετε: Id. VII. 13 ὀνείρου μὲν τούτου λόγον οὐδένα ἐποιέετο, ὁ δὲ—ἔλεγε.

e. We sometimes find in a succession of notions to be distinguished from each other, μέν with the first, and then δέ with each succeeding one: Hdt. IV. 83 ἐπιτάξοντας τοῖσι μὲν πεζὸν στρατὸν, τοῖσι δὲ νέας παρέχειν, τοῖσι δὲ ζεύγνυσθαι τὸν Θρηΐκιον Βόσπορον: cf. VI. 122. III. 108. Xen. Mem. 2, 5, 2 τῶν οἰκετῶν ὁ μέν που δύο μναῖν ἄξιός ἐστιν, ὁ δὲ οὐδ' ἡμιμναίου ὁ δὲ πέντε μνῶν ὁ δέ καὶ δέκα. So Arist. Rhet. I. 2, 18.

f. So actions connected in place, time, or causation are joined by Μέν—δέ as by Τέ—καί; only that by this latter a more intimate connection, while by the former a more external connexion, is intimated: Soph. Œ. C. 1623 ἦν μὲν σιωπή, φθέγμα δ' ἐξαίφνης τινὸς θώϋξεν αὐτόν.

g. So two clauses of the same construction are opposed to each other by Μέν—δέ (or αὐτάρ), in order to connect the former, (which ought to

have been expressed by a dependent clause,) with the context, by putting it in contrast to the latter. This occurs in Homer, though probably not with this rhetorical intent, but from the old practice of placing subordinate thoughts in a coordinate form; it may be often translated by "*whilst*:" Il. *α*, 165 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον· ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολέμοιο χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται, σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε ἔρχομ' ἔχων ἐπὶ νῆας=οὐ μὲν σοί ποτε ἴσον ἔχω γέρας—, ἀλλὰ, χειρῶν ἐμῶν πλεῖον πολέμοιο διεπουσῶν, σοὶ τὸ γέρας πολὺ μεῖζον γίγνεται: Ibid. 182 ὡς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων, τὴν μὲν ἐγὼ σὺν νηῒ τ' ἐμῇ καὶ ἑμοῖς ἑτάροισιν πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα—κλισίηνδε (*while I send away*, &c.): so Il. *θ*, 270 αὐτὰρ ὅγ' ἥρως παπτήνας, ἐπεὶ ἄρ' τιν' ὀϊστεύσας ἐν ὁμίλῳ βεβλήκειν, ὁ μὲν (sc. βληθείς) αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσσεν, αὐτὰρ ὁ αὖτις ἰὼν, πᾶϊς ὡς ὑπὸ μητέρα, δύσκεν εἰς Αἴαν' (=*since the man had lost his life, he* &c.) = Eur. Iph. T. 116 μακρὸν μὲν ἤλθομεν κώπῃ πόρον (*since we have made so long a voyage*) ἐκ τερμάτων δὲ νόστον ἀροῦμεν πόλιν: Demosth. 281 αἰσχρόν ἐστιν, εἰ ἐγὼ μὲν τοὺς πόνους, ὑμεῖς δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε, *that whilst I*, &c.; but the blame also implied in the latter clause is here brought out more strongly by its contrast with the former clause.

Remarks on μέν and δέ.

Position.

§. 765. 1. Μέν and δέ never stand at the beginning of a clause. When they refer to the whole of their respective clauses they usually stand second; but when they are intended to lay emphasis on some particular word they are placed after it.

2. Hence sometimes μέν—δέ belong to the predicate of the whole clause, and not to the word to which they are joined: Il. *α*, 183 τὴν μὲν ἐγὼ—πέμψω, ἐγὼ δὲ κ' ἄγω Βρισηΐδα. So especially δέ is used with personal or demonstrative pronouns at the beginning of a clause, though the opposition resides in some other word, generally the predicate: Il. *θ*, 119 καὶ τοῦ μέν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα—βάλε. If the substantive or adjective is joined with the article or a preposition, the μέν or δέ generally come between these: Demosth. 815, 6 τὰ μὲν ἄλλα πάντα ἀπεστερήκασι, τὴν οἰκίαν δὲ καὶ ἀνδράποδα—παραδεδώκασιν [a]: Isocr. Paneg. c. 41 πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθρούς.

Obs. In poetry, δέ is frequently placed third in the sentence, not only after a preposition or the article, as sometimes in prose, but also after two or even three words which are closely connected; as, Æsch. Pers. 719 πεζὸς ἡ ναύτης δὲ πεῖραν τήνδ' ἐμώρανεν τάλας: Id. Ag. 45 παρακλίνουσ' ἐπέκρανεν δέ κ. τ. λ.

Μέν *and* δέ *with disjoined or dissimilar Clauses.*

3. Sometimes a periphrasis intervenes between the μέν and δέ; Il. *β*, 494 Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον—511 οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον, τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος.

4. One of the opposed clauses may be expressed by the *verbum finitum*,

[a] Bremi ad loc.

Μέν—δέ.

while the other either takes the form of a participle or a periphrasis; as, *ταῦτα καλῶς μὲν πρᾶξαι δόξας, σφόδρα δὲ ἁμαρτάνεις.*

Μέν—, μέν—.

5. If *μέν* is used in adjectival (relative) or adverbial sentences, it is often repeated in a following demonstrative sentence, for the sake of emphasis: Hdt. II. 121 *καὶ τὸν* (i. e. *ὄν*) *μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσί τε καὶ εὖ ποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ.*

Μέν—μέν—; δέ—δέ.

6. Thus Μέν—*μέν* are often followed by corresponding Δέ—*δέ*, which gives force to the expression: Plat. Apol. 28 E *ἐγὼ οὖν δεινὰ ἂν εἰργασμένος, ὦ ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μέν με οἱ ἄρχοντες ἔταττον, οὓς ὑμεῖς εἵλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, τότε μὲν οὐ ἐκεῖνοι ἔταττον ἔμενον—καὶ ἐκινδύνευον ἀποθανεῖν, τοῦ δε θεοῦ τάττοντος, ὡς ἐγὼ ᾠήθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἐμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεὶς ἢ θάνατον ἢ ἄλλο ὁτιοῦν πρᾶγμα λίποιμι τὴν τάξιν*[a]: Isocrat. Areopag. 18 *παρ' οἷς μὲν γὰρ μήτε φυλακὴ μήτε ζημία τῶν τοιούτων καθέστηκε, μήθ' αἱ κρίσεις ἀκριβεῖς εἰσι, παρὰ τούτοις μὲν διαφθείρεσθαι καὶ τὰς ἐπιεικεῖς τῶν φύσεων· ὅπου δὲ μήτε λαθεῖν τοῖς ἀδικοῦσι ῥᾴδιόν ἐστι, μήτε φανεροῖς γενομένοις συγγνώμης τυχεῖν, ἐνταῦθα δ' ἐξιτήλους γίγνεσθαι τὰς κακοηθείας.* But this form of parallelism is seldom found so perfectly drawn out; either the second *μέν* is omitted, as Xen. Cyr. VI. 2, 14, or both; or the second *δέ* is dropped, or the two latter clauses are joined into one, so that there is only one *δέ*: Hdt. III. 108 *ὅσα μὲν ψυχήν τε δειλὰ καὶ ἐδώδιμα, ταῦτα μὲν πάντα πολύγονα πεποίηκεν—ὅσα δὲ σχέτλια καὶ ἀνιηρά, ὀλιγόγονα κ. τ. λ.*

Obs. In Homer we do not find Μέν—*μέν*—, *δέ*—: but where *μέν* is twice used, the second is not a repetition of the first, but is opposed to the following *δέ*, while the first *μέν* belongs to the protasis of which the two clauses (*μέν*—*δέ*) are the apodosis: Il. *υ*, 41—47 *εἴως μέν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν, τέως Ἀχαιοὶ μὲν μέγα κύδανον—, Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον—. Αὐτὰρ ἐπεὶ κ. τ. λ.* To the first *μέν* (*εἴως μέν*), *αὐταρ* corresponds; to the second, *δέ* (*Τρῶας δέ*).

Μέν—ἀλλά, &c.—Μέν τέ, *or* καί, *or* ἤ, *or* εἴτε.

7. Of course instead of *δέ* any other adversative copula may be used; as, ἀλλά, αὖ, αὐτάρ, ἀτάρ, μέντοι, ὅμως, μήν, &c. But instead of such a copula we sometimes find *a.* *τέ* or καί, and in Homer, ἠδέ; or *b.* the construction is entirely changed, no regard being had to *μέν*.

a. In this construction, though the sentence begins as if the clauses were to be distinguished from and opposed to each other, they are afterwards represented as parts of a whole: Od. *χ*, 475 *τοῦ δ' ἀπὸ μὲν ῥῖνάς τε καὶ οὔατα νηλεῖ χαλκῷ τάμνον· μήδεα τ' ἐξέρυσαν* (for *ἀπὸ μὲν ῥῖνας τάμνον, ἐκ δὲ μήδεα ἔρυσαν*:) Od. *ι*, 49 *ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, καὶ δθι χρὴ πεζὸν ἐόντα*: Od. *γ*, 351 *αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ* (for *πάρα δέ*) *ῥήγεα καλά*: Il. *α*, 267 *κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο*: Od. *μ*, 168 *ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη ἔπλετο*: Eur. Or. 22, 24 (Ἀγαμέμνονι)

[a] Stallb. ad loc.

ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε εἰ καὶ πολλὰ ἔτη βιώη. Instead of καί alone a strong emphasis is given to the second clause by καὶ δὴ καί, *tum vero etiam:* Hdt. VI. 137 ἄλλα τε σχεῖν χωρία καὶ δὴ καὶ Δῆμνον: *and, particularly,* Plat. Rep. 357 A ὁ γὰρ Γλαύκων ἀεί τε ἀνδρειότατος ὢν τυγχάνει, πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδέξατο[a].

Obs. 1. Καί may be used several times after τέ, each particular preceded by καί being as it were dwelt upon, as Il. γ, 431 σύν τε βίῃ καὶ χερσὶ, καὶ ἔγχεϊ: or in the first clause the conjunction may be omitted, and the following clauses united by the repetition of καί, as Xen. Cyr. I. 4, 7 ἄρκτοι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ λέοντες καὶ κάπροι καὶ παρδάλεις· αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι ὗες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσίν: or in Epic τέ is used with several clauses, καί only with the last, as Od. γ, 413 Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἄρητός τε καὶ ἀντίθεος Θρασυμήδης. And between καί—καί, there may be placed two distinct notions united by τὲ καί: Hdt. VII. 1 (ἐπέταξε ἑκάστοισι) καὶ νέας τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα.

Obs. 2. Καί—τέ are not thus combined, because the first clause may not be more emphatic than the second: nor do we find the combination καὶ—τε as connecting two coordinate notions.

Obs. 3. We find καί followed by τέ—τέ. The καί connects the sentence with the preceding one; the τέ—τέ connect two notions in the sentence itself: Soph. Aj. 53 καὶ πρός τε ποίμνας ἐκτρέπω σύμμικτά τε κ. τ. λ.: so we find καὶ τέ—καί; Hdt. V. 1 καὶ πολλόν τε ἐκράτησαν καὶ ἔλιπον σφέων ὀλίγους.

Obs. 4. On the force of καί and τέ to carry on a negative μή through several clauses, see §. 744. *Obs.* For καί used for ὅτε &c. see §. 752.

Obs. 5. We do not find in classical Greek τὲ καί used simply to connect a sentence with a preceding one, but in G. T. we find, Acts xix. 27 μέλλειν τε καί al. μέλλειν δὲ καί: Ib. xxi. 28 ἔτι τε καί.

Καί *alone.*

§. 759. 1. Καί (like τέ) may be used alone, without another καί preceding, when the emphasis is to be more decided. It marks the intimate connection of the two clauses or terms, the two are as one (τέ *adjungit,* καί *conjungit*): Xen. Cyr. I. 4, 7 αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι ὗες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσίν: Ibid. VII. 5, 39 ὁ δ' ὄχλος πλείων καὶ πλείων ἐπέρρει. So it has often the sense of *atque,* or *ac, et quidem,* the latter clause being either emphatic, or limiting, or defining, or explaining, or confirming the former as the context requires: Plat. Apol. 23 A ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός[b], (*parvo digna ac nullo.*) So πολλὰ καὶ ἐσθλά Hom.: Dem. c. Aph. II. princ. πολλὰ καὶ μεγάλ' ἐψευσμένου: Cic. Legg. III. 14, 32 *pauci atque admodum pauci.* So καὶ ταῦτα, *idque, that too,* with a participle or adjective. So G. T., as 1 Cor. iii. 5 καὶ ἑκάστῳ, *even as to each.* 1 John i. 2 καί introduces an emphatic assertion of part of verse 1.

2. Καί has this force at the beginning of a question wherein the speaker takes up something which has been said, and applies it in an argumentative tone, frequently as a sort of *argumentum ad absurdum:* Plat. Theæt. 188 D καὶ τίς ἀνθρώπων τὸ μὴ ὂν δοξάσει; Xen. Cyr. IV. 3, 11 ἀλλ' εἴποι τις ἄν, ὅτι παῖδες ὄντες ἐμάνθανον. Καὶ πότερα παῖδές εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα ἢ ἄνδρες; = *ac multo minus prudentes sunt.* So especially καὶ πῶς: Plat. Alc. 134 C δύναιτο δ'

[a] Stallb. ad loc. [b] Ibid.

ἄν τις μεταδιδόναι ὃ μὴ ἔχει;—Καὶ *πῶς*; = *ac minime quidem*: so G. T. as Mark x. 26 καὶ *τίς δύναται σωθῆναι*;

3. In this way καί gets an adversative force, and sometimes seems to stand for καίτοι: Eur. Herc. F. 508 *ὁρᾶτέ μ' ὅσπερ ἦν περίβλεπτος βροτοῖς, ὀνομαστὰ πράσσων.* Καί *μ' ἀφείλεθ' ἡ τύχη—ἡμέρᾳ μιᾷ*: so in G. T. for ἀλλά or δέ, as Mark xii. 12 *ἐζήτουν αὐτὸν κρατῆσαι* καὶ *ἐφοβήθησαν τὸν ὄχλον*: 1 Thess. ii. 18 *ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς* καὶ *ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.*

4. Lastly, its incressive power is used in imperative clauses, which it connects with the preceding, as well as generally in expressions of some action following suddenly and forcibly on what goes before; as, καί *μοι δὸς τὴν χεῖρα*!—καί *μοι λαβὲ τὸ ψήφισμα*: Il. *α*, 584 *ὡς ἄρ' ἔφη*, καὶ *ἀναΐξας δέπας—μητρὶ φίλῃ ἐν χερσὶ τίθει.*

Obs. 1. Καί is used often to connect two clauses instead of τέ—καί.

Obs. 2. In English we say *many great men*, but in Greek generally, πολλοί is considered as a substantival word and is joined to the other adjective, either by καί or τέ alone (rare and only poetic), Eur. Hec. 620 *ὦ πλεῖστ' ἔχων κάλλιστά τε*: or by τέ καί, or (Homeric) by τέ—τέ, in which case πολλοί stands after the adjective: Il. *β*, 213 *ἄκοσμά τε πολλά τε ἤδη.* So in Latin, *multæ et præclaræ res.*

Obs. 3. When Homer after a temporal conjunction such as ὅτε, ἦμος &c. joins the sentence depending thereon by καί, this arises from the old fashion of coordinating clauses (see §. 752. 1., and δέ in *Dependent Sentences*): it marks the immediate consequence of the one verbal notion upon the other; Il. *α*, 478 *ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς*, καὶ *τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν*: Hdt. VIII. 64 *ὡς δέ σφι ἔδοξε* καὶ *ἐποίευν ταῦτα.* G. T. as Luke ii. 21 *ὅτε ἐπλήσθησαν ἡμέραι*—καὶ *ἐκλήθη κ. τ. λ.*: cf. vii. 12. See §. 761. 3.

Obs. 4. Coordinate sentences ought to be alike as to the mood and tense of their verbs, but sometimes in poetry, and even in prose, they differ; and especially we find a participle in one sentence and the finite verb in another: Il. *θ*, 347 *ἐρητύοντο μένοντες ἀλλήλοισί τε κεκλόμενοι* καὶ *πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος*: Demosth. 236, 15 *ἀλλ' ἄμ' ἀκούοιτε ταῦτα ἀπαγγελλόντων τούτων*, κἀκεῖνος *ἔντος εἴη πυλῶν* καὶ *μηδὲν ἔχοιθ' ὑμεῖς ποιῆσαι.*

Καί, *etiam, as an adverb.*

§. 760. 1. Καί like ἔτι is properly an adverb, *even, also, etiam.* But this emphatic force of καί implies a connection with another clause, and hence καί derives its power as a conjunction. When καί is used in this adverbial sense, it often refers back to a principal sentence introduced by *οὐ μόνον, οὐ μᾶλλον*, or *ὥσπερ καί, εἴπερ καί* &c., or this clause is supplied by the mind; as, καὶ *ὁ Σωκράτης ταῦτα ἔλεξεν* (sc. *οὐ μόνον οἱ ἄλλοι*, or *ὥσπερ καὶ οἱ ἄλλοι.*)

2. According to the nature of this former clause, whether expressed or implied, καί has either a strengthening or a weakening power. In the first case, καί with verbs, subst., and numerals, means *also, even, quite, yet*; with adject. and adverbs of quantity and intensity—*entirely, certainly, very*; with temporal and conditional expressions—*already, even already, yet, even yet*; as, καὶ *καταγελᾷς μου*—καὶ *σὺ ταῦτα ἔλεξας*: Il. λ, 654 *τάχα κεν* καὶ *ἀναίτιον αἰτιόῳτο.* Also with comparatives: Il. *κ*, 556 *θεὸς* καὶ *ἀμεί-*

νονας ἵππους δωρήσαιτο: so καὶ τρίς—καὶ λίην, καὶ κάρτα, καὶ πάνυ, καὶ πολύς, καὶ πᾶς—καὶ πρίν, καὶ πάλαι, καὶ χθές, καὶ αὐτίκα, καὶ δή or ἤδη, καὶ ὀψέ, καὶ πάλιν, καὶ νῦν or ἔτι καὶ νῦν—καὶ ὥς, καὶ οὕτως, *vel sic.* *b.* In the last case, *even but, but even:* Od. *a*, 58 ἱέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι. So with μόνος, εἷς, the indefinite and demonstrative pronouns, after relatives, interrogatives, and μή, as, Plat. Rep. 335 B ἔστιν ἄρα δικαίου ἀνθρώπου βλάπτειν καὶ ὁντινοῦν ἄνθρωπον: Ibid. 445 C δεῦρο νῦν—ἵνα καὶ ἴδῃς, ὅσα καὶ εἴδη ἔχει ἡ κακία: Demosth. 46 τί χρὴ καὶ προσδοκᾶν; *What shall one but expect?* (=*nihil plane exspectandum est:*) Eur. Hec. 515 πῶς καί νιν ἐξεπράξατε [a]: Ibid. 1064 ποῖ καί με φυγᾷ πτώσσουσι μυχῶν: Id. Hippol. 1171 πῶς καὶ διώλετ', εἰπέ; "*Qui τί χρὴ λέγειν interrogat, is, quid dici, non, an aliquid dici debeat, quærit; sed qui τί χρὴ καὶ λέγειν, is non solum quid, sed etiam an aliquid dicendum sit, dubitat* (*plene: quid dicendum est, si omnino aliquid dicendum est* [b]*?*")

3. After adverbs of comparison, ὡς, ὥσπερ &c., we find καὶ, *even*, to give emphasis to the comparison; Plat. Rep. 466 D ἐν ἀνθρώποις—ὥσπερ καὶ ἐν ἄλλους ζώοις: so G. T. as Matt. vi. 10 ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς: James ii. 26 ὥσπερ τὸ σῶμα κ. τ. λ.: ὥσπερ καὶ ἡ πίστις κ. τ. λ.

Remarks on καί which belongs to another καί in a dependent clause, such as ὥσπερ καί &c.

§. 761. 1. If καί, *etiam*, belongs to another καί in a dependent clause; as, καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι: it frequently is omitted in the former or latter clause: in the former, when the speaker is not at the moment thinking of the latter, or does not mean to point forward to the latter; as, ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι:—in the latter, when the former is to be more emphatic; as, καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ οἱ ἄλλοι.

2. The relative or demonstrative sentence to which καὶ refers is frequently omitted, and must then be supplied from the context; as, καὶ ὁ Σωκράτης ἔλεξεν (scil. ὥσπερ or ἅπερ καὶ οἱ ἄλλοι): Xen. M. S. III. 10, 11 πῶς οὖν, ἔφη, τῷ ἀρρύθμῳ σώματι ἁρμόττοντα τὸν θώρακα εὔρυθμον ποιεῖς; Ὥσπερ καὶ ἁρμόττοντα, ἔφη, scil. οὕτω καὶ εὔρυθμον.

3. It is a curious feature in this use of καί that it is transferred from the clause to which it more properly belongs, to the other clause where it is not so much wanted, so that the unity of the two is more strongly marked; as, ὁ Σωκράτης εἴπερ τις καὶ ἄλλος, for καὶ ὁ Σ., εἴπερ τις ἄλλος: Hdt. I. 2 διαπραξαμένους καὶ τἆλλα, τῶν εἵνεκεν ἀπίκατο, ἁρπάσαι τοῦ βασιλῆος τὴν θυγατέρα Μηδειήν, for καὶ ἁρπάσαι. So in temporal and conditional dependent clauses it is transferred to the principal clause, to mark that one action follows immediately on the other: Thuc. II. 93 ὡς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς for ὡς καὶ ἔδοξεν: and ὡς καί may be translated by *simulatque; simulac decretum est ab iis, continuo discesserunt.* So often in Homer: Ὅτε—καὶ τότε: Εἰ καί: ἐπεί καί. See §. 759. *Obs.* 3.

Incressive or Emphatic Adverbs.

§. 762. Emphasis is expressed by καί, *et*, or the adverb καί, *etiam*, but more forcibly by οὐ μόνον—ἀλλὰ καί, or οὐχ ὅτι—ἀλλὰ καί &c.

[a] Pflugk ad loc. [b] Herm. ad Viger. 837.

Οὐ μόνον—ἀλλὰ καί: οὐχ ὅτι &c.

1. Ὁ Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Καί is sometimes dropped in the second clause, whereby that clause is more emphatically contrasted with the former, so as to throw it into the shade; Xen. M. S. I. 6, 2 καὶ ἱμάτιον ἠμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος: while Οὐ μόνον—ἀλλὰ καὶ denotes rather that the two clauses coexist and are of equal weight in the thought.

2. Here belong the following elliptic phrases: Οὐχ ὅτι (or Μὴ ὅτι *nedum*) —ἀλλὰ καί (or ἀλλὰ alone); Οὐχ ὅπως (or Μὴ ὅπως)—ἀλλὰ καί (or ἀλλά alone); Οὐ μόνον, ὅτι—ἀλλὰ καί: Οὐχ οἷον—ἀλλά: Οὐχ ὅτι, (or Οὐχ ὅπως,) that is οὐκ ἐρῶ, ὅτι (ὅπως), as in Latin *non dico;* οὐχ οἷον, i. e. οὐ τοῖον οἷον: μὴ ὅτι, (μὴ ὅπως,) i. e. μὴ λέγε, μὴ λέγω (*let me not say*) or μὴ λέγῃς, ὅτι, (ὅπως,) *not to say*, as in Latin, *ne dicam.*

3. According to the nature of the two opposed clauses, these forms, οὐχ ὅτι &c., (*I do not say that, nedum*) mean *not only*, or *not only not*, or *not to mention.*

a. If they be directly and equally opposed to one another, οὐχ ὅτι=*not only not*; as, οὐχ ὅτι ἔφυγεν, ἀλλ' ἐνίκησε, *not only did he not fly, but he conquered*, properly οὐκ ἐρῶ, ὅτι ἔφ., ἀλλ' ἐν., *non dicam eum fugisse, sed vicit.*

b. If the latter is stronger than the former, οὐχ ὅτι=*not only;* as, οὐχ ὅτι ἔτρεσεν, ἀλλ' ἔφυγεν, *not only was he afraid, but he fled.*

c. If the former is the more important, and is followed by οὐχ ὅτι, οὐχ ὅπως, these mean *not to say merely;* as, ἔφυγεν, οὐχ ὅπως ἔτρεσεν, *he fled, not to say was merely afraid:* Thuc. I. 35 οὐχ ὅπως κωλυταί, "*not to say*[a]." Sometimes the clause which really should stand first is put after the other and is introduced by οὐδέ, or ἀλλὰ, or ἀλλὰ καί: Xen. Cyr. I. 3, 10 ἐπεὶ ἀναστάντε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε, *non solum non saltare, sed ne rectis quidem pedibus stare poteratis:* instead of οὐδ' ὀρθοῦσθαι ἐδύνασθε μὴ ὅπως, (*not to say merely*) ὀρχεῖσθαι: Plat. Apol. 40 D μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα, *ne dicam privatum aliquem:* instead of τὸν μέγαν βασιλέα μὴ ὅτι ἰδιώτην, *not merely:* Id. Symp. 179 B καὶ μὴν ὑπεραποθνήσκειν γε μόνοι ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες: Demosth. 67 extr. (τοὺς Θηβαίους ἡγεῖτο) οὐχ ὅπως ἀντιπράξειν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύσειν, ἂν αὐτοὺς κελεύῃ (scil. συστρατεύειν), *non solum non, sed etiam.*

Obs. So also μή τι, μή τοι are used, generally accompanied by γέ and δή: Demosth. 24, 23 οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τι γε δὴ τοῖς θεοῖς, *ne dicam* (*nedum*).

Two opposed clauses standing coordinately to each other.

§. 763. 1. Two opposed clauses may be coordinate when the latter

[a] In the curious phrase, Thuc. VI. 18 οὐ μόνον ἐπιόντα τις ἀμύνεται ἀλλὰ καὶ μὴ ὅπως ἔπεισι προκαταλαμβάνει, it seems as if the best way of taking it would be to consider μὴ ὅπως ἔπεισι as parenthetically introduced between καὶ and προκαταλαμβάνει, "not only does he defend himself against an invader, but even (*not to say attacks him*) anticipates him;" denoting that Thucydides prefers the term προκαταλαμβάνει where ἔπεισι might have suggested itself to the hearer's mind.

Μέν—δέ.

limits or *denies* some notion or thought in the former, as, *he is poor, but brave—he is not bold, but cowardly;* the former clause, as it allows or concedes something, is called the *concessive*, the clause coordinate to it, the *adversative* clause.

Limitation.

Δέ.

2. Δέ is the most general expression of opposition, and expresses every sort thereof. As uniting the force of the copulative conjunctions (*τέ, καί*), and the adversative (*ἀλλά*), it is used in both ways.

Μέν—δέ.

§. 764. 1. As the adversative clause is marked by δέ, so is the concessive by *μέν*, which gives to the former clause the notion of allowing something, and thus points forward to the disallowing something else, that is to the limitation in the second clause, and the force both of *δέ* and *μέν* is weaker or stronger as the case may be.

2. The derivation and original force of *μέν* and δέ is of course somewhat doubtful: *μέν* is by some derived from *μήν, vero*, and δέ from *δέω, to bind:* it seems far better to consider *μέν* as the neuter of *εἷς, one*, as if it were *μεῖς, μία, μέν*, and *δέ* as connected with *δίς, δύο* [a]; so that they would mean *in the first place,—in the second place*, and these meanings may perhaps be traced in all the uses of these particles; we may translate them very often *indeed—but*, or *on the one hand—on the other*.

3. *a.* Μέν and δέ are used in distinctions or divisions of *place, time, number, order, person;* the single members being placed in contrast to each other by *μέν—δέ*, so that the one is separated from the other; as, Ἐνταῦθα *μέν—ἐκεῖ δέ*: Ἔνθα *μέν—ἔνθα δέ*: Ὁτὲ *μέν—ὁτὲ δέ*: Τοτὲ *μέν—τοτὲ δέ* (ὅτε and τότε in this sense are accented like Ποτέ) *ποτὲ μέν—ποτὲ δέ*: Ἄλλοτε *μέν—ἄλλοτε δέ*: Ἅμα *μέν—ἅμα δέ*: Πρῶτον *μέν*—Ἔπειτα δέ: Τῇ *μέν—τῇ δέ*: Πῇ *μέν—πῇ δέ*: Τὸ *μέν—τὸ δέ*: Τὰ *μέν—τὰ δέ*: and Τοῦτο *μέν—τοῦτο δέ* (especially in Hdt.): and from the original distinction of place is derived the distinction of person; Ὁ *μέν*—ὁ δέ, *hic—ille*, properly *he here—he there*.

b. Hence frequently the whole is followed by two parts distinguished by *μέν*—δέ, in the same case with the whole, especially nomin. and accus.: Hdt. I. 175 *νόμοισι—τὰ μὲν* Κρητικοῖσι *τὰ δὲ* Καρικοῖσι *χρῶνται*: Plat. Legg. 838 A *τέχνην—τὴν μὲν ῥᾳδίαν ἔχω, τὴν δ' αὖ—χαλεπωτάτην*: Id. Phædr. 248 A *αἱ δὲ ἄλλαι ψυχαὶ ἡ μέν—ἡ δέ*: so in Homer, but only when the whole is in the dual or plural; as, Il. *η*, 306 *τὼ—ὁ μὲν—ὁ δέ*.

Obs. 1. In G. T. instead of *ὁ μὲν—ὁ δέ*, we find εἷς καὶ εἷς, as Matt. xx. 21 εἷς *ἐκ δεξιῶν* καὶ εἷς *ἐξ εὐωνύμων*.

Obs. 2. Sometimes the two clauses do not correspond in their forms; as, Ὁ *μέν*—ἄλλος δέ: Οἱ *μέν*—ἔνιοι δέ or ἔστι δ' οἵ: Οἱ *μέν*—ἄλλος δέ: Οἱ *μέν*—ἕτεροι δέ: Οἱ *μέν*—καὶ οἱ: Ὅτε *μέν*—ἐνιότε δέ &c.: Thuc. VII. 73 *καὶ οἱ μὲν εἰπόντες ἀπῆλθον*, καὶ *οἱ ἀκούσαντες διήγγειλαν τοῖς στρατηγοῖς*: Plat. Phæd.

[a] R. P. Tracts, 303. Sewell Hor. Philol. 128.

Μέν—δέ.

59 A ὁτὲ μὲν γελῶντες, ἐνιότε δὲ δακρύοντες: Id. Protag. 934 A ἔγωγε πολλὰ οἶδ' ἃ ἀνθρώποις μὲν ἀνωφελῆ ἐστι—τὰ δέ γε ὠφέλιμα (for πολλὰ οἶδα, ἃ ἀνθρώπ. τὰ μὲν ἀνωφ. ἐστι—τὰ δέ γε ὠφ.): Demosth. 117, 24 τοῦτο μὲν ὑμῖν—καὶ πάλιν Λακεδαιμονίοις: Ibid. 123, 48 πρῶτον μὲν—οὕτω δ' ἀρχαίως εἶχον: Ibid. 125, 58 τοτὲ μέν—πάλιν δέ.

Obs. 3. In the second clause the proper contrary subst. is sometimes used instead of the article: Plat. Rep. 366 E ὡς τὸ μὲν (ἡ ἀδικία) μέγιστον κακῶν, ὅσα ἴσχει ψυχὴ ἐν αὐτῇ, δικαιοσύνη δὲ μέγιστον ἀγαθόν: Id. Theæt. 157 E ἀδικεῖν δ' ἐστὶν ἐν τῷ τοιούτῳ, ὅταν τις μὴ χωρὶς μὲν ὡς ἀγωνιζόμενος τὰς διατριβὰς ποιῆται, χωρὶς δὲ διαλεγόμενος, καὶ ἐν μὲν τῷ παίζῃ—ἐν δὲ τῷ διαλέγεσθαι σπουδάζῃ. Sometimes, for the sake of emphasis or clearness, the substantive is expressed, as well as the articles, with μέν or δέ: Thuc. VII. 86 ξυνέβαινε δὲ, τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ, καὶ Πύλῳ, τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδειότατον.

c. When the same word is repeated, or an equivalent word used in two sentences, the sameness of the common notion is somewhat lessened, and its importance increased by the use of μέν—δέ, which by separating them makes it seem as if they were different notions placed in contrast to each other: Hesiod Th. 655 περὶ μὲν πραπίδας, περὶ δ' ἐσσὶ νόημα: Hdt. III. 52 καὶ εἷλε μὲν τὴν Ἐπίδαυρον, εἷλε δὲ αὐτὸν Προκλέα καὶ ἐζώγρησε; Id. VI. 112 πρῶτοι μὲν γὰρ Ἑλλήνων—δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὁρέωντες, καὶ τοὺς ἄνδρας ταύτην ἐσθημένους: Id. VII. 9, 1 τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν, cf. 18. Xen. M. S. II. 1, 32 ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.

d. When different predicates belong to the same subject, or different actions to the same person, μέν and δέ are used to mark that each action is distinct · Soph. Phil. 239 ἐγὼ γένος μέν εἰμι τῆς περιρρύτου Σκύρου, πλέω δ' ἐς οἶκον, αὐδῶμαι δὲ παῖς Ἀχιλέως Νεοπτόλεμος: so in a principal and dependent clause; Hdt. I. 103 οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοισι δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώρην ἀπίκοντο. It is a peculiar idiom of Homer and Herodotus, when an emphasis has been laid by μέν on the action of some subject, to use οἱ δέ with the second predicate, as it were to repeat the subject: Hdt. I. 66 οἱ Λακεδαιμόνιοι Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο, οἱ δὲ (sc. Λακεδ.)—ἐπὶ Τεγέηταις ἐστρατεύοντο: Id. VI. 9 εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντας διὰ μάχης ἐλεύσονται, τάδε σφι λέγετε: Id. VII. 13 ὀνείρου μὲν τούτου λόγον οὐδένα ἐποιέετο, ὁ δὲ—ἔλεγε.

e. We sometimes find in a succession of notions to be distinguished from each other, μέν with the first, and then δέ with each succeeding one: Hdt. IV. 83 ἐπιτάξοντας τοῖσι μὲν πεζὸν στρατὸν, τοῖσι δὲ νέας παρέχειν, τοῖσι δὲ ζεύγνυσθαι τὸν Θρῆϊκιον Βόσπορον: cf. VI. 122. III. 108. Xen. Mem. 2, 5, 2 τῶν οἰκετῶν ὁ μέν που δύο μναῖν ἄξιός ἐστιν, ὁ δὲ οὐδ' ἡμιμναίου ὁ δὲ πέντε μνῶν ὁ δέ καὶ δέκα. So Arist. Rhet. I. 2, 18.

f. So actions connected in place, time, or causation are joined by Μέν—δέ as by Τέ—καί; only that by this latter a more intimate connection, while by the former a more external connexion, is intimated: Soph. Œ. C. 1623 ἦν μὲν σιωπή, φθέγμα δ' ἐξαίφνης τινὸς θώϋξεν αὐτόν.

g. So two clauses of the same construction are opposed to each other by Μέν—δέ (or αὐτάρ), in order to connect the former, (which ought to

have been expressed by a dependent clause,) with the context, by putting it in contrast to the latter. This occurs in Homer, though probably not with this rhetorical intent, but from the old practice of placing subordinate thoughts in a coordinate form; it may be often translated by "*whilst*:" Il. *α*, 165 *οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον· ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολέμοιο χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται, σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε ἔρχομ' ἔχων ἐπὶ νῆας*=*οὐ μὲν σοί ποτε ἴσον ἔχω γέρας*—, *ἀλλὰ, χειρῶν ἐμῶν πλεῖον πολέμοιο διεπουσῶν, σοὶ τὸ γέρας πολὺ μεῖζον γίγνεται*: Ibid. 182 *ὡς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων, τὴν μὲν ἐγὼ σὺν νηΐ τ' ἐμῇ καὶ ἑμοῖς ἑτάροισιν πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα—κλισίηνδε* (*while I send away*, &c.): so Il. *θ*, 270 *αὐτὰρ ὅγ' ἥρως παπτήνας, ἐπεὶ ἄρ' τιν' ὀϊστεύσας ἐν ὁμίλῳ βεβλήκειν, ὁ μὲν* (sc. *βληθείς*) *αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσσεν, αὐτὰρ ὁ αὖτις ἰὼν, πάϊς ὡς ὑπὸ μητέρα, δύσκεν εἰς Αἴανδ'* (=*since the man had lost his life, he* &c.): Eur. Iph. T. 116 *μακρὸν μὲν ἦλθομεν κώπῃ πόρον* (*since we have made so long a voyage*) *ἐκ τερμάτων δὲ νόστον ἀροῦμεν πόλιν*: Demosth. 281 *αἰσχρόν ἐστιν, εἰ ἐγὼ μὲν τοὺς πόνους, ὑμεῖς δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε*, *that whilst I*, &c.; but the blame also implied in the latter clause is here brought out more strongly by its contrast with the former clause.

Remarks on μέν and δέ.

Position.

§. 765. 1. Μέν and δέ never stand at the beginning of a clause. When they refer to the whole of their respective clauses they usually stand second; but when they are intended to lay emphasis on some particular word they are placed after it.

2. Hence sometimes μέν—δέ belong to the predicate of the whole clause, and not to the word to which they are joined: Il. *α*, 183 *τὴν μὲν ἐγὼ—πέμψω, ἐγὼ δὲ κ' ἄγω Βρισηΐδα*. So especially δέ is used with personal or demonstrative pronouns at the beginning of a clause, though the opposition resides in some other word, generally the predicate: Il. *θ*, 119 *καὶ τοῦ μέν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα*—βάλε. If the substantive or adjective is joined with the article or a preposition, the μέν or δέ generally come between these: Demosth. 815, 6 *τὰ μὲν ἄλλα πάντα ἀπεστερήκασι, τὴν οἰκίαν δὲ καὶ ἀνδράποδα—παραδεδώκασιν*[a]: Isocr. Paneg. c. 41 *πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθρούς*.

Obs. In poetry, δέ is frequently placed third in the sentence, not only after a preposition or the article, as sometimes in prose, but also after two or even three words which are closely connected; as, Æsch. Pers. 719 *πεζὸς ἡ ναύτης δὲ πεῖραν τήνδ' ἐμώρανεν τάλας*: Id. Ag. 45 *παρακλίνουσ' ἐπέκρανεν δέ κ. τ. λ.*

Μέν *and* δέ *with disjoined or dissimilar Clauses.*

3. Sometimes a periphrasis intervenes between the μέν and δέ; Il. *β*, 494 *Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον*—511 *οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον, τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος*.

4. One of the opposed clauses may be expressed by the *verbum finitum*,

[a] Bremi ad loc.

Μέν—δέ.

while the other either takes the form of a participle or a periphrasis; as, ταῦτα καλῶς μὲν πρᾶξαι δόξας, σφόδρα δὲ ἁμαρτάνεις.

Μέν—, μέν—.

5. If μέν is used in adjectival (relative) or adverbial sentences, it is often repeated in a following demonstrative sentence, for the sake of emphasis: Hdt. II. 121 καὶ τὸν (i. e. ὄν) μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσί τε καὶ εὖ ποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ.

Μέν—μέν—; δέ—δέ.

6. Thus Μέν—μέν are often followed by corresponding Δέ—δέ, which gives force to the expression: Plat. Apol. 28 E ἐγὼ οὖν δεινὰ ἂν εἰργασμένος, ὦ ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μέν με οἱ ἄρχοντες ἔταττον, οὓς ὑμεῖς εἵλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, τότε μὲν οὐ ἐκεῖνοι ἔταττον ἔμενον—καὶ ἐκινδύνευον ἀποθανεῖν, τοῦ δε θεοῦ τάττοντος, ὡς ἐγὼ ᾠήθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἐμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεὶς ἢ θάνατον ἢ ἄλλο ὁτιοῦν πρᾶγμα λίποιμι τὴν τάξιν[a]: Isocrat. Areopag. 18 παρ' οἷς μὲν γὰρ μήτε φυλακὴ μήτε ζημία τῶν τοιούτων καθέστηκε, μήθ' αἱ κρίσεις ἀκριβεῖς εἰσι, παρὰ τούτοις μὲν διαφθείρεσθαι καὶ τὰς ἐπιεικεῖς τῶν φύσεων· ὅπου δὲ μήτε λαθεῖν τοῖς ἀδικοῦσι ῥᾴδιόν ἐστι, μήτε φανεροῖς γενομένοις συγγνώμης τυχεῖν, ἐνταῦθα δ' ἐξιτήλους γίγνεσθαι τὰς κακοηθείας. But this form of parallelism is seldom found so perfectly drawn out; either the second μέν is omitted, as Xen. Cyr. VI. 2, 14, or both; or the second δέ is dropped, or the two latter clauses are joined into one, so that there is only one δέ: Hdt. III. 108 ὅσα μὲν ψυχήν τε δειλὰ καὶ ἐδώδιμα, ταῦτα μὲν πάντα πολύγονα πεποίηκεν—ὅσα δὲ σχέτλια καὶ ἀνιηρά, ὀλιγόγονα κ. τ. λ.

Obs. In Homer we do not find Μέν—μέν—, δέ—: but where μέν is twice used, the second is not a repetition of the first, but is opposed to the following δέ, while the first μέν belongs to the protasis of which the two clauses (μέν—δέ) are the apodosis: Il. υ, 41—47 εἷως μέν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν, τέως Ἀχαιοὶ μὲν μέγα κύδανον—, Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον—. Αὐτὰρ ἐπεὶ κ. τ. λ. To the first μέν (εἷως μέν), αὐταρ corresponds; to the second, δέ (Τρῶας δέ).

Μέν—ἀλλά, &c.—Μέν τέ, *or* καί, *or* ἤ, *or* εἴτε.

7. Of course instead of δέ any other adversative copula may be used; as, ἀλλά, αὖ, αὐτάρ, ἀτάρ, μέντοι, ὅμως, μήν, &c. But instead of such a copula we sometimes find *a.* τέ or καί, and in Homer, ἠδέ; or *b.* the construction is entirely changed, no regard being had to μέν.

a. In this construction, though the sentence begins as if the clauses were to be distinguished from and opposed to each other, they are afterwards represented as parts of a whole: Od. χ, 475 τοῦ δ' ἀπὸ μὲν ῥῖνάς τε καὶ οὔατα νηλέϊ χαλκῷ τάμνον· μήδεα τ' ἐξέρυσαν (for ἀπὸ μὲν ῥῖνας τάμνον, ἐκ δὲ μήδεα ἔρυσαν:) Od. ι, 49 ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, καὶ δθι χρὴ πεζὸν ἐόντα: Od. γ, 351 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ (for πάρα δέ) ῥήγεα καλά: Il. α, 267 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο: Od. μ, 168 ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη ἔπλετο: Eur. Or. 22, 24 (Ἀγαμέμνονι)

a Stallb. ad loc.

Μέν—δέ.

παρθένοι μὲν τρεῖς ἔφυμεν ἐκ μιᾶς, Χρυσόθεμις, Ἰφιγένειά τ', Ἠλέκτρα τ' ἐγώ, ἄρσην τ' Ὀρέστης, μητρὸς ἀνοσιωτάτης : Ibid. 500 χρῆν αὐτὸν ἐπιθεῖναι μὲν αἵματος δίκην ὁσίαν διώκοντ', ἐκβαλεῖν τε δωμάτων μητέρα : Thuc. III. 46 τίνα οἴεσθε ἥντινα οὐκ ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, πολιορκίᾳ τε παρατενεῖσθαι ἐς τοὔσχατον : Xen. M. S. I. 1, 10 ἐκεῖνός γε ἀεὶ μὲν ἦν ἐν τῷ φανερῷ—, καὶ ἔλεγε μὲν ὡς τὸ πολύ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν.—And subdivisions which intervene between μέν and δέ are connected by τέ.

b. Il. θ, 374 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους, ὄφρ' ἂν ἐγὼ—τεύχεσιν ἐς πόλεμον θωρήξομαι : Il. σ, 134 ἀλλὰ σὺ μὲν μήπω καταδύσεο μῶλον Ἄρηος, πρίν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδηαι.

Obs. 1. In many passages the use of Μέν—τέ or καί, insteap of Μέν—δέ is only seeming, each particle being used in its proper sense. In such passages μέν stands alone, (§. 766. 2.) the corresponding clause with δέ being supplied, and the τέ or καί is a mere copula, and does not belong to the μέν : Od. δ, 190 Ἀτρείδη, περὶ μέν σε βροτῶν πεπνυμένον εἶναι Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σεῖο. Καὶ νῦν, εἴ τι που ἔστι, πίθοιό μοι : Od. ω, 24 Ἀτρείδη, περὶ μέν σε φαμὲν Διΐ τερπικεραύνῳ ἀνδρῶν ἡρώων φίλον ἔμμεναι—· ἦ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἔμελλεν Μοῖρ' ὀλοή ; Il. θ, 274 ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων ; Ὀρσίλοχον μὲν πρῶτα καὶ Ὄρμενον ἠδ' Ὀφελέστην κ. τ. λ.

Obs. 2. So when δέ is found before μέν, or Μέν—δέ, the first δέ belongs to a preceding sentence, as a copula : Æsch. Eum. 98 ἐγὼ δέ—ὡς μὲν ἔκτανον—αἰσχρῶς δ' ἁλῶμαι—the first δέ is a copula.

Μέν *alone.*

§. 766. 1. The adversative copula (δέ, τέ, &c.) which should answer to μέν is sometimes wanting, when the word to which δέ &c. would be attached, in itself implies the opposition sufficiently ; as, ἐνταῦθα μέν—ἐκεῖ, and very often πρῶτον μέν—ἔπειτα : Eur. Med. 548 ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς, ἔπειτα σώφρων, εἶτα σοὶ μέγας φίλος [a] : cf. Id. Hec. 357 : Xen. M. S. III. 11, 14 εἰ πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέροις, μήτε ὑπομιμνήσκοις,—ἔπειτα τοὺς δεομένους ὑπομιμνήσκοις : Demosth. 836, 3. 40, 2. 18, 1 πρῶτον μὲν ἀπίστους, εἶτα : Soph. Œ. R. 602 τοῦτο μὲν—πεύθειν τὰ χρησθέντ' εἰ σαφῶς ἤγγειλά σοι, τοῦτ' ἀλλ' ἐάν με κ. τ. λ. Xen. Cyr. I. 2, 4 τούτων (sc. μέρων) δ' ἔστιν ἓν μὲν παισὶν, ἓν δὲ ἐφήβοις, ἄλλο τελείοις ἀνδράσιν, ἄλλο τοῖς ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονόσι.

2. The adversative clause is often wholly omitted, and must be supplied ; this especially occurs with personal and demonstrative pronouns : Od. η, 237 ξεῖνε, τὸ μέν σε πρῶτον ἐγὼν εἰρήσομαι : Hdt. III. 3 λέγεται δὲ καὶ ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός, *to me indeed incredible* (*but to others perhaps not so*) : Xen. Cyr. II. 2, 10 ἐγὼ μὲν οὐκ οἶδα.—So ὡς μὲν λέγουσιν : Plat. Apol. 21 D ἐλογισάμην, ὅτι τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώτερός εἰμι : Id. Phæd. 58 A ταῦτα μὲν ἡμῖν ἤγγειλέ τις [b]. Also the forms οἶμαι μέν, ἡγοῦμαι μέν, δοκῶ μέν, οὐκ οἶδα μέν &c., *I indeed think so=surely.* And this μέν may stand after any word, as the adversative clause to it may be supplied. So in questions, where it may be translated by *but certainly, to be sure,* &c. : Plat. Charm, 153 C παρεγένου μέν, ἦ δ' ὅς, τῇ μάχῃ ; *but were you really?* &c.

[a] Pflugk ad loc. [b] Stallb. ad loc.

Μεν— δέ.

Δέ without μέν.

§. 767. 1. Δέ often stands alone :—*a.* When the second clause is not in the speaker's mind when he conceives the first. *b.* When he purposely refrains from pointing forward to any second clause. *c.* When the former clause is but slightly opposed to the second. *d.* When the first clause is not expressed, but supplied by the mind[a].

2. Hence δέ can be used alone in all cases where Μέν—δέ might be used; the opposition being of course partial and imperfect: and so ὁ μέν is often omitted before ὁ δέ: Xen. Cyr. IV. 5, 46 ὁρᾶτε ἵππους, ὅσοι ἡμῖν πάρεισιν, οἱ δὲ προσάγονται (for ὅσοι, οἱ μέν—). Cf. Plat. Apol. 18 D[b]: Xen. Hell. I. 2, 14 οἱ αἰχμάλωτοι—ᾤχοντο ἐς Δεκέλειαν, οἱ δ' ἐς Μέγαρα. In poetry μέν is sometimes omitted, where a perfect opposition between the two sentences might be looked for: Eur. Or. 100 ὀρθῶς ἔλεξας, οὐ φίλως δέ μοι λέγεις: Ibid. 424 οὐ σοφὸς, ἀληθὴς δ' ἐς φίλους ἔφυν φίλος: Ibid. 454 sq. ὄνομα γὰρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι, οἱ μὴ 'πὶ ταῖσι συμφοραῖς ὄντες φίλοι: so G. T., as Matt. xxvi. 67 ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ—οἱ δὲ ἐρράπισαν.

Obs. 1. Δέ can refer to other conjunctions as well as μέν; as, γέ, τέ, καί, ἤ &c.: Xen. Cyr. IV. 4, 3 ὁ δὲ διήκουέ τε ἡδέως πάντων ὅσα ἐβούλοντο λέγειν, ἔπειτα δὲ καὶ ἐπῄνεσεν αὐτούς.

3. We find then δέ without μέν in the following cases, where the contrast is but very slight, or sufficiently implied in the form of expression :—

a. Where a word is used twice, or its equivalent is in the second clause (§. 764. 3. *b.*): Il. ω, 484 ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα· θάμβησαν δὲ καὶ ἄλλοι: Eur. Med. 98 μήτηρ κινεῖ κραδίαν, κινεῖ δὲ χόλον. In prose, μέν is placed in the former clause.

b. When several predicates or attributes belong to the same subject (§. 764. 3. *c.*): Hdt. VII. 8, 2 Ἀρισταγόρῃ τῷ Μιλησίῳ, δούλῳ δὲ ἡμετέρῳ.

c. Where actions are coincident in time, place, or causation (§. 764. 3. *d.*): Eur. Phœn. 415 νὺξ ἦν· Ἀδράστου δ' ἦλθον εἰς παραστάδας. So Eur. Med. 249 ζῶμεν κατ' οἴκους οἱ δὲ (*whilst*) μάρναντ' δορί.

d. After negative sentences: Thuc. IV. 86 οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελήλυθα: so Acts xxiv. 18.

e. To introduce a limitation or explanation or correction of a preceding notion, where we use *but;* Plat. Prot. 329 E ἐπεὶ πολλοὶ ἀνδρεῖοί εἰσιν, ἄδικοι δέ: so G. T., as 1 Cor. ii. 6 σοφίαν λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου: 1 Cor. i. 16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον.

4. As μέν is often used twice alone, so is δέ, especially to take up an interrupted sentence, and also to sum up thoughts already separately and loosely stated (*ut paucis complectar*): Hdt. I. 28 χρόνου δὲ ἐπιγινομένου καὶ κατεστραμμένων σχεδὸν πάντων τῶν ἐντὸς Ἅλυος ποταμοῦ οἰκημένων (πλὴν γάρ κ. τ. λ.), κατεστραμμένων δὲ τούτων κ. τ. λ.: so G. T. 1 Cor. x. 1 αὐτὸς δὲ Παῦλος παρακαλῶ ὑμᾶς—ὃς κατὰ πρόσωπον ταπεινός—δέομαι δὲ κ. τ. λ. Frequently however the sentence which δέ thus takes up is really continued in what seems to be an interruption, and thus δέ is merely a copula: Æsch.

[a] Elms. Med. 137. [b] Stallb. ad loc.

Δέ.

Eum. 95 ἐγὼ δ' ὑφ' ὑμῶν ὧδ' ἀπητιμασμένη—ὄνειδος ἐν φθιτοῖσιν οὐκ ἐκλείπεται (=ἀεὶ ὀνειδίζομαι) αἰσχρῶς δ' ἀλῶμαι, *and I wander in disgrace.* So δέ is often placed in opposition to a parenthesis: Hdt. VIII. 67 ἐπεὶ ὦν ἀπίκατο ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων (Πάριοι δὲ ὑπολειφθέντες ἐν Κύθνῳ ἐκαραδόκεον τὸν πόλεμον κῇ ἀποβήσεται), οἱ δὲ λοιποὶ ὡς ἀπίκοντο ἐς τὸ Φάληρον κ. τ. λ.

Obs. 2. Sometimes however in Δέ—δέ the latter δέ is merely copulative: Il. γ, 259 ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' (copula) ἑταίρους.

5. As we sometimes find Μέν, μέν—δέ, δέ, so Δέ, δέ is sometimes found without Μέν, μέν preceding in the contrasted clauses: Plat. Phæd. 78 C οὔκουν ἅπερ ἀεὶ κατὰ ταὐτὰ καὶ ὡσαύτως ἔχει, ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύνθετα, τὰ δὲ ἄλλοτ' ἄλλως καὶ μηδέποτε κατὰ ταὐτά, ταῦτα δὲ εἶναι τὰ ξύνθετα;

6. An idiomatic construction in which δέ alone has a very good effect, is in exclamations of displeasure, &c. where δέ forms a strong contrast to the thought which the mind supplies: Demosth. 582, 1 ἀλλ' οὐκ ἂν εὐθέως εἴποιεν· τὸν δὲ βάσκανον! τὸν δὲ ὄλεθρον! τοῦτον δὲ ὑβρίζειν! ἀναπνεῖν δέ!

Δέ as a Copula.—Δέ for γάρ, οὖν.—Δέ in Questions and Answers.

§. 768. 1. From this weaker adversative use of δέ its use as a copula is derived, *in the second place:* whereby sentences are connected, though the thoughts are to a certain degree hereby opposed to each other, the thought which follows being represented as new and distinct from the old one which preceded: this may be translated by *and.*

2. Hence δέ is used when the speaker passes from one object to another: Il. α, 43–49 ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων· βῆ δὲ κατ' Οὐλύμποιο κορήνων—, ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο—· ὁ δ' ἤϊε νυκτὶ ἐοικώς· ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκεν· δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

3. Even clauses which are properly subordinate are often joined by δέ, it being left to the hearer or reader to make out the real relation of the sentences from the context (§. 761. 2.). Thus δέ often expresses the *reason* and stands for γάρ: except that γάρ makes the clauses logically subordinate —one the cause of the other—as δέ makes them logically coordinate, as if both were of the same separate character and importance: Il. ι, 496 sq. οὐδέ τι σε χρὴ νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί: Il. ξ, 416 τὸν δ' οὔπερ ἔχει θράσος, ὅς κεν ἴδηται, ἐγγὺς ἐών· χαλεπὸς δὲ Διὸς μεγάλοιο κεραυνός: Il. α, 259. Eur. Hipp. 196 δι' ἀπειροσύναν ἄλλου βιότου κοὐκ ἀπόδειξιν τῶν ὑπὸ γαίας· μύθοις δ' ἄλλως φερόμεσθα: Thuc. I. 26 Κορίνθιοι, ἔστι δ' ἰσθμὸς τὸ χωρίον, ἐπολιόρκουν τὴν πόλιν. So in Latin, *autem.* And δέ is used for οὖν, when an imperative clause, the reason whereof is contained in what goes before, is joined on by δέ: Il. θ, 204 οἱ—δῶρ' ἀνάγουσιν πολλά τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην! Cf. Hdt. V. 40 σὺ δὲ ταῦτα ποίεε.

4. And in addresses, questions and answers, δέ is used, and marks the transition from and continuation of the dialogue, as the person who asks or answers the question is supposed to interrupt himself or the other person, take up what he is saying, and join thereto his own thought: Xen. Cyr. V. 1, 4 κελευόμενος δὲ ὁ Ἀράσπης ἐπήρετο· Ἑώρακας δ', ἔφη, τὴν γυναῖκα, ὦ Κῦρε, ἣν με κελεύεις φυλάττειν; Id. M. S. II. 9, 2 καὶ ὁ Σ., εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύ-

Δέ.

κωσι; *And do you prithee keep dogs, (while you remain unprotected from bad men?)* Hdt. I. 115 ὁ δὲ ἀμείβετο ὧδε· Ὦ δέσποτα, ἐγὼ δὲ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ, *(you are right,) but,* &c.: Soph. Œ. T. 378 Κρέοντος, ἦ σοῦ, ταῦτα τἀξευρήματα;—Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί. So Æsch. P. V. 3. See §. 479. 5.

Adverbial use of δέ.—Καὶ δέ.

§. 769. 1. Δέ besides its copulative has also an adverbial force, whereby sentences are placed in contrast to each other, but not united into one thought. It is used thus in οὐδέ, μηδέ, *also not,* and in καὶ δέ.

2. Καὶ δέ (divided, except in Epic, by the word in which the contrast resides) may be translated by *and on the other side, also, then too,* which is derived from its original force of *in the second place.* Od. π, 418 Ἀντίνο', ὕβριν, ἔχων, κακομήχανε! Καὶ δέ σε φασὶν ἐν δήμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν' ἄριστον βουλῇ καὶ μύθοισι! *and* THEN: Eur. El. 1117 καὶ σὺ δ' αὐθάδης ἔφυς, *you* ALSO, *not only Ægisthus:* Hdt. IV. 105 καὶ ὀμνύουσι δὲ λέγοντες, *and they swear it* TOO: Xen. Hell. V. 2, 37 καὶ οἵ τε ἄλλοι προθύμως τῷ Τελευτίᾳ ὑπηρέτουν—καὶ ἡ τῶν Θηβαίων δὲ πόλις—προθύμως ξυνέπεμπε καὶ ὁπλίτας καὶ ἱππέας. Sometimes μέν precedes: Il. ψ, 80 ἀλλ' ἐμὲ μὲν κῆρ ἀμφέχανε στυγερή, ἥπερ λάχε γεινόμενόν περ· καὶ δέ σοι αὐτῷ μοῖρα—τείχει ὑπὸ Τρώων—ἀπολέσθαι.

Δέ in the Apodosis.

§. 770. 1. Δέ has here also a double force, adversative or copulative. Sometimes μέν stands in the former clause.

a. The adversative δέ, which in sense approaches to αὖ, here marks that the apodosis or some part of it is opposed to its protasis. It is used (*a*) often after an hypothetical protasis—(*β*) after a comparative or relative protasis.—*a.* Il. α, 135 ἀλλ' εἰ μὲν δώσουσι—, εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι, *I then,* &c.: Il. μ, 245 εἴπερ γάρ τ' ἄλλοι γε περικτεινώμεθα πάντες—, σοί δ' οὐ δέος ἔστ' ἀπολέσθαι: Od. μ, 54 αἱ δέ κε λισσηαι ἑτάρους—, οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι δεόντων: Xen. Cyr. V. 5, 21 ἀλλ' εἰ μηδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τοὐντεῦθεν λέγε, εἰ κ. τ. λ.—*β.* Il. ζ, 146 οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν: Od. η, 108 ὅσσον Φαίηκες περὶ πάντων ἴδριες ἀνδρῶν νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὡς δὲ (*so on the contrary*) γυναῖκες ἱστὸν τεχνῆσαι. So G. T. as 2 Pet. ii. 20. So where a new subject is introduced into the apodosis: Hdt. V. 1 ἣν μὲν καλέσωνται σφέας οἱ Περίνθιοι, τοὺς δὲ ἐπιχειρέειν. The corresponding clauses are not always fully or equally developed; as, Il. ψ, 319 ἀλλ' ὃς μέν θ' ἵπποισι—πεποιθὼς ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα, ἵπποι δὲ πλανόωνται ἀνὰ δρόμον (for τούτῳ δέ, *to him also*): Il. ω, 255 ἐπεὶ τέκον υἷας ἀρίστους—, τῶν δ' οὔτινά φημι λελεῖφθαι: Soph. Phil. 86 ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύειν, Λαερτίου παῖ, τοὺς δὲ (τούσδε Dind.) καὶ πράσσειν στυγῶ: Xen. Cyr. VIII. 5, 12 ὥσπερ οἱ ὁπλῖται, οὕτω δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται.

Obs. 1. For δὲ, ἀλλά and αὐτάρ are used, as in Latin, *at* after *si:* Il. α, 82 εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ: Il. θ, 153 εἴπερ γάρ σ' Ἕκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες: Il. τ, 164 εἴπερ γὰρ θυμῷ γε μενοινάᾳ πολεμίζειν, ἀλλά τε λάθρη γυῖα βαρύνεται: Il. χ, 390 εἰ δὲ θανόντων

Δέ—αὖ, &c.

περ καταλήθοντ' εἰν Ἀΐδαο, αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου. So **αὖτε**: Il. *β*, 738 *οἱ δ' Ἄργισσαν ἔχον—, τῶν αὖθ' ἡγεμόνευε—Πολυποίτης.*

Obs. 2. Thus **δέ** stands, especially in Attic, after a protasis, which is shortly expressed by a participle; as, Xen. M. S. III. 7, 8 *θαυμάζω σου, εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥᾳδίως χειρούμενος, τούτοις δὲ* (so in the common edition) *μηδένα τρόπον οἴει δυνήσεσθαι προσενεχθῆναι, that although,*—YET *to these,* &c.

b, The copulative **δέ** (which here seems at first sight to be redundant) joins together the protasis and apodosis, as if they were coordinate; this seems to arise from the old idioms of the language, which loved to give an independent character to subordinate clauses. Hence mostly in Epic and Herodotus, but very rarely in the more accurate Attic idiom. It is used after a protasis expressive of a relation of time: Od. λ, 386 *αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλῃ ἀγνὴ Περσεφόνεια γυναικῶν θηλυτεράων, ἦλθε δ' ἐπὶ ψυχὴ Ἀγαμέμνονος Ἀτρείδαο*: Il. *π*. 199 *αὐτὰρ ἐπειδὴ πάντας ἁμ' ἡγεμόνεσσιν Ἀχιλλεὺς στῆσεν ἐῦ κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν*: Il. *φ*, 53 *τὸν δ' ὡς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς—, ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν.* So **Ὅφρα—τόφρα δέ**: **Ὁπότε—δέ, Ἕως—δέ**: So Hdt. IX. 70 *ἕως μὲν γὰρ ἀπῆσαν οἱ Ἀθηναῖοι, οἱ δ' ἠμύνοντο.*

2. Frequently a sentence composed of such a protasis and apodosis is opposed to another similar pair of clauses by **δέ—δέ**, so that the second protasis introduced by the second **δέ** is a sort of apodosis to the first, and the second apodosis belongs to the second protasis. The effect of this is that the protasis of the second set of clauses refers to the first of the whole series, while each apodosis belongs to its proper protasis, so that the first apodosis is in a sort of parenthesis. This is very common in Homer. In the first apodosis the **δέ** may be omitted: Il. *α*, 53–58 **ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο· (τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς· οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο, τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς**: Il. *ε*, 436–439 **τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων (τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων·) ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος, δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων.** So the first **δέ** sometimes stands in the first clause, and the last **δέ** in the last, referring directly to the first, so that all between are in a sort of parenthesis: Od. *γ*, 470–474 **οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, δαίνυνθ' ἑζόμενοι· (ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο, οἶνον ἐνοινοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν— Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,) τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ**: Od. *ι*, 56 **ὄφρα μὲν ἠὼς ἦν—τόφρα δ' ἀλεξόμενοι μένομεν—· ἦμος δ'—καὶ τότε δή—**: Il. *ι*, 550 **ὄφρα μὲν—τόφρα δὲ—· ἀλλ' ὅτε δὴ—ἤτοι ὁ—**: Il. *μ*, 10–17 **ὄφρα μὲν—καὶ—καὶ—, τόφρα δὲ—αὐτὰρ ἐπεὶ—πολλοὶ δ'—οἱ μὲν—οἱ δὲ—πέρθετο δὲ—Ἀργεῖοι δὲ—δὴ τότε—.** In such sentences the first **δέ** (in the first apodosis) is copulative, with a certain adversative force; the second **δέ** (in the second protasis) is adversative, as placing the second pair of clauses in opposition to the first; and the last **δέ** (in the second apodosis) is again copulative, but frequently with a certain adversative force.

Αὖ—αὖτε—αὖθις (αὖτις)—αὐτάρ, ἀτάρ.

§. 771. 1. The original force of **αὖ** as an adverb is doubtlessly local, *back, retro* (cf. *αὐερύειν*): although it so soon passed into a temporal notion

Καίτοι.

that it is not used as a local adverb; (so in Homer *νῦν αὖ, δεύτερον αὖ, τὸ τρίτον αὖ*, &c.; in Attic, *αὖ πάλιν, πάλιν αὖ*, also *αὖθις πάλιν, αὖθις αὖ πάλιν, αὖθις αὖ*; thus in poetic questions, and exclamations of displeasure, it expresses the repetition of a similar, if not the same thing: Il. *α*, 540 *τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς*; so also *τίπτ' αὖτε* in Homer,) and then, like *rursus*, it denotes opposition, *on the other hand, contra;* as, Xen. Hell. IV. 8, 1 *καὶ ὁ μὲν δὴ κατὰ γῆν πόλεμος οὕτως ἐπολεμεῖτο· ἐν ᾧ δὲ πάντα ταῦτα ἐπράττετο, τὰ κατὰ θάλατταν αὖ καὶ τὰς πρὸς θαλάττῃ πόλεις γενόμενα διηγήσομαι.*

2. From the notion of repetition and opposition is derived its copulative force, whereby it can join together two clauses, and place them in opposition like *δέ, next, and further:* Il. *γ*, 180 *δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος.* So in conversations: Il. *γ*, 191, 203. In Homer it sometimes refers to *μέν* in the first clause, but the adverbial force of *αὖ* was so strong that this use of it never became usual; hence it generally in such cases is supported by *δέ*: Xen. M. S. I. 2, 12 *Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων πλεονεκτίστατός τε καὶ βιαιότατος ἐγένετο, Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος καὶ ὑβριστότατος.*

3. Of the same sense with *αὖ* is the Homeric and poetic **αὖτε** (that is, **αὖ .. τέ**, like *πότε, τότε, ἄλλοτε, ἐνιότε,*) the poetic **αὖθις**, and the Ionic **αὖτις** (another form of *αὖτε*).

4. The compounds of *αὖ*, **αὐτάρ** (epic), and **ἀτάρ** (from *αὖτε* and *ἄρ*= *ἄρα*), always stand at the beginning of the sentence, and express an unexpected or strange *contrast*, or a rapid *change* and *continuation* of the subject: Hdt. VI. 133 *τοῦτο μὲν δὴ πρόσχημα λόγου ἦν· ἀτάρ τινα καὶ ἔγκοτον εἶχε τοῖσι Παρίοισι.*

Καίτοι.

§. 772. 1. **Καίτοι**, *and yet, verum, sed tamen*, is used when an objection to what is said or proposed comes across the speaker's mind, so that he either gives up, or thinks of giving up his intention; as in Latin, *quamquam:* Eur. Hippol. 1296 *ἄκουε, Θησεῦ, σῶν κατάστασιν κακῶν· καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δέ σε*, this being an objection to her going on; where also, as elsewhere, it is strengthened by *γέ*: Cf. Eur. Phœn. 690 *χώρει σὺ καὶ κόμιζε τὸν Κρέοντα*—**καίτοι** (*but*) *ποδῶν σῶν μόχθον ἐκλύει παρών*: Cf. Arist. Ach. 466. Thus it is also very frequently used concessively, when the speaker wishes to mark that the statement he has made holds good in spite of some seeming contradictory fact, which he allows to be true, and which is introduced by **καίτοι**, *and yet, although:* Soph. Aj. 1069 *οὐ γὰρ ἔσθ' ὅπου λόγων ἀκοῦσαι ζῶν πότ' ἠθέλησ' ἐμῶν· καίτοι κακοῦ πρὸς ἀνδρός κ. τ. λ*, Ajax's character seemingly contradicted Menelaus' statement; and so Eur. Orest. 75 *προσφθέγμασιν γὰρ οὐ μιαίνομαι σέθεν εἰς Φοῖβον ἀναφέρουσα τὴν ἁμαρτίαν· καίτοι στένω γε τὸν Κλυταιμνήστρας μόρον ἐμῆς ἀδελφῆς*: *quamquam sane doleo fatum Clytæmnestræ;* Helen's grief for Clytæmnestra was a seeming contradiction to any sympathy for Orestes.

Obs. 1. The former clause is sometimes supplied, so that *καίτοι* has the force of *verily:* Il. *ν*, 267 **καίτοι** *ἐμοὶ—πολλ' ἔναρα Τρώων*, (I ask for a spear

Ὅμως—εἶτα—ἀλλά.

from you) *and yet (verily) I have plenty of my own:* Thuc. II. 64. (This is a great glory) καίτοι (verily) *ὁ μὲν ἀπράγμων μέμψαιτ' ἄν.*

Obs. 2. In G.T., John iv. 2, it is used to modify a statement by giving a fresh fact to which the former one is in letter though not in spirit opposed: καίτοιγε *Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζε ἀλλ' οἱ μαθηταὶ αὐτοῦ.* It is also used more in the classical sense, as Acts xv. 17: and with the genitive absolute, Heb. iv. 3 καίτοι *τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.*

2. Hence also it is used to introduce an objection to an argument or action of someboby else: Thuc. I. 86 *ἐπαινέσαντες πολλὰ ἑαυτούς, οὐδαμοῦ ἀντεῖπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους,* καίτοι *εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δὲ ἡμᾶς κακοὶ νῦν, διπλασίας ζημίας ἄξιοί εἰσιν.*

Obs. 3. When a word intervenes between *καί* and *τοί*, they are not taken as *καίτοι*, but *τοί* belongs to the word which it follows: Xen. Cyr. VII. 3. 10 καὶ *τἆλλά τοι, ὦ Κῦρε, οὕτως ἔχει.*

Ὅμως.

3. Ὅμως (from ὁμός, *equal*), *equally, nevertheless, yet,* denies the consequences which might be expected to follow from what has gone before: Thuc. VI. 50 *Λάμαχος μὲν ταῦτα εἰπὼν* ὅμως *προσέθετο καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ.* So with the ellipse of the foregoing verb: Eur. Med. 501 *ὡς φίλ[illegible] γὰρ ὄντι σοι κοινώσομαι δοκοῦσα μή τι πρός γε σου πράξειν καλῶς,* ὅμως δέ, *but yet I will.* The opposition is often more strongly marked by ἀλλά—ἀλλ' ὅμως: ὅμως with a participle has a concessive force, *though:* Plat. Phæd. 91 C *φοβεῖται μὴ ἡ ψυχὴ* ὅμως *καὶ θειότερον ὂν—προαπολλύηται.* Cf. Xen. Cyr. V. 1, 26. Ἀλλ' ὅμως is often found by itself in the dramatists, especially Euripides, at the end of a line, to denote that something will happen, though contrary to what might be expected: Eur. Elect. 753 *ἥκουσα κἀγώ, τηλόθεν μέν,* ἀλλ' ὅμως; so in entreaties, where a person is asked to do something which seems unreasonable or unnecessary: Eur. Hec. 842 *παράσχες χεῖρα—τιμωρόν, εἰ καὶ μηδέν ἐστιν,* ἀλλ' ὅμως: so Arist. Ach. 408 Dic. *ἀλλ' ἐκκυκλήθητ'.* Eur. *ἀλλ' ἀδύνατον.*—Dic. ἀλλ' ὅμως. It is also sometimes strengthened, as ὅμως γε μήν—ὅμως γε μέντοι.

Obs. 4. In G. T. *ὅμως* is sometimes placed at the beginning of a clause in the sense of *even yet,* intimating an *a minori* argument, see Gal. iii. 15—1 Cor. xiv. 7.

Εἶτα, ἔπειτα.

4. Εἶτα and ἔπειτα (*ἐπ' εἶτα*) sometimes have the force of ὅμως: Plat. Gorg. 519 E *μέμφεσθαι τούτῳ, ὅτι ἀφ' ἑαυτοῦ ἀγαθὸς γεγονώς τε καὶ ὢν* ἔπειτα *πονηρός ἐστιν.*

Limitation and denial.

Ἀλλά.

§. 773. 1. Ἀλλά, neut. plur. of ἄλλος, (the accent being changed,) expresses *difference, division, separation.*

2. Its powers vary according to the nature of the preceding clause.—It either marks the direct contrary thereof, (*but*) so that both cannot

be true together, and thus denies it: this happens *a.* with a negative clause preceding, where the second clause is affirmative; as, *οὐχ οἱ πλούσιοι εὐδαίμονές εἰσιν, ἀλλ' οἱ ἀγαθοί*: Il. β, 214 *οὐ κατὰ κοσμόν*—*ἀλλ' ὅ τι οἱ εἴσαιτο γελοῖτον Ἀργείοισι*:—or *b.* where an affirmative clause precedes, and the second clause is negative; as, Plat. Phædr. 229 D *ἐκεῖθεν, ἀλλ' οὐκ ἐνθένδε ἡρπάσθη.*

3. Or it denotes that the second clause differs from the first sufficiently to *limit* its force; the two are supposed to be true together, though differing from each other: this occurs both with affirmative and negative concessive sentences, and may be translated by *yet*, *but*; in the last case the opposition is generally (see Hdt. VII. 11) pointed out in the first clause by *μέν*, *ἤτοι*, *γέ*, &c.: Il. π, 240 *αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι, ἀλλ' ἔταρον πέμπω*: Il. α, 284 *ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες, ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων*: Il. γ, 214 *παῦρα μὲν* (*Menelaus dixit*), *ἀλλὰ μάλα λιγέως*: Il. α, 22 *ἔνθ' ἄλλοι μὲν πάντες ἐπηυφήμησαν Ἀχαιοί, αἰδεῖσθαι ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα, ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ*: Xen. Cyr. VII. 1, 16 *τὰ μὲν καθ' ἡμᾶς ἐμοίγε δοκεῖ καλῶς ἔχειν, ἀλλὰ τὰ πλάγια λυπεῖ με*: Plat. Gorg. 448 D *καλῶς γε*—*φαίνεται Π. παρεσκευάσθαι εἰς λόγους· ἀλλὰ γάρ, ὁ ὑπέσχετο Χαιρεφῶντι, οὐ ποιεῖ.*

Obs. Ἀλλὰ *μήν* is used frequently to introduce the second premiss of a syllogism, especially in Plato and Xenophon. So in G. T., as Rom. v. 14, **ἀλλά** alone introduces the minor premiss of the argument: **ἀλλὰ** *ἐβασίλευσεν θάνατος κ. τ. λ.*

4. But **ἀλλά** is used also after other negative clauses, when the universal negative is to be limited by a particular exception—here **ἀλλά**= *πλήν* or *εἰ μή*, *nisi*, *but*, *except*. It denotes something different from, and not comprehended in the negative first clause—generally we find **ἄλλος**, (as *οὐδεὶς ἄλλος*—*ἀλλά*,) in the first clause, pointing forward to the *ἀλλά*, which answers to it: Od. φ, 70 *οὐδέ τιν' ἄλλην μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε, ἀλλ' ἐμὲ ἱέμενοι γῆμαι θέσθαι τε γυναῖκα*: Il. φ, 275 **ἄλλος** *δ' οὔτις μοι τόσον αἴτιος Οὐρανιώνων, ἀλλὰ φίλη μήτηρ*: Od. θ, 311 *οὔτι μοι αἴτιος ἄλλος, ἀλλὰ τοκῆε δύω*: Xen. Anab. VI. 4, 2 *ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία, οὔτε Ἑλληνίς, ἀλλὰ Θρᾷκες καὶ Βιθυνοί*: Plat. Symp. 192 E *οὐδ' ἄλλο τι ἂν φανείη βουλόμενος, ἀλλ' ἀτεχνῶς οἷοιτ' ἄν κ. τ. λ.*: without **ἄλλος**: Soph. Œ. R. 1331 *ἔπαισε δ' αὐτόχειρ νιν οὔτις ἀλλ' ἐγώ*: Xen. Vectig. III. 6 *εἰς μὲν οὖν τὰς τοιαύτας αὐξήσεις τῶν προσόδων οὐδέπως δαπανῆσαι δεῖ οὐδὲν ἀλλὰ ψηφίσματά τε φιλάνθρωπα καὶ ἐπιμελείας.* Instead of **ἄλλος** in the first clause we find also **ἕτερος**: Demosth. 554 (R.) *μηδένα ἕτερον εἶναι τὸν Νικομήδου φονέα, ἀλλ' Ἀρίσταρχον*: so in a question, as Plat. Protag. 354 B *ἢ ἔχετέ τι ἄλλο τέλος λέγειν, εἰς ὃ ἀποβλέψαντες αὐτὰ ἀγαθὰ καλεῖτε, ἀλλὰ* (Stephan. e conj. *ἀλλ' ἤ*) *ἡδονάς τε καὶ λύπας*; after *τίς* **ἄλλος** there regularly follows **ἤ**, or **ἀλλ' ἤ**, or *πλήν*: and moreover we find **πλήν**, or somtimes **πλὴν ἤ**, instead of *ἀλλά*, after a simple negation, as after **οὐδεὶς ἄλλος**: Demosth. 1073 **οὐδενὸς** *αὐτοῖς μέλει πλὴν τοῦ πλεονεκτεῖν*: Plat. Tim. 30 A *θέμις δὲ οὔτ' ἦν οὔτ' ἔστι τῷ ἀρίστῳ δρᾶν ἄλλο πλὴν τὸ κάλλιστον.* (So G. T., as Acts xxvii. 22.) Δέ is also thus used for *ἀλλά*, the preceding **ἄλλος** being accompanied by *μέν*: Plat. Rep. 359 E *τοῦτον δὲ ἄλλο μὲν ἔχειν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν δακτύλιον.*

5. We should especially observe the phrase **ἀλλ' ἤ** (*except*) after a negation, or a question which implies a negative (either after the interrogative

pronoun, or an indefinite ἄλλο τι joined with some other interrogative), and even when ἕτερος or ἄλλος is joined to the negation; Οὐκ, Οὐδὲν, ἀλλ' ἤ; Οὐδὲν ἄλλο, ἀλλ' ἤ; Οὐδὲν ἕτερον, ἀλλ' ἤ; Τί ἄλλο, ἀλλ' ἤ; Ἄλλο τι, ἀλλ' ἤ: Thuc. V. 80 μὴ ξυμβαίνειν τῷ μηδὲ πολεμεῖν ἀλλ' ἢ ἅμα: Xen. Anab. VII. 7, 53 ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι: Id. Œcon. 13 οὔτε ἄλλος πώποτέ μοι παρέσχε τὰ ἑαυτοῦ διοικεῖν ἀλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν: Plat. Protag. 329 D τὰ τοῦ χρυσίου μόρια οὐδὲν διαφέρει τὰ ἕτερα τῶν ἑτέρων, ἀλλήλων καὶ τοῦ ὅλου, ἀλλ' ἢ μεγέθει καὶ σμικρότητι: Id. Phæd. 97 D οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ, ἀλλ' ἢ τὸ ἄριστον καὶ τὸ βέλτιστον: Id. Rep. 429 B τίς ἂν εἰς ἄλλο τι ἀποβλέψας ἢ δειλὴν ἢ ἀνδρείαν πόλιν εἴποι, ἀλλ' ἢ εἰς τοῦτο τὸ μέρος; Id. Protag. 354 B ἢ ἔχετέ τι ἄλλο τέλος λέγειν—ἀλλ' ἢ ἡδονάς τε καὶ λύπας; Id. Rep. 553 D τὸ μὲν οὐδὲν ἄλλο ἐᾷ λογίζεσθαι οὐδὲ σκοπεῖν ἀλλ' ἢ ὁπόθεν ἐξ ἐλαττόνων χρημάτων πλείω ἔσται: Arist. Eqq. 779 ὡς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὔνους, τοῦτ' αὐτό σε πρῶτα διδάξω, ἀλλ' ἢ διὰ τοῦτ' αὖθ' ὁτίη σου τῆς ἀνθρακιᾶς ἀπολαύει.

Obs. 1. This form arises from the confusion of two cognate phrases, οὐδὲν ἄλλο—ἀλλά and οὐδὲν ἄλλο—ἤ: ἀλλά and ἤ agree in sense; ἀλλά does not express *opposition*, but only a *difference* and *limitation* of the former clause, as is evident from ἄλλος being used in the first clause—so ἤ expresses not only *exclusion*, but also merely a difference. Thus in οὐδὲν ἄλλο—ἀλλά, ἀλλά belongs rather to οὐδέν, and in οὐδὲν ἄλλο—ἤ, ἤ belongs rather to ἄλλο, so that the two phrases coalesced, and in course of time were used after a negation or negative question, (without ἄλλο,) the proper force of each particle being unregarded; (like οὗ ἕνεκα, οὕνεκα, for ἕνεκα.)

Obs. 2. In many passages there is doubt whether we should read ἀλλ' or ἄλλ', when ἄλλο suits the sense and ἄλλος does not precede; as, Plat. Rep. 330 C οὐδὲν ἐθέλοντες ἐπαινεῖν ἀλλ' (*alii* ἄλλ') ἢ τὸν πλοῦτον: Arist. Ran. 227 οὐδὲν γὰρ ἔστ' ἄλλ' (Brunck.) ἢ κοάξ. If ἀλλ' is at a great distance from the negation, ἀλλ' is preferable, but if it is near or at least not very far off, we should naturally write ἄλλ'. But in the elliptic expression οὐδὲν ἄλλο (sc. ποιῶ) ἤ, or τί ἄλλο (sc. ποιῶ) ἤ, which are never followed by ἀλλ' ἤ, but only by ἤ,) it is always better to write οὐδὲν ἄλλ', τί ἄλλ'—though writers do not agree on this point.

Obs. 3. In many passages the use of ἀλλ' ἤ arises from the union of two phrases, οὐκ—ἀλλά and οὐδὲν ἄλλο (sc. γίγνεται &c.)—ἤ: Arist. Pax 476 οὐ δ' οἶδε γ' εἶλκον οὐδὲν Ἀργεῖοι πάλαι, ἀλλ' ἢ κατεγέλων τῶν ταλαιπωρουμένων (formed from οὐχ εἶλκον—ἀλλὰ κατεγέλων, *non trahebant, sed ridebant* and οὐδὲν ἐποίουν, ἢ κατεγ. *nihil aliud faciebant, quam ridebant:*) Demosth. 45, 19 μή μοι μυρίους μηδὲ δισμυρίους ξένους, μηδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις, ἀλλ' ἢ (ἢ v. l.) τῆς πόλεως ἔσται, *exercitus noster non ex mercenariis etc. debet esse compositus, sed ex civibus,* and *non ex mercenariis, neque—, neque ex aliis, quam,* μηδὲ λέγε ἄλλας δυνάμεις, ἢ τῆς πόλεως.

Obs. 4. This ἀλλά is very nearly allied to πλήν. Πλήν is used as ἀλλά, as is clear from what has been already said. So πλήν as well as ἀλλά is used before a negation, Hdt. VII. 84 πλὴν οὐ πάντα παρείχετο ἵππον: Xen. Hier. I. 18 πάντες προσδέχονται πλὴν οὐχ οἱ τύραννοι: Demosth. 1290 πλέουσα πανταχόσε πλὴν οὐκ εἰς Ἀθήνας: so πλὴν ἤ, Hdt. VI. 5 πλὴν ἢ ὅσοι αὐτέων Ἰστιαίῳ ἔφασαν ἑτοῖμοι εἶναι πείσεσθαι: Plat. Apol. fin. ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ: also πλὴν ἀλλά, Lucian. Dial. Deor. XVI. fin. μέγα, ὦ Ἥρα,

'Αλλά.

φρονεῖς, ὅτι ξύνει τῷ Διί, καὶ συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν ἀλλ' *ὄψομαί σε μετ' ὀλίγον αὖθις δακρύουσαν.* Preceded by a negation: Id. Prom. c. 20 οὐ *ῥᾴδιον, ὦ Προμηθεῦ, πρὸς οὕτω γενναῖον σοφιστὴν ἀμιλλᾶσθαι·* πλὴν ἀλλὰ *ὤνησο, διότι μὴ καὶ ὁ Ζεὺς ταῦτα ἐπήκουσέ σου.* Even πλὴν ἀλλ' ἤ after a negation, in Aristot. Metaph. 1. *nisi quod.*

Obs. 5. After a comparative (such as *μᾶλλον, τὸ πλέον*), joined with a negative, ἀλλά is often used in a different sense from ἤ. Ἤ marks the equality of the two clauses (*non magis quam*), but ἀλλά denotes the contrary to that which is denied in the first clause: the two clauses being compared, the latter is preferred to the former, and hence is opposed to it: Thuc. II. 44 οὐκ *ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδαίνειν*—μᾶλλον *τέρπει,* ἀλλὰ *τὸ τιμᾶσθαι,* i. e. *non in senectute lucrum magis juvat* (sc. *quam honor*), *sed honor* (sc. *magis, quam lucrum*): Id. I. 83 *καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον* (sc. *ἢ δαπάνης*), ἀλλὰ *δαπάνης* (sc. *τὸ πλέον ἢ ὅπλων*): Id. II. 43 *ἐλάμβανον τὸν τάφον ἐπισημότατον,* οὐκ (i. e. *οὐ τοῦτον, ἐν ᾧ*) *ἐν ᾧ κεῖνται* μᾶλλον (sc. *ἢ ἐκεῖνον, ἐν ᾧ ἡ δόξα αὐτῶν καταλείπεται,* i. e. *ἢ πᾶσαν τὴν γῆν*), ἀλλ' *ἐν ᾧ ἡ δόξα αὐτῶν ἀείμνηστος καταλείπεται* (sc. *μᾶλλον ἢ τοῦτον, ἐν ᾧ κεῖνται*). Πλήν is also thus used, even where no negative accompanies the comparative.—(See §. 779. *Obs.* 2.)

6. Lastly we must mention some elliptic forms: Οὐ μὴν ἀλλά or Οὐ μέντοι ἀλλὰ, Οὐ γὰρ ἀλλά (frequent in Attic)=*no indeed! but.* The two former may be translated by *yet, nevertheless, verumtamen,* the latter by *in sooth,* or *surely.* The ellipse must be supplied by the verb of the foregoing sentence, or something in its place (such as *τοῦτ' ἐγένετο, τοῦτ' ἐστίν*) after the negation: Xen. Cyr. I. 4, 8 *ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκεῖνον ἐξετραχήλισεν·* οὐ μὴν (sc. *ἐξετραχήλισεν*) ἀλλ' (*nevertheless*) *ἐπέμεινεν ὁ Κῦρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη*: Arist. Ran. 498 *φέρε δὴ ταχέως αὖτ'·* οὐ γὰρ ἀλλὰ *πειστέον, for I* (*cannot refuse, but*) *must obey*=*I must in sooth obey.* It then gives the notion that the agent is reluctant, but cannot help himself.

§. 774. Ἀλλά is also used to express opposition between the sentences without connecting them—it signifies the transition to different or contrary thoughts. Hence it is used in a succession of statements or questions, to mark that each one is a fresh suggestion or thought, and to lay emphasis on each (so G. T., as 1 Cor. vi. 11): in exhortations, addresses—generally when there is a break in the sentence, and some new thought suddenly introduced; ἀλλ' *εὐτυχοίης*—ἀλλ' *ἄνα*!—ἀλλ' *εἶα*! —Also when the speaker interrupts or answers quickly and decidedly; as, ἀλλὰ βούλομαι, *well, I will.* So in Arist. Equit. 361 ἀλλ' *οὐ λάβρακας καταφαγὼν Μιλησίους κλονήσεις*: Ἀλλὰ *σχελίδας ἐδηδοκὼς ὠνήσομαι μέταλλα.* (So in G. T., as Rom. x. 15. Heb. iii. 16. Mark xiv. 36.) And it is frequently used in a question with great emphasis, to mark a strong contradiction to, and contrast with, the foregoing clause: Æsch. Choeph. 774 ἀλλ' *ἢ φρονεῖς εὖ τοῖσι νῦν ἠγγελμένοις*;

Obs. 1. The clause to which ἀλλά is opposed is sometimes in the form of an hypothetical protasis (§. 770. *a*): Il. *θ*, 153 *εἴπερ γάρ σ' Ἕκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,* ἀλλ' *οὐ πείσονται Τρῶες.* So also after ἐπεί: Hdt. IX. 42 *ἐπεὶ* (*since*) *ὑμεῖς ἢ οὐκ ἴστε οὐδέν, ἢ οὐ τολμᾶτε λέγειν,* ἀλλ' *ἐγὼ ἐρέω*: Id. VII. 11 *εἰ ἡμεῖς ἡσυχίαν ἄξομεν,* ἀλλ' *οὐκ ἐκεῖνοι* ἀλλὰ *καὶ μάλα στρατεύ-*

Ἀλλά—οὔτε—οὔτὲ, &c.

σονται κ. τ. λ., where the second ἀλλά comes under §. 773. 3. (So G. T., as 1 Cor. iv. 15 ἐὰν μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας.) So ἀλλ' οὖν, when the consequences of the former clause are to be signified: Plat. Phæd. 91 B εἰ δὲ μηδέν ἐστι τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἧττον ἀηδὴς ἔσομαι. So G. T., as Rom. vi. 5 εἰ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.

Obs. 2. Hence arose the elliptic use of ἀλλά in the middle of a sentence, the hypothetical protasis being suppressed: Soph. Œ. C. 1276 πειράσατ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς—στόμα, *si nullus alius, at vos certe,=at least do you try:* Eur. Ion 426 νῦν ἀλλά (sc. εἰ μὴ πρότερον), *now at least.*

Obs. 3. Ἀλλά can also stand at the beginning of a sentence, without any clause before it to which it refers; but in this case it refers to something in the speaker's mind, or something commonly and generally known: Il. *a*, 135 ἀλλ' εἰ μὲν δώσουσι γέρας—, but (*it is well*) if &c. So Xenophon's Symposium begins: Ἀλλ' ἐμοὶ δοκεῖ τῶν καλῶν κἀγαθῶν ἀνδρῶν ἔργα οὐ μόνον μετὰ σπουδῆς πραττόμενα ἀξιομνημόνευτα εἶναι, ἀλλὰ καὶ ἐν ταῖς παιδιαῖς: Arist. Ran. 426 χαίρειν ἱκετεύω; μᾶλλὰ ἐποπτεύειν δοκῶ, *not only, but* &c.

Connexion and Opposition of Negative clauses.

a. Οὔτε—οὔτε, Μήτε—μήτε.

§. 775. 1. Οὔτε—οὔτε (Μήτε—μήτε), *nec—nec, neither—nor,* are to negative clauses what τέ—τέ are to affirmative, joining them into one thought; as, Il. *a*, 548 οὔτε θεῶν τις, οὔτ' ἀνθρώπων.

Obs. 1. In poetry sometimes we find Οὔτε—τε οὔ for Οὔτε—οὔτε: Eur. Hipp. 303 sq. οὔτε γὰρ τότε λόγοις ἐτέγγεθ' ὅδε, νῦν τ' οὐ πείθεται.

2. Besides these usual forms there occur the following:

a. Οὐ—οὔτε (mostly poetry), Οὐ—οὐ—οὔτε: Il. ζ, 450-454 ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος οὔτε κασιγνήτων—, ὅσσον σεῖο. Also Οὐ—οὔτ' οὖν: Od. *ι*, 147 ἔνθ' οὔτις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν, οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον εἰσίδομεν.

Obs. 2. But negative clauses may follow one another without any connecting particle, especially in pathetic passages: Hymn. h. in Merc. 265 οὐκ ἴδον, οὐ πυθόμην, οὐκ ἄλλον μῦθον ἄκουσα, οὐκ ἂν μηνύσαιμ', οὐκ ἂν μήνυτρον ἀροίμην, οὔτε βοῶν ἐλατῆρι, κραταιῷ φωτὶ, ἔοικα.

b. Οὐδέ—οὔτε, like Οὐ—οὔτε, except that it connects the former clause with what went before, οὐδέ being used instead of οὐ: Hymn. Cer. 22 οὐδέ τις ἀθανάτων οὔτε θνητῶν ἀνθρώπων ἤκουσεν φωνῆς.—See §. 776. *Obs.* 5.

c. Οὔτε—οὐ (rarely in prose). The speaker begins with οὔτε, as though another οὔτε were to follow; but then the next clause is added (ἀσυνδέτως) without any copula, in order to make it emphatic by giving it an independent character: Hdt. VIII. 98 τοὺς οὔτε νιφετὸς, οὐκ ὄμβρος, οὐ καῦμα, οὐ νὺξ ἐέργει: Eur. Or. 41 sq. ὧν οὔτε σῖτα διὰ δέρης ἐδέξατο, οὐ λούτρ' ἔδωκε χρωτί.

Obs. 3. In poetry, the first οὔτε is altogether dropped in a short sentence,

Οὔτε—οὔτε, μήτε—μήτε.

so that the latter οὔτε is referred back to its former clause as well as its own: Æsch. Ag. 532 Πάρις γὰρ οὔτε συντελὴς πόλις: Id. Choeph. 294 δέσεσθαί τ' οὔτε συλλύειν τινά: Ibid. 472 τῶνδ' ἑκὰς οὔδ' ἀπ' ἄλλων; Pind. Pyth. VI. 48 ἄδικον οὔθ' ὑπέροπλον ἥβαν δρέπων. Similarly Juvenal, *quâ fornace graves quâ non incude catenæ.*

Obs. 4. Οὔτε is sometimes used with a finite verb and participle, so that it refers to both. So Eur. Heracl. 813 ὁ δ' οὔτε τοὺς κλύοντας αἰδεσθεὶς λόγον, οὔτ' αὐτὸς αὑτοῦ δειλίαν στρατηγὸς ὢν ἐλθεῖν ἐτόλμησ' ἐγγὺς ἀλκίμου δορός, but he caring *neither* for the hearers *nor* his own cowardice, did *not* dare &c.

d. **Οὔτε—οὐδέ** (also strengthened into **οὐδ' αὖ, οὐδὲ μήν, οὐδέ γε**) stand to each other as τέ—δέ (§. 754. 5.), and hence signify *neither—nor yet,* since οὐδέ gives its clause an adversative or emphatic force, as *nec—neque* or *neque vero:* Plat. Apol. 19 D ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν, οὐδέ γ' εἴ τινος ἀκηκόατε, ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα πράττομαί, οὐδὲ τοῦτο ἀληθές[a]: Xen. Cyr. I. 6, 6 καὶ οἶδά σε ἐπιτιθέντα αὐτῷ, ὡς οὐδὲ θέμις εἴη αἰτεῖσθαι παρὰ τῶν θεῶν οὔτε ἱππεύειν μὴ μαθόντας ἱππομαχοῦντας νικᾶν, οὔτε μὴ ἐπισταμένους τοξεύειν τοξεύοντας κρατεῖν τῶν ἐπισταμένων, οὔτε μὴ ἐπισταμένους κυβερνᾶν, σώζειν εὔχεσθαι ναῦς κυβερνῶντας, οὐδὲ μὴ σπείροντάς γε [σῖτον] εὔχεσθαι, καλὸν αὐτοῖς σῖτον φύεσθαι, οὐδὲ μὴ φυλαττομένους [γε] ἐν πολέμῳ σωτηρίαν αἰτεῖσθαι: Plat. Legg. 840 A οὔτε τινὸς πώποτε γυναικὸς ἥψατο, οὐδ' αὖ παιδός.

Obs 5. Also after οὔτε (sometimes after οὔ) we find **οὐδέ—οὔτε** when a subdivision, definition, or explanation is to be added by οὐδέ, while the second οὔτε belongs not to οὐδέ but to οὔτε, *neither—and not—nor;* as, Plat. Gorg. 500 B μήτε αὐτὸς οἷόν δεῖν πρὸς ἐμὲ παίζειν, μηδ' ὅτι ἂν τύχῃς παρὰ τὰ δέοντα ἀποκρίνου, μήτ' αὖ τὰ παρ' ἐμοῦ οὕτως ἀποδέχου ὡς παίζοντος.

3. And a negative and positive clause may be joined together as follows:

a. **Οὔτε—τέ** (seldom καί), *neque—que (et):* Hdt. V. 49 οὔτε γάρ οἱ βάρβαροι ἄλκιμοί εἰσι, ὑμεῖς τε τὰ ἐς τὸν πόλεμον ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς πέρι: Id. VII. 8, 1 οὔτ' αὐτὸς κατηγήσομαι νόμον τόνδε ἐν ὑμῖν τιθεὶς, παραδεξάμενός τε αὐτῷ χρήσομαι: Thuc. II. 81 οὔτε ξυνεβοήθουν ἐφύλασσόν τε: Eur. Iph. T. 591 sq. εἴ γὰρ οὔτε δυσγενὴς, καὶ τὰς Μυκήνας οἶσθα: Plat. Prot. 361 E οὔτε τἆλλα οἶμαι κακὸς εἶναι ἄνθρωπος, φθονερός τε ἥκιστ' ἂν ἀνθρώπων. Cf. Ibid. 347 E. (So G. T., as John iv. 11.)

β. **Οὔτε—δέ,** when the second clause is opposed to the first: Xen. Anab. VI. 1, 16 ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖά ἐστιν οἷς ἀποπλευσόμεθα, μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἐστὶ τὰ ἐπιτήδεια: Plat. Rep. 388 extr. οὔτε ἄρα ἀνθρώπους ἀξίους λόγου κρατουμένους ὑπὸ γέλωτος ἄν τις ποιῇ, ἀποδεκτέον, πολὺ δὲ ἧττον, ἐὰν θεούς: Id. Legg. 627 E μήτε ἀπολέσειε μηδένα, διαλλάξας δὲ εἰς τὸν ἐπίλοιπον χρόνον—διαφυλάττειν δύναιτο.

γ. Sometimes where Οὔτε—οὔτε is used, the second οὐ throws a negative force on some particular word in the clause, while the τέ connects the clauses: Hdt. VII. 12 οὔτε ὢν μεταβουλευόμενος ποιέεις εὖ, οὔτε ὁ συγγνωσόμενός τοι πάρα: the οὐ belongs to συγγνωσόμενος.

Obs. 1. There are some passages in which οὔτε and μήτε are used alone,

[a] Stallb. ad loc.

Οὐδέ, μηδέ.

in an adverbial sense, *ne quidem, not even*, for **οὐδὲ, μήδε** (§. 776. 7.) : Xen. Mem. I. 2, 47 **οὔτε** *γὰρ αὐτοῖς ἄλλως ἤρεσεν* (al. **οὐδὲ**) : Xen. Rep. Lac. X. 7 *τοῦτον ἀπέδειξε* **μήτε** *νομίζεσθαι τῶν ὁμοίων εἶναι.*

Obs. 2. **μηδέ** is found in the same combinations as **οὐδέ.**

b. **Οὐδέ, μηδέ.**

§. 776. 1. **Οὐδέ,** (**μηδέ**) either expresses opposition, or connects a new clause.

a. Adversative: Il. ω, 25 *ἔνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν,* **οὐδέ** *ποθ' Ἥρῃ,* ***neque*** (but not) *Junoni :* Od. γ, 141 *ἔνθ' ἤτοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς—οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε.*

So **οὐδέ** is used (not *οὔτε*) when the same notion is expressed, first in a positive, then in a negative form : *μνήσομαι* **οὐδὲ** *λάθωμαι* : Od. ι, 408 *Οὔτις με κτείνει δόλῳ* **οὐδὲ** *βίηφιν* : Soph. El. 997 *γυνὴ μὲν* **οὐδ'** *ἀνὴρ ἔφυς.* Generally, when a negative clause is to be joined to a positive one : Od. α, 369 *νῦν μὲν δαινύμενοι τερπώμεθα,* **μηδὲ** *βοητὺς ἔστω.*

Obs. 1. But when the opposition does not rest on the negation, but on some other notion, this is signified by placing this word before **δέ,** and then using afterwards the negative **οὐ** or **μή.** Compare **οὐδὲ** *τοῦτο ποιήσεις,* ***nor shall you do this,*** with *τοῦτο* **δὲ οὐ** *ποιήσεις,* ***but this you shall not do.*** **Οὔ—οὐδέ—οὐδέ.**

b. Copulative : Il. α, 330 **οὐδ'** *ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς:* So two negations are joined together by **Οὐ—οὐδέ,** ***not—and*** (or ***also***) ***not, nor*** ; Eur. Med. 469 **οὗτοι** *θράσος τόδ' ἐστὶν* **οὐδ'** *εὐτολμία* : Soph. Phil. 687 **οὐκ** *ἔχω βάσιν* **οὐδέ** *τιν' ἐγχώρων—***οὐδ'** *ὃς κ.τ.λ.* **Οὐ—οὔτε** is used when the speaker in the first clause implies or intends the second ; **Οὐ—οὐδέ** when the second comes in as an addition to the first, Od. ζ, 201 **οὐκ** *ἔσθ'—***οὐδὲ** *γένηται.*

Obs. 2. In this copulative force the **οὐ** generally belongs to the predicate, the **δέ** connects the clause with the preceding one.

Obs. 3. In G. T., as Rom. i. 21 **ἤ** supplies the place of this *οὐδέ* after *οὐκ—οὐκ ἐδόξασαν* **ἢ** *εὐχαρίστησαν.*

2. Also **Οὐδέ—οὐδέ,** ***also not—and not*** (never ***neither—nor***) : Il. ι, 372 sqq. **οὐδ'** *ἂν ἔμοιγε τετλαίη—εἰς ὦπα ἰδέσθαι·* **οὐδέ** *τι οἱ βουλὰς συμφράσσομαι,* **οὐδὲ** *μὲν ἔργον.* The first *οὐδέ* often = ***ne quidem***, and the second is merely copulative : Isocr. 64, 115 *καὶ μὴν* **οὐδὲ** *τὴν παροῦσαν εἰρήνην* **οὐδὲ** *τὴν αὐτονομίαν—ἀξίαν ἑλέσθαι, ne pacem quidem neque libertatem.*

Obs. 4. **Οὐδέ** (**μηδέ**) is used as if it was **καὶ οὐ** (**καὶ μή**) : but in **καὶ οὐ** the *οὐ* belongs to the following word, and *καί* only denotes the completion of the former thought, ***and thereto, and in sooth***, as is very clear when the same notion is stated positively and negatively for the sake of emphasis, so that the one is intended to explain and strengthen the other : Od. θ, 307 *δεῦθ' ἵνα ἔργα* **γελαστὰ καὶ οὐκ** *ἐπιεικτὰ ἴδησθε* (i. e. ***et intolerabilia***) : Hdt. I. 91 *συνέγνω ἑωϋτοῦ εἶναι τὴν ἁμαρτάδα,* **καὶ οὐ** *τοῦ θεοῦ,* ***and in sooth not.*** **Οὐδέ** marks that the clauses formally answer to each other, but not any necessary connexion between them : Demosth. 254, 9 *φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκὼς τότε* **καὶ** *οὔ μέμψεως* **οὐδὲ** *τιμωρίας.* Id. 255, 14 *ὧν διαμάρτοιεν* **καὶ** *μὴ μετάσχοιεν ὧν ὑμεῖς—τοὺς θεοὺς αἰτεῖτε,* **μηδὲ** (***but do not***) *μεταδίδοιεν ὑμῖν ὧν αὐτοὶ προῄρηνται.* So we sometimes find **οὐδέ** or **οὔτε** after **καὶ οὐ.**

Οὐδέ, μηδέ.

Obs. 4. Sometimes the negation in the first clause seems to be separated from the predicate, and to attach itself to some other word: Od. ξ, 223 ἔργον δέ μοι οὐ φίλον ἔσκεν οὐδ' οἰκωφελίη. And sometimes it is wanting, and must be supplied from the second clause. So Æsch. Choeph. 472 τῶν δ' ἑκὰς οὐδ' ἀπ' ἄλλων: Hdt. I. 215 σιδήρῳ δὲ οὐδ' ἀργύρῳ χρέωνται οὐδέν.

3. If οὔτε—οὔτε come between οὐδέ—οὐδέ, they denote the minor clauses which are subdivisions of or subordinate to the first clause: Æschin. 44 ἄν τις Ἀθηναίων ἑταιρήσῃ, μὴ ἐξέστω αὐτῷ τῶν ἐννέα ἀρχόντων γενέσθαι, μηδ' ἱερωσύνην ἱερασασθαι, μηδὲ συνδικησάτω τῷ δημοσίῳ, μηδὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε μήτ' ἔνδημον, μήθ' ὑπερόριον, μήτε κληρωτὴν, μήτε χειροτονητὴν, μηδὲ κηρυκευσάτω—, μηδὲ γνώμην εἰπάτω μηδέποτε μήτε ἐν τῷ δήμῳ, μήτε ἐν τῇ βουλῇ, μηδ' ἂν δεινότατος ᾖ λέγειν Ἀθηναίων.

4. If a negative clause is to be joined to a positive, τέ in the first clause may be followed by οὐδέ, or μηδέ, in the second: Od. φ, 310 πῖνέ τε μηδ' ἐρίδαινε. But if τέ or καί follow οὐδέ, they do not carry on its negative force to the words to which τέ or καί are joined, but belong to some other word in the first clause which they connect with the second; Hymn. Cer. 95 οὐδέ τις ἀνδρῶν εἰσορόων γίγνωσκε βαθυζώνων τε γυναικῶν (ἀνδρῶν τε γυναικῶν τε). In such passages as Hdt. VII. 8, 1 χώρην τε τῆς νῦν ἐκτήμεθα οὐκ ἐλάσσονα οὐδὲ φλαυροτέρην παμφορωτέρην τε, τέ does not refer to οὐδέ, but to the positive notion implied in οὐκ ἐλάσσονα=ἴσην: Xen. Rep. X. 7 οὐδὲν ὑπελογίσατο οὔτε σωμάτων οὔτε χρημάτων ἀσθένειαν.

5. In Οὐδέ—οὔτε—οὔτε, the two last clauses are subdivisions of the notion to which the οὐ belongs, while the δέ is often copulative: so Il. α, 115 ἐπεὶ οὐ ἔθεν ἐστὶ χερείων οὐ (for οὔτε) δέμας, οὐδὲ φυήν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα: Hdt. VII. 4 οὐδέ οἱ ἐξεγένετο οὔτε τοὺς ἀπεστεῶτας Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι: Xen. Mem. 2, 2, 11 μηδ' ἕπεσθαι μηδὲ πείθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ ἄρχοντι: see §. 775. *Obs.* 5.

6. When μηδέ follows an indefinite relative sentence, it sometimes conveys, as a copula, to its own sentence the condition which is implied in the former one, while the μή belongs to some word of the latter clause: Thuc. IV. 61 ὅσοι δὲ γιγνώσκοντες αὐτὰ μὴ ὀρθῶς προσκοποῦμεν, μηδὲ τοῦτό τις πρεσβύτατον ἥκει κρίνας κ. τ. λ.=εἰ δέ τις ἥκει τοῦτο μὴ κρίνας κ. τ. λ.

Obs. 5. It is a disputed point whether the combination of οὐδέ—οὔτε is allowable; such a combination as οὔτε—οὐδέ—οὔτε is not quite in point, as οὐδέ may be viewed as belonging to the first, not to the following οὔτε (so G. T. as Acts xxiii. 8), see §. 775. *Obs.* 5. There are certainly passages in which it occurs; as, Thuc. III. 48 μηδὲ οἴκτῳ πλέον ἐπινείμαντες μήτ' ἐπιεικείᾳ: Plat. Charm. 171 B. But in the former μηδέ is read for μήτε, and in the latter οὐδέ is divided into οὐ δέ: so Hom. Hymn. in Merc. 265 οὐδέ τις ἀθανάτων οὔτε θνητῶν ἀνθρώπων ἤκουσεν φωνῆς, where οὐδέ is put for καί οὐ: so in G. T. as Gal. i. 12 οὐδὲ γὰρ ἐγὼ παρέλαβον—οὔτε ἐδιδάχθη, the οὐδέ is emphatic, *for neither did I*, &c.

Adverbial use of οὐδέ.

7. Οὐδέ (μηδέ) as an adverb is to negative sentences what the adverbial καί is to positive, *ne quidem, not even.* It may, like καί, stand in both the opposed clauses; as, Xen. Cyr. I. 6, 18 ὥσπερ (*as neither*) οὐδὲ γεωργοῦ

Ἤ.

ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι, *not even*—, *so too not even:* but very often it is used only once: and generally it follows the usages of καί (§. 760.). So like καί it has an emphatic force; as οὐδ' ὁ κράτιστος ἐτόλμησεν αὐτῷ μάχεσθαι. So οὐδείς, οὐδὲ εἷς, *ne unus quidem*, οὐδ' ὡς, *ne sic quidem*, οὐδ' ὅσον, οὐδ' ὁπωστιοῦν &c. In these phrases the negative may be repeated with the predicate; Soph. Trach. 279 ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες, *non amant ne dii quidem.*

Disjunctive Coordination.

§. 777. 1. Clauses are said to be disjunctively coordinate when one of them excluding the other, so that they are not true together, they are joined together as one whole. The disjunctive conjunctions are Ἤ—ἤ: (Epic Ἠέ—ἠέ:) Εἴτε—εἴτε: Ἐάντε—ἐάντε.

a. Alternatives Ἤ—ἤ—ἤ.

2. Ἤ has a twofold force: it expresses either that one thing is excluded from the other, so that if one is true the other is not—or that if one is not true the other is or may be (*alternative*)—or that one thing differs from the other (*comparative*).

3. *Alternative:* Ἤ—ἤ, *Either—or, Aut—aut, Vel—vel:* Od. ξ, 330 ἀμφαδὸν ἠὲ κρυφηδόν: Il. α, 138 ἢ τέον ἢ Αἴαντος—γέρας, ἢ Ὀδυσῆος.

4. The first ἤ may be omitted: Il. α, 62 μάντιν ἐρείομεν ἢ ἱερῆα ἢ καὶ ὀνειροπόλον: Eur. Or. 1152 ἕξομεν κλέος, καλῶς θανόντες ἢ καλῶς σεσωσμένοι.

Obs. 1. Homer sometimes marks the coordinate relations of the two clauses by adding τέ (§. 755. 2.), so that ἤ is nearly the same as εἴτε: Il. ρ, 42 πόνος ἔσται—ἤτ' ἀλκῆς ἤτε φόβοιο: Il. τ, 148 δῶρα μέν, αἴ κ' ἐθέλῃσθα, παρασχέμεν, ὡς ἐπιεικὲς ἤτ' ἐχέμεν.

5. In Attic, the first ἤ often takes the separative particle τοί, whereby the disjunctive force is increased and made to seem necessary, so that ἤ takes the sense of *aut, either surely, either only*—or γέ is often added to strengthen τοί: Plat. Parm. 131 A οὐκοῦν ἤτοι ὅλου τοῦ εἴδους ἢ μέρους ἑκάστου τὸ μεταλαμβάνον μεταλαμβάνει: Id. Phæd. 76 A ἤτοι ἐπιστάμενοί γε αὐτὰ γεγόναμεν—ἢ ὕστερον—ἀναμιμνήσκονται: Id. Gorg. 460 A ἤτοι πρότερόν γε ἢ ὕστερον μαθόντα παρὰ σοῦ. This τοί is but rarely added to the second ἤ, as it is more natural to express the necessity of the alternative in the first clause—it here means *or at least, or surely:* Pindar Nem. VI. 5 sq. ἀλλά τι προσφέρομεν ἢ μέγαν νόον ἤτοι φύσιν ἀθανάτοις [a]: Plat. Rep. 344 E ἔοικας (sc. οἴεσθαι τουτὶ ἄλλως ἔχειν), ἦν δ' ἐγώ, ἤτοι ἡμῶν γε οὐδὲν κήδεσθαι, *videris aliter existimare, aut certe nostri quidem curam habere nullam.*

Obs. 2. We must distinguish between the disjunctive ἤτοι, *or surely*, and the Epic ἤτοι, which expresses certainty—*surely* (§. 731.).

Obs. 3. If the clause to which ἤ refers is suppressed, it has the force of *otherwise, alias, alioquin*, that is, *if this is not so:* Plat. Phædr. 245 E τοῦτο δὲ οὔτ' ἀπόλλυσθαι οὔτε γίγνεσθαι δυνατόν, ἢ πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στῆναι, *alioquin omne cœlum collapsum stare.*

Obs. 4. The disjunctive conjunctions Ἤ—ἤ are in Epic (very rarely in

[a] Dissen ad loc.

Ἤ.

Tragedy), joined with μέν and δέ, Ἠμέν—ἠδέ, and then they have a copulative instead of a disjunctive sense, like Καί—καί, Τέ—τέ: Il. ε, 128 ὄφρ' εὖ γιγνώσκῃς ἠμὲν θεὸν, ἠδὲ καὶ ἄνδρα, *as well on one side, as on the other.* So we say, "*You would know either God or man,*" meaning both; so that it is not necessary to suppose, with some writers, that the copulative ἤ has a root different from the disjunctive ἤ—it means both, *be it one, or the other:* Il. δ, 257 πέρι μέν σε τίω—ἠμὲν ἐνὶ πτολέμῳ, ἠδ' ἀλλοίῳ ἐπὶ ἔργῳ, ἠδ' ἐν δαιτί. Καί is often added to ἠδέ, and sometimes, though rarely, is used instead of it after ἠμέν—sometimes τέ, and still more rarely δέ: Il. ο, 664 μνήσασθε—παίδων ἠδ' ἀλόχων—, ἠμὲν ὅτεῳ ζώουσι καὶ ᾧ κατατεθνήκασιν: cf. Od. θ, 575 (Ἠμέν—τε) and Il. μ, 248 (Ἠμέν—δέ). And on the other hand, ἠδέ sometimes answers to μέν, or τέ, or καί in the first clause; Od. μ, 168 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἠδὲ γαλήνη ἔπλετο: Od. α, 12 πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν. And it is often used without any corresponding particle before it: Il. α, 334 Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν: Eur. Hec. 320 γραῖαι γυναῖκες ἠδὲ πρεσβῦται σέθεν.

Obs. 5. Ἰδέ is also used, for the sake of the metre, for ἠδέ, of which it is a weakened form: Il. γ, 294 ὤμοισιν ἰδὲ στέρνοισιν.

b Εἴτε—εἴτε: ἐάν τε (ἤν τε)—ἐάν τε (ἤν τε).

§. 778. If the disjunctive relation is hypothetically expressed, the hypothetical conjunctions εἰ and ἐάν are accompanied by τέ, as in Latin *sive—sive*, though not till after Homer.

a. Εἴτε—εἴτε. We often find either clause strengthened by the particle δή or the suffix οὖν: Hdt. I. 86 ἐν νόῳ ἔχων, εἴτε δὴ ἀκροθίνια ταῦτα καταγιεῖν θεῶν ὅτεῳ δή, εἴτε καὶ εὐχὴν ἐπιτελέσαι θέλων: Plat. Rep. 493 D εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δὴ ἐν πολιτικῇ: Id. Apol. 27 C εἴτ' οὖν καινὰ εἴτε παλαιά. Οὖν may be used in both clauses: Ibid. 34 E εἴτ' οὖν ἀληθὲς, εἴτ' οὖν ψευδές.

Obs. Sometimes Εἴτε—ἤ: Plat. Rep. 364 B εἴτε τι ἀδίκημά του γέγονεν αὐτοῦ ἢ προγόνων. Or Ἤ—εἴτε, but scarcely found any where but in poetry: Eur. Alc. 114 ἢ Λυκίας εἴτ' ἐπὶ τὰς ἀνύδρους Ἀμμωνιάδας ἕδρας.—Εἴτε only in one clause, almost wholly poetic: Soph. Œ. T. 517 λόγοισιν εἴτ' ἔργοισιν: Æsch. Ag. 1403: also Εἰ—εἴτε: Id. Eum. 468 σὺ δ', Εἰ δικαίως, εἴτε μή, κρῖνον δίκην. So the Latin Comedians; as, Plaut. Curs. I. 1, 4 *Si media non est, sive est prima vespera, tamen est eundem.* Lastly, Εἴτε—εἰ δέ: Plat. Apol. 40 C καὶ εἴτε δὴ μηδεμία αἴσθησίς ἐστιν—E εἰ δ' αὖ οἷον ἀποδημῆσαι, after a long interruption. So in Latin, *sive—si vero.*

b. Ἐάν τε—ἐάν τε: Ἤν τε—ἤν τε, Ἄν τε—ἄν τε, always with the conjunctive. This differs from Εἴτε—εἴτε &c. as the simple conjunctions εἰ and ἐάν: Plat. Euth. c. 6 ἐάν τε πατὴρ ὢν τυγχάνῃ, ἐάν τε μήτηρ, ἐάν τε ἄλλος ὁστισοῦν. Instead of this formula, we find in Sophocles Ἐὰν δέ—καὶ μή: Soph. Ant. 527 ἐὰν δέ τοι ληφθῇ καὶ μή.

Comparative ἤ.

§ 779. As ἤ disjunctive answers to another ἤ, so as a comparative it refers to some word which expresses *difference* or *distinction*; as, ἄλλος,

Ἤ.

οὐδεὶς ἄλλος, ἀλλοῖος, ἐναντίος, ἴδιος, διαφέρω, &c.; also to comparatives, and all superlatives or other words implying comparative notions; as, **διπλάσιος** &c., **ὕπερθεν, πρίν, φθάνω,** &c. So that **ἤ** here also retains its original *exclusive* power: Hdt. III. 37 *ἐσῆλθε δὲ καὶ ἐς τῶν Καβείρων ἱρόν, ἐς τὸ οὐ θεμιτόν ἐστι ἐσιέναι* **ἄλλον γε ἢ** *τὸν ἱρέα*: Plat. Phæd. 64 A **οὐδὲν ἄλλο** *αὐτοὶ ἐπιτηδεύουσιν* **ἢ** *ἀποθνήσκειν τε καὶ τεθνάναι*: Id. Gorg. 481 C *ἀλλά τις ἡμῶν ἴδιόν τι ἔπασχε πάθος* **ἢ** *οἱ ἄλλοι*: Eur. Med. 659 *μόχθων δ' οὐκ* **ἄλλος ὑπερθεν ἢ** *γᾶς πατρίας στερέσθαι*: Hdt. IX. 27 **πρώτοισι** *εἶναι* **ἢ** *Ἀρκάσι*: Il. ξ, 81 **βέλτερον** *ὃς φεύγων προφύγῃ κακὸν* **ἠὲ** *ἁλῴη*: so *τὰ πλείονα, τοὺς πλείονας* **ἤ**. So also Hdt. II. 35 **πλεῖστα ἢ** *ἄλλη πᾶσα χώρη*.—(See §. 780. *Obs.* 1.) So **ἔξω ἤ** Id. VII. 228.—See §. 503. *Obs.* 2.

Obs. 1. Ἤ also stands sometimes after an interrogative *τίς, τί* without **ἄλλος**: Plat. Crit. 53 E *τί ποιῶν* **ἢ** *εὐωχούμενος ἐν Θετταλίᾳ*; Xen. Œcon. III. 3 *ἀλλὰ τί οὖν τούτων ἐστὶν αἴτιον,* **ἢ** *ὅτι κ. τ. λ.* So in indirect questions we sometimes find *τί* instead of **ἄλλο τί**; Xen. M. S. IV. 3, 9 *ἐγὼ μὲν ἤδη τοῦτο σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον,* **ἢ** *ἀνθρώπους θεραπεύειν*;

Obs. 2. As the disjunctive **ἤ** nearly approaches in sense to the adversative **ἀλλά**, we find after **μᾶλλον** sometimes **ἀλλ' οὐ**: Isocr. 23 B **μᾶλλον** *αἱροῦνται συνεῖναι τοῖς ἐξαμαρτάνουσιν,* **ἀλλ' οὐ** *τοῖς ἀποτρέπουσι*.—(On **μᾶλλον ἢ οὐ** see §. 749. 3.) And **πλήν**, whose sense is cognate to **ἤ** and **ἀλλά**, can supply the place of **ἤ**, as **οὐδὲν ἄλλο πλήν**: Eur. Heracl. 231 *ταῦτ' ἐστὶ κρείσσω* **πλὴν** *ὑπ' Ἀργείοις πεσεῖν*. Also the comparative adverbs **ὡς** or **ὥσπερ** can stand after comparatives instead of **ἤ**: Lysias 572, 5 *μᾶλλον* **ὡς** *μοι προσῆκε*: Plat. Rep. 526 C *ἃ γε μείζω πόνον παρέχει μανθάνοντι καὶ μελετῶντι, οὐκ ἂν ῥᾳδίως οὐδὲ πολλὰ ἂν εὕροις,* **ὡς** *τοῦτο*: Xen. Hell. II. 3, 16 *εἰ δὲ, ὅτι τριάκοντά ἐσμεν καὶ οὐχ εἷς, ἧττόν τι οἴει* **ὥσπερ** *τυραννίδος ταύτης τῆς ἀρχῆς χρῆναι ἐπιμελεῖσθαι, εὐήθης εἶ*. Also **ἢ ὡς**, *than as*: Plat. Rep. 410 D *μαλακώτεροι αὖ γίγνονται* **ἢ ὡς** *κάλλιον αὐτοῖς*.

Obs. 3. The comparative **ἤ** stands sometimes after positive notions, or where **μᾶλλον** is omitted. *a.* After expressions of *will, preference,* &c., as in them is implied the notion of *difference, separation, superiority*: **βούλεσθαι, ἐθέλειν, αἱρεῖσθαι, αἵρεσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν,** &c.: Il. *a*, 117 **βούλομ'** *ἐγὼ λαὸν σόον ἔμμεναι,* **ἢ** *ἀπολέσθαι*: Il. λ, 319 *Τρωσὶν δὴ* **βόλεται** *δοῦναι κράτος* **ἠέπερ** *ἡμῖν*: Lysias 171, 5 **ζητοῦσι** *κερδαίνειν* **ἢ** *ἡμᾶς πείθειν*: Hdt. III. 40 **βούλομαι ἤ**: Xen. Cyr. I. 4, 3 **ὥστ' ἐπιθυμίαν** *τις εἶχεν πλείω ἀκούειν αὐτοῦ* **ἢ** *σιωπῶντι παρεῖναι*; So Thuc. VII. 49 **ἢ** *πρότερον θαρσήσει κρατηθείς*, which has a comparative notion implied in it=**μᾶλλον θαρρῶν**. *b.* After **δίκαιόν ἐστι, λυσιτελεῖν,** &c., when they are used in doubtful cases, where the justice, expediency, &c. of two things are compared: Hdt. IX. 26 extr. *οὕτω οὖν ἡμᾶς* **δίκαιον** *ἔχειν τὸ ἕτερον κέρας,* **ἤπερ** *Ἀθηναίους*: Soph. Aj. 966 Tecmessa says, *ἐμοὶ* **πικρὸς** *τέθνηκεν* (Ajax), **ἢ** *κείνοις γλυκύς, αὐτῷ δὲ τερπνός*=*ἐμοὶ πικρὸς τέθνηκεν, καὶ* **μᾶλλον πικρός, ἢ** *κείνοις γλυκύς*.

Obs. 4. There seems to be no satisfactory explanation of the curious phrase in Arist. Ran. 103 *ἀλλὰ* **πλεῖν ἢ** *μαίνομαι*.

Obs. 5. **Πέρ** which is often joined with **ἤ** (§. 734. 2. 3.) has a double force, as the second clause of the comparison is conceived of as positive or negative. In itself this second clause is logically negative, (*ὁ πατὴρ μείζων ἐστὶν* **ἢ** *ὁ υἱός, the father is the greater, not the son,*) but it also may be considered as positive, when the quality is not directly denied in the second

Ἤ.

clause, but only as compared with the first clause—*the father is greater than the son, though he is great*—in the former clause πέρ increases the negative force of ἤ, so that ἤπερ almost equals οὔπερ: Il. π, 688 ἀλλ' αἰεί τε Διὸς κρείσσων νόος ἠέπερ ἀνδρῶν (=ἀλλ' οὔπερ ἀνδρῶν:) Il. σ, 302 τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν, ἤπερ Ἀχαιούς: Hdt. IX. 28 Ἀθηναίους ἀξιονικοτέρους εἶναι ἔχειν τὸ κέρας, ἤπερ Ἀρκάδας. In the second case πέρ brings out the positive force of the clause, and means *much;* as, Od. δ, 819 τοῦ δὴ (Τηλεμάχου) ἐγὼ καὶ μᾶλλον ὀδύρομαι, ἤπερ ἐκείνου, sc. Ὀδυσσέως, *I mourn for Telemachus yet more than Ulysses, much as I lament him.*

Remarks on the use of ἤ, *and the Genitive, with a Comparative.*

§. 780. The object of comparison may be denoted by the disjunctive ἤ, or by the genitive; but these may not always be interchanged so that one may be used instead of the other.—The following will hold good:

a. If two subjects have the same verb, either the genitive may be used, or ἤ with the same case as in the first clause: Eur. Or. 727 sq. πιστὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυτίλοισιν εἰσορᾶν (or ἢ γαλήνη): Ibid. 1155 οὔκ ἐστιν οὐδὲν κρεῖσσον, ἢ φίλος σαφής, οὐ πλοῦτος, οὐ τυραννίς (or οὐδὲν κρεῖσσον τοῦ φίλου).

b. If the two things compared are the objects of the same verb, the genitive is not generally used, but ἤ: (Genit.) Hdt. VII. 26 ἵνα πηγαὶ ἀναδιδοῦσι Μαιάνδρου ποταμοῦ καὶ ἑτέρου οὐκ ἐλάσσονος ἢ Μαιάνδρου: Thuc. II. 13 οὐκ ἐλάσσονος ἦν ἢ πεντήκοντα ταλάντων: Id. VII. 77 ἤδη τινὲς καὶ ἐκ δεινοτέρων ἢ τοιῶνδε ἐσώθησαν: (Dat.) Il. α, 260 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέπερ ὑμῖν (sc. ὁμίλῳ) ἀνδράσιν ὡμίλησα: (Accus.) Hdt. VII. 10, 1 σὺ δὲ μέλλεις ἐπ' ἄνδρας στρατεύεσθαι πολὺ ἀμείνονας ἢ Σκύθας. But if the compared object in the first clause is in the accusative, the genitive is frequently used; as, Od. ι, 27 οὗτοι ἔγωγε ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι: Od. σ, 130 οὐδὲν ἀκινδότερον γαῖα τρέφει ἀνθρώποιο.

Obs. 1. With the neuter words πλέον (πλεῖν), πλείω, ἔλαττον if joined with a numeral, ἤ is in general omitted, without any change in the case following; so in Latin, after *plus* and *amplius*—*decem amplius homines:* Plat. Apol. 17 D νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονὼς πλείω ἑβδομήκοντα, *annos plus septuaginta natus*[a]: (so G. T. as Acts iv. 22 ἐτῶν ἦν πλειόνων τεσσαράκοντα, so ἐπάνω *above,* 1 Cor. xv. 6:) Arist. Aves 1251 παρδαλᾶς ἐνημμένους πλεῖν ἑξακοσίους τὸν ἀριθμόν. These words either with or without ἤ, also stand as an adverbial accus. of quantity (§. 578.) joined with substantives of different gender and form: Xen. Cyr. II. 1, 5 ἵππους μὲν ἄξει οὐ μεῖον δισμυρίων. §. 6 ἱππέας μὲν ἡμῖν εἶναι μεῖον ἢ τὸ τρίτον μέρος: Ibid. πελταστὰς καὶ τοξότας πλέον ἢ εἴκοσι μυριάδας: Demosth. 846, 24 μαρτυριῶν γὰρ πλέον ἢ πάνυ πολλῶν τῶν ἁπασῶν ἀναγνωσθεισῶν, *more than very many.* So the neuter plural: Plat. Menex. 235 B αὕτη ἡ σεμνότης παραμένει ἡμέρας πλείω ἢ τρεῖς. The Attic idiom seldom made πλείων, μείων, &c. agree with their substantives in gender, number, and case, as in Xen. Cyr. II. 1, 5 τοξότας πλείους ἢ τετρακισμυρίους, λογχοφόρους οὐ μείους τετρακισμυρίων, πελταστὰς οὐ μείους τρισμυρίων.

Obs. 2. Sometimes the particle is used as well as the genitive. This

[a] Stallb. ad loc.

Ἤ.

may be explained in two ways; either the genitive is independent of the comparative, and expresses some one of the relations of the genitive; as, Plat. Legg. 765 A *μὴ ἔλαττον ἢ τριάκοντα γεγονὼς ἐτῶν* (as *γίγνεσθαι τριάκοντα ἐτῶν* (§. 521. 2.). Or the genitive is a demonstrative pronoun, depending on the comparative; the clause depending on *ἤ* being of such a nature that it represents a substantival notion, to which the demonstrative refers; the genitive is used to denote beforehand the importance of the following clause introduced by *ἤ*, which is then only a further explanation and enlargement of the demonstrative; (so an infinitival sentence which has a substantival force often has **τοῦτο** prefixed; as, **τοῦτο** *καλόν ἐστιν, ἀποθανεῖν περὶ τῆς πατρίδος.*) This idiom is universal, from Homer downwards: Il. *ο*, 509 sq. *ἡμῖν δ' οὔτις* **τοῦδε** (sc. *νοῦ*) *νόος καὶ μῆτις ἀμείνων, ἢ αὐτοσχεδίῃ μίξαι χείράς τε μένος τε*: Od. *ζ*, 182 *οὐ μὲν γὰρ* **τοῦγε** *κρεῖσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον ἀνὴρ ἠδὲ γυνή* (=*τοῦ ὅτε*—*ἔχητον*): Lysias 173, 35. *οὐδὲν γὰρ ἂν εἴη αὐτοῖς* **χαλεπώτερον τούτων** *ἢ πυνθάνεσθαι μὲν ἡμᾶς μετέχοντας τῶν πραγμάτων*: Demosth. 847 extr. *ᾠήθην δεῖν μηδὲν ἄλλο τούτου πρότερον ἢ τοῦτον παρακαλούμενος ἐλέγξαι.* And sometimes *ἤ* is dropped after the demonstrative genitive: Æsch. Ag. 602 *τί γὰρ γυναικὶ* **τούτου** *φέγγος ἥδιον δρακεῖν, ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ πύλας ἀνοῖξαι*; also Plat. Gorg. 519 D *καίτοι* **τούτου τοῦ λόγου** *τί ἂν ἀλογώτερον εἴη πρᾶγμα, ἀνθρώπους ἀγαθοὺς καὶ δικαίους γενομένους*—**ἀδικεῖν.** But very rarely do we find the demonstrative genitive omitted as well as *ἤ*: Eur. Alc. 879 *τί γὰρ ἀνδρὶ κακὸν μεῖζον, ἁμαρτεῖν πιστῆς ἀλόχου*; in these cases the infin. is to be taken as a genitive without the article. In poetry sometimes *ἤ* is used before the genitive, as a pleonasm: Soph. Antig. 1281 *τί δ' ἐστὶν οὐ κάκιον ἢ κακῶν ἔτι*; So Livy VIII. 14 *prius quam ære persoluto.*

§. 781. *c.* If two objects are compared together in respect of their partaking of the quality or operation of some verb, to which, however, they do not stand in the same grammatical relation, the proper and clearest construction is to use *ἤ* with the nomin., supplying *εἶναι*, or the verb, from the other part of the sentence: Isocr. Pac. extr. *τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ* (sc. *ἀκμάζω*), *παραινῶ*: Demosth. 287, 27 *ἡμῶν ἄμεινον ἢ ἐκεῖνοι τὸ μέλλον προορωμένων.* But the genitive is often used instead thereof: Isocr. Pac. 176 A *πλείοσι καὶ μείζοσι κακοῖς περιέπεσον ἐπὶ τῆς ἀρχῆς ταύτης τῶν ἐν ἅπαντι τῷ χρόνῳ τῇ πόλει γεγενημένων.*

d. (Comparatio compendiaria.) If two things compared have a common verb, and one of them is accompanied by an attributive genitive; as, *Διὸς γενεὴ κρείσσων τέτυκται ἢ ποταμοῖο γενεή*, or *κρείσσων τῆς ποταμοῖο γενεῆς*, the object of comparison (as *γενεή*) is not compared with the proper corresponding object (as *γενεῆς*), but is directly referred to the thing or person of which that object would be, if expressed, the attribute, as *ποταμοῖο* for *γενεῆς ποταμοῖο*: Il. *φ*, 191 *κρείσσων δ' αὖτε* **Διὸς γενεὴ Ποταμοῖο** *τέτυκται*: Pindar. Ol. I. 11 *μηδ'* **'Ολυμπίας ἀγῶνα φέρτερον** *αὐδάσομεν*: Eur. Med. 1343 *τῆς Τυρσηνίδος* **Σκύλλης** *ἔχουσαν* **ἀγριωτέραν** *φύσιν*: Id. Androm. 220 **χείρον' ἀρσένων** *νόσον ταύτην νοσοῦμεν*: Xen. Cyr. III. 3, 41 *χώραν ἔχετε οὐδὲν ἧττον ἡμῶν* (for *τῆς ἡμετέρας*) *ἔντιμον*: Theocrit. VI. 37 *τῶν δέ τ' ὀδόντων λευκοτέραν αὐγὰν* **Παρίας** *ὑπέφαινε* **λίθοιο.**

Obs. 1. In Thuc. III. 37 *ἤ* is joined with the case which would be required by the words suppressed: *ὅτι χείροσι νόμοις ἀκινήτοις χρωμένη πόλις*

Ἢ.

κρείσσων ἐστὶν ἢ (πόλις χρωμενὴ) καλῶς ἔχουσιν ἀκύροις: so Id. IV. 87 καὶ οὐκ ἂν μείζω πρὸς τοῖς ὅρκοις βεβαίωσιν λάβοιτε ἢ (τούτων) οἷς τὰ ἔργα κ. τ. λ.

Obs. 2. This short form of comparison occurs in all languages, but not so universally as in Greek, where it is used not only with comparatives, but in all other expressions of comparison; so Il. ρ, 51 αἵματί οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοῖαι. See §. 519. §. 594. 2.

§. 782. *e.* If the comparative word belongs, either in a predicative or adverbial force, to the verb of the clause, either the genitive or ἤ may be used; as, οὗτος ἀπελίπετο πολλὸν ἐλάσσω πυραμίδα ἢ ὁ πατήρ: Hdt. II. 134 πυραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός: Soph. Antig. 74 πλείων (ἐστὶ) χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε (*diutius me oportet placere inferis, quam iis, qui hic sunt*): Thuc. VII. 63 καὶ ταῦτα τοῖς ὁπλίταις οὐχ ἧσσον τῶν ναυτῶν παρακελεύομαι (for ἢ τοῖς ναύταις:) Id. I. 85 ἔξεστι δ' ἡμῖν μᾶλλον ἑτέρων for ἢ ἑτέροις.

f. If any two properties of the same object are compared in degree, they are sometimes signified by the comparatives (see §. 784.) of their proper adjectives, and contrasted by ἤ: θάττων ἢ σοφώτερος, *possessing a degree of quickness greater than the degree of wisdom:* Od. α. 164 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε: Plat. Rep. 409 D πλεονάκις δὲ πονηροῖς ἢ χρηστοῖς ἐντυγχάνων σοφώτερος ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις: Thuc. III. 42 ὁ μὴ πείσας ἀξυνετώτερος ἂν δόξας εἶναι ἢ ἀδικώτερος: so Arist. Ach. 782 πλείονες ἢ βελτίονες: Soph. Phil. 1100 τοῦ λῴονος δαίμονος εἶλοῦ τὸ κάκιον ἑλεῖν. So when the comparative belongs to a verb: Hdt. III. 65 ἐποίησα ταχύτερα ἢ σοφώτερα: cf. Ibid. 194; and also with μᾶλλον and a positive adjective: Eur. Med. 485 πρόθυμος μᾶλλον ἢ σοφωτέρα.

g. If the subject at one time is compared with itself at another, so that an increase in degree is signified, the reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ is used; and after this last αὐτός is added. This is not found in Homer, and rather in prose than poetry: Ἀρείων εἰμὶ ἐμαυτοῦ—ἀρείων εἶ σεαυτοῦ—ἀρείων ἐστὶν αὐτὸς ἑαυτοῦ: Thuc. III 11 δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο. The following passage of Plato will illustrate this construction: Rep. 431 A B φαίνεταί μοι βούλεσθαι λέγειν οὗτος ὁ λόγος, ὥς τι ἐν αὐτῷ τῷ ἀνθρώπῳ περὶ τὴν ψυχὴν τὸ μὲν βέλτιον ἔνι, τὸ δὲ χεῖρον, καὶ ὅταν μὲν τὸ βέλτιον φύσει τοῦ χείρονος ἐγκρατὲς ᾖ, τοῦτο λέγειν τὸ κρείττω αὐτοῦ—, ὅταν δὲ ὑπὸ τροφῆς κακῆς ἢ τινος ὁμιλίας κρατηθῇ ὑπὸ πλήθους τοῦ χείρονος σμικρότερον τὸ βέλτιον ὄν, τοῦτο δὲ—καλεῖν ἥττω ἑαυτοῦ καὶ ἀκόλαστον τὸν οὕτω διακείμενον. ——κρείττω—(τὴν νέαν ἡμῖν πόλιν) αὐτὴν αὑτῆς δικαίως φήσεις προσαγορεύεσθαι, εἴπερ οὗ τὸ ἄμεινον τοῦ χείρονος ἄρχει, σῶφρον κλητέον καὶ κρεῖττον αὑτοῦ. Sometimes these genitives are accompanied by ἤ and a word or clause signifying the time or circumstances under which the increase is conceived; as when the difference of time is also marked by ἤ, and an expression of time; so that there are two comparisons in one sentence; Hdt. II. 25 ὁ δὲ Νεῖλος—τοῦτον τὸν χρόνον αὐτὸς ἑωῦτοῦ ῥέει πολλῷ ὑποδεέστερος ἢ τοῦ θέρεος. It is used in Aristotle to denote *a change in degree*, not in kind. So the superlative is joined with αὐτός and the genitive of the reflexive pronouns (ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ) to mark that the subject possesses the quality in the highest degree, higher, that is, than at any other time: ἄριστος αὐτὸς ἑαυτοῦ—ἀρίστη αὐτὴ ἑαυτῆς: Xen. M. S. I. 2, 46 εἴθε σοι, ὦ Περίκλεῖς, τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ ταῦτα ἤσθα, *when you so entirely surpassed*

Ἤ.

yourself. So also when the superlative belongs to the verb: Plat. Legg. 715 D *νέος ὢν πᾶς ἄνθρωπος τὰ τοιαῦτα* **ἀμβλύτατα αὐτὸς αὑτοῦ** *ὁρᾷ.*

§. 783. *h.* A peculiar form of comparison is found, when any thing is compared in respect of some property with a whole thought or sentence. In this case the thought is contracted into a single substantival notion, which stands in the genitive after the comparative: Hdt. II. 148 *ἦσαν—αἱ πυραμίδες* **λόγου μέζονες**, *grandiores, quam ut oratione explicari possit*; Thuc. II. 50 *γενόμενον* **κρεῖσσον λόγου** *τὸ εἶδος τῆς νόσου*: Soph. Œ. T. 1374 **κρείσσον' ἀγχόνης** *εἰργασμένα*: so *πρᾶγμα* **ἐλπίδων κρεῖσσον**: so adverbs: Xen. Hellen. VII. 5, 13 *ἐδίωξαν* **πορρωτέρω τοῦ καιροῦ**: and even participles are used instead of substantives, to represent the whole thought, as **δέοντος**: Plat. Rep. 410 D *οἱ μὲν γυμναστικῇ ἀκράτῳ χρησάμενοι* **ἀγριώτεροι τοῦ δέοντος** *ἀποβαίνουσιν.*

Obs. But sometimes the thought is expressed in full by **ἢ ὥστε** and the infinitive of the verb (sometimes without *ὥστε*), or by *ἢ ὡς* with the opt. and *ἄν*: Demosth. 68, 11. *ἔστι γὰρ μείζω τἀκείνων ἔργα* **ἢ ὡς τῷ λόγῳ τις ἂν εἴποι.**

i. When the notion of inequality between two objects is denoted, so that the properties of the one are too different or too great to exist in or with the other, the comparative of the adjective is used with **ἢ κατά** or more rarely **ἢ πρός**, with the accus.: Thuc. VII. 75 *μείζω* **ἢ κατὰ δάκρυα** *πεπονθότας*: Id. IV. 39 *ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδεεστέρως ἑκάστῳ παρείχεν* **ἢ πρὸς τὴν ἐξουσίαν**: Plat. Rep. 359 D *νεκρὸς μείζων* **ἢ κατ' ἄνθρωπον**: Hdt. VIII. 38 *μέζονας* **ἢ κατὰ** *ἀνθρώπων φύσιν*: or **ἐπί** with dat.: Arist. Vesp. *γνώμης μείζονος* **ἢ ἐπὶ** *τρυγῳδοῖς.* The Latin uses *quam pro* with the ablative: Liv. XXI. 29 *prœlium atrocius, quam pro numero pugnantium, editur.* Sometimes an infinitive is used to define the property more clearly: Eur. Med. 675 *σοφώτερ' ἢ* **κατ' ἄνδρα συμβαλεῖν ἔπη**, *above a man's ability to comprehend*: Plat. Cratyl. 392 A *ταῦτα μείζω ἐστὶν* **ἢ κατ' ἐμὲ καὶ ἐξευρεῖν.**

k. It sometimes happens that the comparative notion is formally contained in the word *πλείονας*, while in reality it applies to another notion in the sentence: Soph. Ant. 312 *ἐκ τῶν γὰρ αἰσχρῶν λημμάτων* **τοὺς πλείονας** *ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους=τοὺς πολλοὺς ἴδοις ἂν ἀτωμένους μᾶλλον ἢ σεσωσμένους*: Id. Œ. C. 796 *κἀκ' ἂν λάβοις* **τὰ πλείον' ἢ** *σωτήρια=τὰ πολλὰ λάβοις ἂν κακὰ μᾶλλον ἢ σωτήρια*[a].

l. A comparative notion is sometimes carried on from a comparative form to a positive: Soph Œ. R. 1204 *τἀνῦν δ' ἀκούειν τίς* **ἀθλιώτερος**; *τίς ἄταις ἀγρίαις, τίς ἐν πόνοις* **ξύνοικος** (sc. *μᾶλλον*) *ἀλλαγᾷ βίου.* So **μᾶλλον** is carried on from one clause to another: Eur. Alc. 182 *σώφρων μὲν οὐκ ἂν* **μᾶλλον**, *εὐτυχὴς δ' ἴσως.*

m. Instead of the usual construction of the genitive or *ἤ*, we sometimes find a preposition and its case after a comparative, whereby the notion of parallelism and comparison is more clearly set forth: Thuc. I. 23 **πυκνότερον παρὰ** *τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα.* So G. T., as Heb. ix. 23 **κρείττοσι** *θυσίαις* **παρὰ ταύτας**: Luke xvi. 8 *φρονιμώτεροι* **ὑπὲρ τοὺς υἱοὺς** *τοῦ φωτός.*

[a] Herm. Ant. 312.

Ἤ.

The Comparative without the second clause of the Comparison.

§. 784. 1. We often find in Greek the comparative used without any object of comparison, so that where we use the positive, they use the comparative. The cause hereof seems to be that the Greek had the power, by a sort of instinct, or by experience, of defining in his mind the proper or usual size or degree of any thing; so that whatever went beyond, or fell short of this size or degree, presented itself to his mind in the relation of greater or less: hence the comparative is used in Greek where we use the positive and the adverbs *too, very, rather, somewhat;* the comparison being made with reference to some such thought as—*than it was before—usual—fitting—right,* &c., more or less clearly present to the speaker's mind, and sometimes expressed in words; as, Hdt. VI. 84 Κλεομένεα δὲ λέγουσι, ἡκόντων τῶν Σκυθέων—, ὁμιλέειν σφι μεζόνως· ὁμιλέοντα δὲ μᾶλλον τοῦ ἱκνευμένου (*quam par erat*) μαθεῖν τὴν ἀκρητοποσίην παρ' αὐτέων: Ibid. 107 παρεῖν τε καὶ βῆξαι μεζόνως ἢ ὡς ἐώθεε: Id. VII. 13 ἡ νεότης ἐπέζεσε, ὥστε ἀεικέστερα ἀπορρίψαι ἔπεα ἐς ἄνδρα πρεσβύτερον ἢ χρεών: Id. I. 91 μητρὸς ἀμείνονος, πατρὸς δὲ ὑποδεεστέρου: Id. III. 145 Μαιανδρίῳ δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὑπομαργότερος, *hebetioris ingenii:* Id. VI. 108 ἡμεῖς ἑκαστέρω οἰκέομεν, *too far* (sc. ἢ ὥστε ὑμᾶς δέχεσθαι): Id. I. 116 ἐδόκεε—ἡ ἀπόκρισις ἐλευθερωτέρη εἶναι (*justo liberior*): Id. VI. 38 πολέμιος ὑποθερμότερος, *hostis ferventior:* Ibid. 46 τεῖχος ἰσχυρότερον περιβαλλόμενοι: Ibid. 51 ἐὼν—οἰκίης ὑποδεεστέρης, *familiæ inferioris:* Ibid. 75 ὑπέλαβε μανίη νοῦσος ἐόντα καὶ πρότερον ὑπομαργότερον: Ibid. 92 Αἰγινῆται δὲ οὔτε συνεγινώσκοντο ἔσαν τε αὐθαδέστεροι, *pertinaciores:* Isocr. Paneg. 14. 38 sq. ἡρούμεθα τοῖς ἀσθενεστέροις—βοηθεῖν μᾶλλον, ἢ τοῖς κρείττοσι—συναδικεῖν. So G. T., as 2 Cor. viii. 17 σπουδαιότερος δὲ ὑπάρχων. So two comparatives frequently answer to one another, as we use the words *better, weaker,* &c.: Plat. Apol. 18 D τὸν ἥττω λόγον κρείττω ποιῶν: Arist. Ach. 681 μέλος εὔτονον ἀγροικότερον, *very rustic*—that is, *more than usual.* So especially, ἄμεινον, βέλτιον, κέρδιον Hom. κάλλιον, μᾶλλον, χεῖρον, αἴσχιον, ἥδιον, κάκιον, νεώτερον, more rarely καινότερον, (as the positive καινός is synonymous with νεώτερος) &c., especially with a negative; as, οὐ κάλλιον, οὐκ ἄμεινον, οὐ κάκιον, οὐ κρεῖττον, οὐ χεῖρον, οὐ ῥᾷον, *not so easy as it seems:* Il. ω, 53 οὐ μήν οἱ τόγε κάλλιον οὐδέ τ' ἄμεινον, *than if this were not done:* Il. λ, 469 ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον, *than if we did it not:* Hdt. III. 71 ποιέειν αὐτίκα μοι δοκέει καὶ μὴ ὑπερβαλέσθαι· οὐ γὰρ ἄμεινον, *than if we did it straightway:* Eur. Hipp. 1465 τῶν γὰρ μεγάλων, *magnorum virorum,* ἀξιοπενθεῖς φῆμαι μᾶλλον κατέχουσιν (*magis percrebrescunt, quam fama de interitu ignobiliorum*): Plat. Phæd. 105 A πάλιν δὲ ἀναμιμνήσκου· οὐ γὰρ χεῖρον πολλάκις ἀκούειν: Xen. Œcon. VIII. 25 πρὸς τὸ φυλάσσειν οὐ κάκιόν ἐστι φοβερὰν εἶναι τὴν ψυχήν: Hdt. III. 62 οὐ μή τι τοι ἔκ γε ἐκείνου νεώτερον ἀναβλαστήσει, *newer than before*[a]: (Cf. IV. 127 οὐδέ τι νεώτερόν εἰμι ποιήσας ἢ καὶ ἐν εἰρήνῃ ἐώθεα ποιέειν:) Eur. Or. 1327 εὔφημος ἴσθι· τί δὲ νεώτερον λέγεις, *than we wished:* Plat. Phæd. 115 B οὐδέν καινότερον: Id. Euthyphr. princ. τί νεώτερον, ὦ Σώκρατες, γέγονεν; so νεώτερα πράσσειν, and hence νεωτερίζειν (but καινῶν (not καινοτέρων) πραγμάτων ἐφίεσθαι). So G. T., as John xiii. 27 ὃ ποιεῖς ποίησον τάχιον: Acts xvii. 21 λέγειν τι καὶ ἀκούειν καινότερον.

[a] Valcken. ad loc.

Ἤ—γάρ.

Obs. The suppressed object of comparison is sometimes supplied by a preceding clause: Plat. Euthyd. 283 C τοῦτ' οὖν διανοηθεὶς ἔτι μᾶλλον εἶπον ὅτι κ. τ. λ. So G. T., as 1 Thes. ii. 17 ἀπορφανισθέντες ἀφ' ὑμῶν—περισσοτέρως ἐσπουδάσαμεν.

2. As the superlative is sometimes strengthened by μάλιστα &c. (see §. 139. 2.), so is the comparative by μᾶλλον: Plat. Legg. 781 A λαθραιότερον μᾶλλον καὶ ἐπικλοπώτερον. So G. T., as Phil. i. 23 πολλῷ μᾶλλον κρεῖσσον: Mark vii. 36 μᾶλλον περισσότερον.

Coordination of Sentences logically subordinate.

§. 785. 1. This consists in joining together, so as to form one thought and one grammatical sentence, those clauses which stand in the logical relation of conclusion and premiss, antecedent and consequent.

2. The second clause expresses,

a. The *cause* or *reason*, (conjunction γάρ.)

b. The *consequence* of the *former clause*, (ἄνα, οὖν, τοίνυν, τοιγαροῦν.)

Cause, or reason.

Γάρ, *for.*

§. 786. Γάρ is a combination of γέ and ἄρα; so that as γέ denotes the reason, or the complement of something (§. 735.), ἄρα an explanation, or consequence (§. 789. *a.*), γάρ, as combining the two, has either a causal and explanatory (*argumentative*), or complementary and consequential force (*consequential*). Γέ confirms the clause to which it is joined, and thus confirms and suggests a sort of reason or ground for that which precedes: λέγε· σύ γε οἶσθα, *say—you at least (certainly) know*: to this ἄρα adds an explanation of that which precedes, and thus gives a reason for it: λέγε· σὺ ἄρα οἶσθα, *say—you know now*: λέγε· σὺ γὰρ οἶσθα, *say—you at least know now.* It cannot stand at the beginning, and generally is the second word of a sentence.

1. Γάρ causal and explanatory—either one of these forces prevails over the other.

a. The causal being the prominent notion: Plat. Phædr. 233 B νὴ τὴν Ἥραν, καλή γε ἡ καταγωγή· ἥ τε γὰρ πλάτανος αὕτη μάλ' ἀμφιλαφής τε καὶ ὑψηλή.

β. The explanatory force being the prominent notion. Here a demonstrative pronoun generally stands in the clause to be explained, which points forward to the clause with γάρ: Lysias Epit. 192, 6 τοσοῦτον δὲ εὐτυχέστεροι παῖδες ὄντες ἐγένοντο τοῦ πατρός· ὁ μὲν γὰρ—τοὺς μὲν ἄλλους ἀδικοῦντας ἐκόλασεν: so after a superlative, τὸ δὲ μέγιστον, τὸ δὲ σχετλιώτατον &c.: Isocr. Pac. 170 B τὸ δὲ πάντων σχετλιώτατον· οὓς γὰρ ὡμολογήσαμεν ἂν κ. τ. λ. Lastly, after such expressions as τεκμήριον δέ, μαρτύριον δέ, σημεῖον δέ, δῆλον δέ, sc. ἐστί, δείκνυμι δέ, ἐδήλωσε δέ, σκέψασθε δέ, &c.; Plat. Prot. 320 C δοκεῖ τοίνυν μοι, ἔφη, χαριέστερον εἶναι μῦθον ὑμῖν λέγειν. ἦν γάρ ποτε χρόνος κ. τ. λ.

Γάρ.

Obs. 1. It very often happens that the sentence, whereof the causal γάρ gives the premise, is suppressed, and must be supplied by the mind: Plat. Symp. 194 A καλῶς γὰρ αὐτὸς ἠγώνισαι (sc. σὺ μὲν δύνασαι θαρρεῖν). So οὐ γάρ at the beginning of a sentence referring to some such notion as, *it must be so, it is so,* or *if it were not so:* Thuc. III. 84 οὐ γὰρ ἂν τοῦ τε ὁσίου τὸ τιμωρεῖσθαι προὐτίθεσαν: Id. I. 68.

Obs. 2. The explanatory γάρ, is often omitted after τόσος, τοῖος, τοιοῦτος (as in Latin *enim* after *tantus, talis, sic*), and also after the phrases given above in β.: Plat. Legg. 821 E τεκμήριον δέ· ἐγὼ τούτων οὔτε νέος οὔτε πάλαι ἀκηκοὼς σφῷν κ. τ. λ.

Obs. 3. Very often, especially in Herodotus, the explanatory clause with γάρ is placed first: Hdt. VI. 102 καὶ, ἦν γὰρ ὁ Μαραθὼν ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιππεῦσαι—, ἐς τοῦτό σφι κατηγέετο Ἱππίης; Ibid. 118 καὶ, ἀπίκατο γὰρ τηνικαῦτα οἱ Δήλιοι ὀπίσω ἐς τὴν νῆσον, κατατίθεταί τε ἐς τὸ ἱρὸν τὸ ἄγαλμα, καὶ ἐντέλλεται τοῖσι Δηλίοισι ἀπαγαγεῖν τὸ ἄγαλμα ἐς Δήλιον τὸ Θηβαίων.

Obs. 4. The premiss is often placed first, when, as being opposed to the conclusion, it is introduced by ἀλλά, which refers to some suppressed thought: Hdt. IX. 27 ἀλλ' οὐ γὰρ ἐν τοιῷδε τάξιος εἵνεκα στασιάζειν πρέπει, ἄρτιοί εἰμεν πείθεσθαι ὑμῖν: Soph. Ant. 155 ἀλλ' ὅδε γάρ κ. τ. λ., *but* (*we must stop*) *for* &c.: Eur. Hipp. ἀλλ' εἰσορῶ γάρ κ. τ. λ. So with reference to some suppressed objection: Id. Med. 1084 ἀλλὰ γάρ ἔστιν μοῦσα καὶ ἡμῖν, *do not think me proud for* &c.

Obs. 5. The clause which thus follows the explanatory clause with γάρ is often connected therewith, as a consequence, by οὖν, (in Homer τῷ, *wherefore:*) Hdt. VI. 11 (λέγει τάδε·) Ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα—ἢ εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοις ὡς δρηπέτησι· νῦν ὦν ὑμέες, ἢν μὲν βούλησθε ταλαιπωρίας ἐνδέκεσθαι, τὸ παραχρῆμα μὲν πόνος ὑμῖν ἔσται, οἷοί τε δὲ ἔσεσθε, ὑπερβαλόμενοι τοὺς ἐναντίους, εἶναι ἐλεύθεροι.

Obs. 6. The two clauses are often so compressed together that the subject of the former is placed in the latter, and even follows the government thereof: Hdt. IX. 109 τῇ (ἡ sc.) δὲ κακῶς γὰρ ἔδεε πανοικίῃ γενέσθαι, πρὸς ταῦτα εἶπε Ξέρξῃ: Id. IV. 200 τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους (for οἱ δὲ (πᾶν γὰρ ἦν τὸ πλῆθος [αὐτῶν sc.] μεταίτιον) οὐκ ἐδέχοντο τοὺς λόγους): Id. I. 24 καὶ τοῖσι ἐσελθεῖν γὰρ ἡδονὴν, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθώπων ἀοιδοῦ, ἀναχωρῆσαι. Cf. I. 114. II. 101. Thuc. VIII. 30 τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσφιγμέναι γὰρ ἦσαν καὶ οἴκοθεν ἄλλαι νῆες—καὶ στρατηγοὶ—, καὶ τὰς ἀπὸ Χίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβούλοντο &c.: Id. I. 115 τῶν δὲ Σαμίων ἦσαν γάρ τινες οἱ οὐχ ὑπέμενον—, ξυνθέμενοι—ξυμμαχίαν,—διέβησαν ὑπὸ νύκτα εἰς τὴν Σάμον: Ibid. 72 τῶν δὲ Ἀθηναίων ἔτυχε γὰρ πρεσβεία—παροῦσα, καὶ ὡς ἤσθοντο κ. τ. λ., for οἱ Ἀθηναῖοι, ἔτυχε γάρ κ. τ. λ.

Obs. 7. We often find ἀλλὰ γάρ, *at enim, sed enim:* Plat. Apol. 19 C μή πως ἐγὼ ὑπὸ Μελήτου τοσαύτας δίκας φύγοιμι! ἀλλὰ (= *I fear not*) γὰρ ἐμοὶ τούτων—οὐδὲν μέτεστι, *for I have no share:* Ibid. 20 C ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ ἠβρυνόμην ἄν, εἰ ἠπιστάμην ταῦτα· ἀλλ' (οὐκ ἀβρύνομαι) οὐ γὰρ ἐπίσταμαι, *for I know not:* so especially in Plato we find νῦν δὲ—γάρ used, which however stands after the sentence it explains: Plat. Symp. 180 C εἰ μὲν γὰρ εἷς ἦν ὁ Ἔρως, καλῶς ἂν εἶχε· νῦν δὲ (κακῶς) οὐ γάρ ἐστιν εἷς.

2. Γάρ is used as partly causal and partly consequential in ad-

dresses, wishes, orders, questions, answers; it is causal as it points to some reason for asking the question &c., consequential as it represents the question as arising from it: Arist. Ran. 248 *τουτὶ παρ' ὑμῶν λαμβάνω*; *Δεινὰ γὰρ πεισόμεθα! then we shall suffer monstrous things!* *Κακῶς γὰρ ἐξόλοιο! may you then perish!* So G. T., as Matt. xxvii. 23 *τί γὰρ κακὸν ἐποίησεν*; so *εἰ γάρ, εἴθε γάρ*.

Obs. 8. In *καὶ γὰρ, καί* belongs to the word next following, and signifies *even;* *γάρ* has attached itself to *καὶ*, being the first word in the sentence, (though *γάρ* in poetry sometimes takes the third place; as, *κἀγὼ γάρ* Eur.:) Hdt. I. 77 *καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη*, i. e. *καὶ πρὸς τούτους*.

Consequence.

Ἄρα.

§. 787. 1. Ἄρα (Epic ἄρα and ἄρ; enclit. ῥά; never stands the first word of a sentence, but in the first part thereof;) is connected with the verb ΑΡΩ, *to answer, to suit,* and expresses the intimate connexion and coincidence of two thoughts or notions, so that one exactly suits and answers to the other; it signifies, *exactly, precisely, just.*

Obs. In G. T. *ἄρα* sometimes stands first: Rom. x. 17 *ἄρα ἡ πίστις ἐξ ἀκοῆς*: cf. Luke xi. 48.

2. Hence Homer uses ἄρα

a. In correlative sentences of place, time, mode or manner, *exactly that, which—there, where—then, when—so, as:* Il. η, 182 *ἐκ δ' ἔθορε κλῆρος κυνέης, ὃν ἄρ' ἤθελον αὐτοί, just the one which:* Il. ν, 594 *Ἀτρείδης—τὴν* (χεῖρα) *βάλεν, ᾗ ῥ' ἔχε τόξον, just the one in which:* Il. λ, 149 *ὁ δ', ὅθι πλεῖστοι κλονέοντο φάλαγγες, τῇ ῥ' ἐνόρουσ', just there:* Il. ω, 788 *ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἕκτορος ἔγρετο λαός, just then;* so *εὖτ' ἄρα, ὅτ' ἄρα, just as, just when; τότ' ἄρα, just then; εἰ μὴ ἄρα, if not exactly; ὡς ἄρα, just so.*

b. If by means of a pronoun a preceding object is again brought forward as the commencement of a new thought, ἄρα is used to refer back to it—*exactly* him who: Il, ν. 170 *Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα Ἴμβριον αἰχμητήν*: v. 177 *τόν ῥ' υἱὸς Τελαμῶνος ὑπ' οὔατος ἔγχεϊ μακρῷ νύξ'*: so *ταῦτ' ἄρα, τοῖος ἄρα, τόσος ἄρα, τῷ ἄρα, τῇ ἄρα, ἔνθ' ἄρα, ὥς ἄρα*, e. g. *φωνήσας ἀπέβη, ὅς ῥα, he who,* in a demonstrative force. Often the confirmative *μέν* (§. 729. *Obs.* 2.) comes between the pronoun and ἄρα: Il. β, 867 *Νάστης αὖ Καρῶν ἡγήσατο*: v. 870 *τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην*: and sometimes ῥά is thus used with other words, as ἦ ῥα.

c. In the following combination of particles, ἄρα expresses the general identity of two thoughts, by marking that a sentence is immediately connected with what went before, and what it has already expressed:

α. *τὰ μὲν ἄρ—ἀλλά, that is just so, but:* Od. λ, 139 *Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί. Ἀλλ' ἄγε μοι τόδε εἰπέ—.* (So in G. T., St. Paul often sums up by *ἄρα* what he has been saying or quoting. Cf. Rom. x. 17. Rom. viii. 1.)

β. Where the same thing is represented in another and less particular point of view, ἄρα marking that the former statement is implied and repeated in the general one: *οὐκ—, ἀλλ' ἄρα, not—but then;* negative,

Ἄρα.

οὐδ' ἄρα, *just not then:* Od. κ, 214 οὐδ' οἴγ' (*leones et lupi Circæ*) ὡρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοίγε οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέσταν (*but just*): Il. ψ, 670 ἦ οὐχ ἅλις, ὅτι μάχης ἐπιδεύομαι; οὐδ' ἄρα πῶς ἦν, ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι, *nor was it just possible:* so οὔτ' ἄρα—οὔτε: Il. ζ, 349 sqq. αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο, ἀνδρὸς ἔπειτ' ὤφελλον (*debebam*) ἀμείνονος εἶναι ἄκοιτις—· τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι, οὔτ' ἄρ' ὀπίσσω ἔσονται, *my present spouse then has neither—nor then will he have.* So Οὔτ' ἄρα—οὔτε begins a speech when the speaker opposes some false notion to which ἄρα refers: Il. α, 93 οὔτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, οὔθ' ἑκατόμβης, ἀλλ' ἕνεκ' ἀρητῆρος—.

γ. ἀλλ' εἰ δή ῥα, with the finite verb; as, εἰ θέλεις, *if it is in sooth* (δή) *just* (ἄρα) *your will:* δ. ἐπεί ῥα, *since just,* γάρ ῥα, *for just.*

§. 788. 1. From this notion of immediate connection and identity of two things, ἄρα has the further force of the progression and continuation of any action—hence it is used in Epic narratives, to connect the several thoughts and events thereof: Il. ε, 592 ἅμα δὲ Τρώων εἵποντο φάλαγγες καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ: so καί ῥα: οὐδ' ἄρα: Οὔτ' ἄρ—οὔτε: Μέν ῥα—ἀλλά, or αὐτάρ, or δέ, τίς τ' ἄρ, τί τ' ἄρ, πῶς τ' ἄρ &c. when the narration is continued by a question; also in explanations or illustrations, which are connected immediately with that which they explain, and are, as it were, a drawing out and development thereof: Il. μ, 152 μάλα γὰρ κρατερῶς ἐμάχοντο λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίῃφιν· οἱ δ' ἄρα (λαοὶ) χερμαδίοισιν ἐϋδμήτων ἀπὸ πύργων βάλλον these *to wit:* Il. ε, 333 οὐδὲ θεάων τάων, αἵ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν, οὔτ' ἄρ' Ἀθηναίη, οὔτε πτολίπορθος Ἐνυώ: Od. ε, 175 τῶν δ' ἀνδρῶν πειρήσομαι, οἵτινές εἰσιν· ἢ ῥ' οἵγ' ὑβρισταί—ἠὲ φιλόξεινοι. Often in relative sentences of explanation or illustration: Il. β, 20 στῆ δ' ἄρ ὑπὲρ κεφαλῆς, Νηληΐῳ υἱῖ ἐοικώς, Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων: so ὅτι ῥα, ἐπεί ῥα, οὕνεκ' ἄρα, *since to wit:* hence γάρ (from γὲ ἄρ) and even γάρ ῥα.

2. In this use of ἄρα is often implied the notion of quickness; hence there arises a second sense of ἄρα, *so soon, so forth, as soon as;* and thus it is often joined to the adverbs, αἶψα, αὐτίκα, καρπαλίμως, θοῶς, ἐσσυμένως, (Hence the compounds αὐτάρ, *but,* = αὖτ' ἄρ—εἶθαρ = εὖθαρ from εὐθύς and ἄρα—ἄφαρ.) This usage also belongs to Homer: Il. κ, 349 sqq. ὡς ἄρα φωνήσαντε παρὲξ ὁδοῦ ἐν νεκύεσσιν κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν· ἀλλ' ὅτε δή ῥ' ἀπέην, ὅσσον τ' ἐπίουρα πέλονται ἡμιόνων—, τὼ μὲν ἐπιδραμέτην· ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας—, ἀλλ' ὅτε δή ῥ' ἄπεσαν δουρηνεκὲς—, γνῶ ῥ' ἄνδρας δηΐους. So very commonly, δ' ἄρ, καί ῥα.

3. Ἄρα also has this force in the combinations of (*a*) ἐπεί ῥα, ὅτε ῥα, *as soon as* (both in the protasis and apodosis); ὅτε δή ῥα—, καὶ τότ' ἄρ, *so soon—then straightway;* or in the apodosis alone, ὅτε δή—, δή ῥα τότε, *then straightway;* ἦμος—, καὶ τότε δή ῥα;—(*b*) μέν ῥα—, αὐτάρ, ἀλλὰ δέ; where by the use of μέν, which points forward to the following clause, it is denoted that this clause is a continuance of the former one: Od. β, 148 –150 τὼ δ' ἕως (=τέως) μέν ῥ' ἐπέτοντο—, ἀλλ' ὅτε δή κ. τ. λ.—(*c*) οὐδ' ἄρα, where οὐ either belongs to the ἄρα (*not straightway*), or to the predicate (*straightway—not*): Od. ι, 92 οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἑτάροισιν ὄλεθρον, *nor straightway:* Od. μ, 16 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα ἤλθ', *and then we did not escape her notice.*

Ἄρα.

4. The notion of quickness suggests the notion of suddenness, surprise, and therefore ἄρα is used to denote things, that from their size, beauty, sublimity, singularity, &c. come suddenly and unexpectedly upon the mind, so as to produce surprise and wonder thereat. So when an error, delusion, or any other strange thing is spoken of. In English this is frequently expressed by *then:* Il. π, 33 νηλεές! οὐκ ἄρα σοίγε (sc. Achilli) πατὴρ ἦν ἱππότα Πηλεύς: Thuc. I. 69 καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι ὧν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. Thus in Soph. Phil. 345 εἴτ' ἀληθεῖς εἴτ' ἄρ οὖν μάτην, *whether true, or whether then after all false.* So G. T., as 1 Cor. xv. 15 εἴ περ ἄρα οἱ νεκροὶ οὐκ ἐγείρονται: Luke xi. 48 ἄρα μάρτυρες ἔστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων: Matt. xix. 24 τίς ἄρα δύναται σωθῆναι;

5. Ἄρα is very often used in this latter sense in Ionic and Attic prose: Plat. Rep. 375 D οὐκ ἐνενοήσαμεν, ὅτι εἰσὶν ἄρα τοιαῦται φύσεις, οἷας ἡμεῖς οὐκ ᾠήθημεν, "ἄρα *significat, aliquid præter opinionem accidere*[a]." So without a negative: Xen. Cyr. I. 4, 11 ὦ παῖδες, ὡς ἄρα ἐφλυαροῦμεν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθηρῶμεν· ὅμοιον ἔμοιγε δοκεῖ εἶναι, οἷόνπερ εἴ τις δεδεμένα ζῶα θηρῴη. So when the writer is narrating what produced surprise at the time. The discovery of a mistake is also expressed by ἄρα (see also §. 398. 5.), when a person finding it out from some one else, does something which signifies that he also feels it, so that ἄρα is used nearly in its Epic force of αὐτίκα: Xen. Cyr. VII. 3, 6 ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα τὸν μηρόν, *he straightway:* Ibid. VIII. 3, 25 Σακῶν δὲ ἰδιώτης ἀνὴρ ἀπέλιπεν ἄρα τῷ ἵππῳ τοὺς ἄλλους ἐγγὺς τῷ ἡμίσει τοῦ δρόμου (*then, would one have thought it?*) Here also belong the combinations εἰ ἄρα, *if at all events;* εἰ μὴ ἄρα, often ironical, *nisi forte.*

§. 789. Ἄρα as an expression of something unexpected is especially applied (*a*) in explanations and illustrations (ἄρα *explicativum*); (*b*) in sentences expressing the consequences of any thing (ἄρα *conclusivum*).

a. The explicative ἄρα denotes that some explanation or information is conveyed suddenly and unexpectedly, *now:* Il. α, 96 τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος: Xen. Cyr. I. 3, 9 ὦ Σάκα, ἀπόλωλας· ἐκβαλῶ σε ἐκ τῆς τιμῆς· τά τε γὰρ ἄλλα—σοῦ κάλλιον οἰνοχοήσω καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον· οἱ δ' ἄρα τῶν βασιλέων οἰνοχόοι—καταρροφοῦσι. Hence γάρ, which is also accompanied by ἄρα when a strange or surprising thought is to be expressed: Plat. Rep. 358 C πολὺ γὰρ ἀμείνων ἄρα ὁ τοῦ ἀδίκου ἢ ὁ τοῦ δικαίου βίος, ὡς λέγουσιν, *scilicet:* Ibid. 438 A οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ—· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, *omnes scilicet etc.*

b. The conclusive force of ἄρα was not developed till the Attic æra. It marks an unexpected consequence; for emphasis sake it sometimes stands at the end of a sentence: Hdt. III. 64 τὸ δὲ χρηστήριον τοῖσι ἐν Συρίῃ Ἀγβατάνοισι ἔλεγε ἄρα: Xen. Hell. VII. 1, 32 οὕτω κοινόν τι ἄρα χαρᾷ καὶ λύπῃ δάκρυά ἐστιν!—δὲ ἄρα signifies *contradiction:* Plat. Apol. 34 C ἐγὼ δὲ οὐδὲν ἄρα τούτων ποιήσω: "δὲ ἄρα *indicat contrarium illud, quod ex præcedentibus colligitur, esse absurdum neque ullo modo probandum, continetque deductionis ad absurdum quam dialectici vocant significationem, sive quis suam ipsius sententiam enuntiet, sive ex alius cujusdam mente loquatur*[b]:" Id. Rep. 600 D ἀλλὰ Πρωταγόρας μὲν ἄρα—καὶ Πρόδικος—ἐπὶ ταύτῃ τῇ σοφίᾳ

[a] Stallb. ad loc. [b] Ibid.

Τοίνυν—τοίγαρ—τοιγάρτοι—οὖν.

νῦτω σφόδρα φιλοῦνται—, Ὅμηρον δ' ἄρα οἱ ἐπ' ἐκείνου—ἢ Ἡσίοδον ῥαψῳδεῖν ἂν περιϊόντας εἴων;

Obs. The lyric, tragic, and comic poets used the lengthened ἆρα for ἄρα: Eur. Phœn. 1675 *νὺξ ἆρ' ἐκείνη Δαναΐδων μ' ἕξει μίαν*: so εἰ ἆρα, εἴτ' ἆρα for εἰ ἄρα, εἴτ' ἄρα. For ἄρα, and ἆρα interrogative, see §. 873.

Τοίνυν.

§. 790. 1. Τοίνυν (from τῷ, *wherefore*, and νύν, *then*, §. 719. 3.) is used in (*a*) transitions—(*b*) conclusions—*wherefore then*. Often in transitions, καὶ τοίνυν, ἔτι τοίνυν, are found: Xen. Cyr. I. 3, 16 ὅτι—ὁ διδάσκαλός με ὡς ἤδη ἀκριβοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη δικάζειν· καὶ τοίνυν—*ἐπὶ μιᾷ ποτε δίκῃ πληγὰς ἔλαβον, et, ut paucis me expediam:* Ibid. I. 2 πάσας τοίνυν τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὁρᾶν μᾶλλον ἐθελούσας πείθεσθαι τοῖς νομεῦσιν ἢ τοὺς ἀνθρώπους τοῖς ἄρχουσι, *omnes igitur greges, ut rem paucis complectar.*

2. Τοίνυν is also used to mark a transition when a person takes up another person quickly, and replies to him decidedly: Plat. Rep. 450 A δέδοκται ἡμῖν τοῦτο, ὃ σὺ ἤκουσας, τό σε μὴ μεθιέναι, πρὶν ἂν ταῦτα πάντα ὥσπερ τἆλλα διέλθῃς. Καὶ ἐμὲ τοίνυν, ὁ Γλαύκων ἔφη, κοινωνὸν τῆς ψήφου ταύτης τίθετε. So οὐ τοίνυν, μὴ τοίνυν, μὲν τοίνυν in transitions, where οὐ, μή, μέν mark an opposition in the new thought.

Τοίγαρ.

3. Τοίγαρ (from τῷ and γάρ) answers to the Latin *ergo, therefore:* Il. α, 76 ὦ Ἀχιλεῦ, κέλεαί με—μυθήσασθαι μῆνιν Ἀπόλλωνος—· τοίγαρ ἐγὼν ἐρέω. It generally stands at the beginning of the sentence.

Τοιγάρτοι.

4. Τοιγάρτοι (from τῷ, *wherefore*, γάρ, and the restrictive τοί) *just so, and on no other ground.* It always stands first in the sentence: Plat. Gorg. 471 C τοιγάρτοι νῦν, ἅτε μέγιστα ἠδικηκὼς τῶν ἐν Μακεδονίᾳ, ἀθλιώτατός ἐστι πάντων Μακεδόνων.

Obs. This τοί used in τοίνυν, τοίγαρ, τοιγάρτοι, is to be distinguished from the restrictive τοί, which is never used by itself to express transitions or conclusions, but is so used with other particles; and we may observe that it always follows the particle with which it is joined. Τοί joined with καί expresses a transition—with γάρ, ἐπεί (sometimes with γέ), a conclusion: Xen. Cyr. VIII. 7, 17 οὐδὲ γὰρ νῦν τοι τήν γ' ἐμὴν ψυχὴν ἑωρᾶτε. In οὔτοι and ἤτοι, τοί expresses a transition with a further adversative notion which arises from οὐ and ἤ: Il. γ, 65 οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, *no, truly not:* Soph. Œ. C. 1365 εἰ δ' ἐξέφυσα τάσδε μὴ 'μαντῷ τροφοὺς τὰς παῖδας, ἢ τῶν οὐκ ἂν ἤ, τὸ σὸν μέρος. So οὔτοι (μήτοι) more generally has an adversative force, *yet not—not only.*

Οὖν (for οὖν, explanatory, see §. 737.).

§. 791. 1. Οὖν is used as an illative particle very rarely in Homer, and only in certain combinations, as ἐπεὶ οὖν, ὡς οὖν. It never stands first, but generally second in the sentence. As οὖν properly dwells and lays emphasis on the circumstances under which the thing to which it is at-

Οὖν.

tached took place (§. 737. 2.), so as an illative particle it points strongly to what has gone before, so that the premisses and conclusion are represented as one thought. So **οὖν**, illative, is used by Homer with *ἐπεί* and *ὡς* (*ἐπεὶ οὖν, ὡς οὖν*), because these conjunctions introduce sentences which lead us back to what has gone before, so that the mind dwells thereon: Od. π. 453 *οἱ δ' ἄρα δόρπον ἐπισταδὸν ὠπλίζοντο*—ν. 478 *οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα*: Il. θ, 249 *πὰρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν. ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. Οἱ δ' ὡς οὖν εἶδονθ', ὅτ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις.*

2. It often means *denique, without more to say;* so that it is used especially to resume a sentence which has been broken by a parenthesis. The following combinations also occur, **τοιγαροῦν, οὐκ οὖν, οὐδ' οὖν, καὶ οὖν,** &c.

Obs. It is generally laid down that **οὔκουν** means *not,* **οὐκοῦν** *therefore,* the accent being placed over that part of the word the sense of which prevails; but this is not right. When it is negative it should be written *οὐκ οὖν,* when it means *therefore, οὐκοῦν,* with a note of interrogation, *Is it not then?* whence arises its ironical force of *scilicet,* the question being dropped in the pronunciation: Demosth. 104, 59 *ἢ καὶ τότε τοὺς ἀμύνεσθαι κελεύοντας πόλεμον ποιεῖν φήσομεν; οὐκοῦν ὑπόλοιπον δουλεύειν; does not then slavery await us?=therefore slavery awaits us.*

Remarks on the Asyndeton.

§. 792. 1. From the general rule, that sentences or notions which are logically one thought should be also represented as one in language by conjunctions, there are certain exceptions; sentences or notions which are really connected together following one another, without any conjunction to denote the connexion: this is called *Asyndeton* (*ἀσύνδετον*).

a. Asyndeton can properly only take place when sentences, which are in the same logical and grammatical relations to each other, are not connected by a conjunction. By the omission of the conjunction, the successive thoughts are represented as following one another so rapidly that they are but one thought, and are taken in as it were by one glance of the mind. So repeatedly in Homer after *αὐτίκα* when *εὗρε* follows *βῆ*: Od. ι, 154 *ὦρσαν δὲ Νύμφαι, κοῦραι Διὸς αἰγιόχοιο, αἶγας ὀρεσκῴους, ἵνα δειπνήσειαν ἑταῖροι. Αὐτίκα κάμπυλα τόξα καὶ αἰγανέας δολιχαύλους εἱλόμεθ' ἐκ νηῶν*: Il. λ, 199 *βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν· εὗρ' υἱὸν Πριάμοιο δαΐφρονος Ἕκτορα δῖον.* And as here the notion of *αὐτίκα* produces the asyndeton, so in pathetic passages also, the rapidity of the whole speech throws out the conjunctive particles. In an animated description also, the thoughts are crowded together into one. The Lyric, which loved pathetic, and often unconnected and sudden, turns of construction, frequently uses asyndeton, but more rarely the more stately and equable Epic. But even prose writers, especially the orators, sometimes allow themselves in animated descriptions to drop the conjunction: Il. χ, 295 (of Hector) *στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος· Δηΐφοβον δ' ἐκάλει λευκάσπιδα, μακρὸν ἀΰσας, ἥτεί μιν δόρυ μακρόν*—: Ibid. 450 sq. (of Andromache) *δεῦτε, δύω μοι ἔπεσθον, ἴδωμ', ὅτιν' ἔργα τέτυκται. Αἰδοίης ἐκυρῆς ὀπὸς ἔκλυον κ. τ. λ.*: Eur. Hippol. 353 sqq. *οἴμοι τί λέξεις, τέκνον; ὥς μ' ἀπώλεσας· γυναῖκες, οὐκ ἀνάσχετ', οὐκ ἀνέξομαι ζῶσ'· ἐχθρὸν ἦμαρ, ἐχθρὸν εἰσορῶ φάος· ῥίψω, μεθήσω σῶμ'· ἀπαλλαχθήσομαι θανοῦσα· χαίρετ'· οὐκ ἔτ' εἰμ' ἐγώ.*

b. The asyndeton also takes place between two sentences which are grammatically coordinate, but one of which is logically subordinate. By the omission of the conjunction the second clause is represented as a new, important, unexpected point in the narration: Il. ρ, 50 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. Αἷματί οἱ δεύοντο κόμαι, Χαρίτεσσιν ὁμοῖαι, πλοχμοί θ', οἳ χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο. So the end of a long train of thought is given with a beautiful emphasis by the asyndeton: Il. χ, 391 (*Achilles Hectore interempto*) νῦν δ' ἄγ' ἀείδοντες παιήονα—νεώμεθα, τόνδε δ' ἄγωμεν. Ἠράμεθα μέγα κῦδος· ἐπέφνομεν Ἕκτορα δῖον, ᾧ Τρῶες κατὰ ἄστυ θεῷ ὡς εὐχετόωντο: Pind. Pyth. II. 49 after relating the punishment of Ixion, θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται, θεὸς ὃ καὶ πτερόεντ' αἰετὸν κίχε &c.

c. It is very common in an explanatory sentence, which might be introduced by ἄρα, or γάρ, and the asyndeton gives a certain weight and emphasis to it, by making it independent. The second clause defines or explains that which is generally or indistinctly stated in the first; so Il. φ, 654 πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα· ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι: Il. β, 217 αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν· φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα κ. τ. λ.: Il. ω, 608 οὕνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῄῳ· φῇ δοιὼ τεκέειν, ἡ δ' αὐτὴ γείνατο πολλούς: Il. ν, 46 ἀλλὰ Ποσειδάων—Ἀργείους ὤτρυνε—· Αἴαντε πρώτω προσέφη: Pind. Ol. II. 44 ἕπεται δὲ λόγος εὐθρόνοις Κάδμοιο κούραις, ἔπαθον αἱ μεγάλα, πένθος δ' ἔπιτνεν βαρὺ κρεσσόνων πρὸς ἀγαθῶν. Ζώει μὲν ἐν Ὀλυμπίοις ἀποθανοῖσα βρόμῳ κεραυνοῦ τανυέθειρα Σεμέλα κ. τ. λ. (So G. T., as John xvii. 17 ἁγίασον αὐτοὺς ἐν ἀληθείᾳ—ὁ λόγος ὁ σὸς ἡ ἀλήθειά ἐστιν. Cf. Acts xxv. 12.) So especially when a demonstrative stands in the first clause; as, τοῦτο, τόδε, οὕτως, ὧδε &c.: Plat. Gorg. 450 A καὶ μὴν καὶ αἱ ἄλλαι τέχναι οὕτως ἔχουσιν, ἑκάστη αὐτῶν περὶ λόγους ἐστί: Xen. Anab. III. 2, 19 ἐνὶ μόνῳ προέχουσιν ἡμᾶς οἱ ἱππεῖς, φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν: but here also the real cause of the asyndeton may be the animation of the speech: Demosth. 44 princ. καὶ δὲ πειράσομαι λέγων, δεηθεὶς ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, τοσοῦτον· ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε, μὴ πρότερον προλαμβάνετε. Generally after such a demonstrative we find γάρ (§. 786. 1. β.). But it is used also with supplementary clauses, where γάρ would not be used: Xen. Anab. I. 8, 9 καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων. Τισσαφέρνης ἐλέγετο τούτων ἄρχειν.

d. So when the same thoughts are emphatically repeated in other words: Pindar Pyth. III. 107 σμικρὸς ἐν σμικροῖς, μέγας ἐν μεγάλοις ἔσσομαι· τὸν ἀμφέποντ' αἰεὶ φρασὶν δαίμον' ἀσκήσω κατ' ἐμὰν θεραπεύων μαχανάν. So G. T., as Matt. iv. 39 σιώπα, πεφίμωσο: 1 Cor. iv. 8 ἤδη κεκορεσμένοι ἔστε—ἤδη ἐπλουτήσατε—ἤδη ἐβασιλεύσατε.

e. Cognate to this is the asyndeton which occurs in the beginning of a new sentence, which is to explain and carry on a preceding one: Plat. Phæd. 91 C Ἀλλ' ἰτέον, ἔφη. Πρῶτόν με ὑπομνήσατε ἃ ἐλέγετε, ἐὰν μὴ φαίνωμαι μεμνημένος. So G. T., as John x. 11 ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς κ. τ. λ.

f. Often the conjunction, though not expressed, is to a certain degree implied in some other words; especially in demonstratives, which point back to what has preceded, and thus connect the sentences—so very often in Homer, ὣς ἔφατ'. That the demonstratives οὕτως, τόσος, τοῖος, &c. often imply γάρ, as in Latin, *sic*, *talis*, *tantus* imply *enim*, we have seen in §. 786. *Obs.* 2.

g. The asyndeton naturally occurs when the unconnected sentence is

opposed to what has gone before, or comes after: Od. μ, 426 sqq. ἔνθ' ἤτοι Ζέφυρος μὲν ἐπαύσατο—ἦλθε δ' ἐπὶ Νότος ὦκα—· παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι ἦλθον ἐπὶ Σκύλλης σπόπελον: Od. δ. 605 sq. ἐν δ' Ἰθάκῃ οὔτ' ἄρ δρόμοι εὐρέες, οὔτε τι λειμών· αἰγίβοτος sc. ἐστίν: Il. ψ, 352 sq. ἂν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλοντο· πάλλ' Ἀχιλεύς. So in Homer the adversative conjunction is often dropped when the opposition of a sentence introduced by εὖτε (=ὅτε) or ὄφρα is expressed: Od. ω, 146 sqq. ὡς τὸ μὲν ἐξετέλεσσε, καὶ οὐκ ἐθελουσ', ὑπ' ἀνάγκης. Εὖθ' ἡ φᾶρος ἔδειξεν, ὑφήνασα μέγαν ἱστόν—, καὶ τότε δή ῥ' Ὀδυσῆα κακός ποθεν ἤγαγε δαίμων, (*but*) when she &c.

2. Besides these general cases of asyndeton, there are the following:

h. Very commonly before τὰ τοιαῦτα, *cetera*, ἄλλα, οἱ ἄλλοι, in the enumeration of many objects καί is omitted, as in Latin *et* before *ceteri, alii, reliqui*, when these words signify collectively all the objects which yet remain to be mentioned: Plat. Gorg. 503 E οἷον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς ἄλλους πάντας δημιουργούς.

i. When several objects, especially if they run in pairs, are enumerated: Plat. Protag. 319 D πλούσιος, πένης—γενναῖος, ἀγεννής: Cic. Tusc. I. 26, 64 *ut omnia, supera, infera, prima, ultima, media videremus*[a]. So G. T., as 2 Tim. iv. 2 ἐπίστηθι εὐκαίρως, ἀκαίρως: so clauses which run in pairs, to each of which attention is to be called separately, and at the same time the opposition between the two, and their parallelism with the last is to be signified; as, 1 Cor. xv. 43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.

k. When the same word is to be emphatically repeated (*anaphora*): Plat. Gorg. 510 C οὗτος μέγα ἐν ταύτῃ τῇ πόλει δυνήσεται, τοῦτον οὐδεὶς χαίρων ἀδικήσει.

l. The phrase ἔδόκει ταῦτα, *et simil.* is always inserted without any conjunction, after a question, or address, the result whereof is signified by these words:—generally the same word which is used in the first is used in the second unconnected clause: Xen. Anab. III. 2, 38 ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. Ἔδοξε ταῦτα: Ibid. VI. 3, 9 ἐνταῦθα ὁ Ξενοφῶν λέγει· Δοκεῖ μοι, ὦ ἄνδρες στρατηγοί—. Συνεδόκει ταῦτα πᾶσι: Ibid. VII. 3, 6 καὶ ὅτῳ, ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. Ἀνέτειναν πάντες.

m. In poetry, (especially Epic) two or four adjectives, each pair whereof forms one whole notion, or also three adjectives belonging to one substantive, follow one another without any conjunction, if they are merely epithets and ornaments of the substantive. The greatest effect is produced by the adjectives being divided into pairs, as the sentence is broken off suddenly, and contrary to our expectation, while, on the other hand, three adjectives form a natural and pleasing period: Il. π, 140. 802 ἔγχος βριθύ, μέγα, στιβαρὸν, κεκορυθμένον: Od. α, 97 καλὰ πέδιλα, ἀμβρόσια, χρύσεια: Od. ι, 205 οἶνον—ἡδὺν, ἀκηράσιον, θεῖον ποτόν: Ibid. 319 sq. Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ, χλωρὸν, ἐλαΐνεον: Ibid. 322 sq. ἱστὸς νηὸς ἐεικοσόροιο μελαίνης, φορτίδος, εὐρείης, ἥτ' ἐκπεράᾳ μέγα λαῖτμα: Od. ο, 406 (νῆσος) εὔβοτος, εὔμηλος, οἰνοπληθής, πολύπυρος: Æsch. Theb. 864 ἐρατῶν ἐκ βαθυκόλπων στηθέων: Soph. Trach. 770 φοινίας ἐχθρᾶς ἐχίδνης: Eur. Hipp. 660 τάλανες ὦ κακοτυχεῖς γυναικῶν πότμοι.

[a] Vid. Adnot. ad loc.

THE SUBORDINATE SENTENCE.

§. 793. 1. When sentences, which together represent but one thought in the speaker's mind, stand in such a relation to each other, that one expresses merely the causes, results, circumstances, accidents, &c. which accompany the other, and therefore has of itself no definite meaning or place in the passage independent of the other, there are two different ways of expressing this connexion; either the real logical relation is overlooked, and they are joined by a copula, which probably would be the original method before the niceties of language had developed themselves, as *τὸ ἔαρ ἦλθε, τὰ δὲ δένδρα θάλλει*: or their true logical relation is expressed in the form of the connexion, by using a word which represents the one as depending on the other, as *ὅτε τὸ ἔαρ ἦλθε, τὰ δένδρα θάλλει*. This is called the *subordinate construction.*

2. The essence then of the subordinate construction is, that two or more thoughts are represented as forming one compound thought, the parts whereof are likewise represented in their proper relation to each other. The sentence, on which the rest depend, is called the *principal clause*, the dependent sentence or sentences *dependent clauses.* Thus in, *The man who came from the enemy's camp informed Cyrus, when the night broke, that the enemy had fled;— the man informed Cyrus,* is the principal, the others the dependent clauses. These may be increased to any number, though necessarily this has a tendency to interrupt and confuse the whole thought.

3. Every dependent sentence expresses a thought, and contains the same elements as a principal sentence, (*subject* and *predicate,*) only that this thought by itself has no definite meaning; as, *when the spring came,* conveys no complete notion to the mind.

§. 794. 1. The compound sentence is in reality nothing more than a development and resolution of the several parts of a simple sentence, which, as we have seen, when complete, consists of subject, predicate, attribute, object; each of which, except the predicate, (which is as it were the essential part of the sentence,) may be resolved into a fresh sentence, dependent on the predicate; as, *The victory of the famous Cyrus over the enemy was made known to the Persians,* may be resolved into *That Cyrus, who was so famous, had conquered the enemy, was made known to those who dwelt in Persia:* so in *ἄνδρα μοι ἔννεπε Μοῦσα πολύτροπον, ὅς μάλα πολλὰ πλάγχθη,* the epithet *πολύτροπον* is resolved into *ὅς μάλα* &c.: Plat.

Rep. 496 C τῶν πολλῶν ἱκανῶς ἰδόντες τὴν μανίαν καὶ ὅτι οὐδεὶς αὐτῶν οὐδὲν ὑγιὲς πράττει (=τὴν μανίαν καὶ τὸ μηδὲν ὑγιὲς πράττειν).

2. So long as these members of the sentence (subject, attribute, object) are in a simple form, as *the mortal man,* they generally are not resolved into dependent sentences: or if so, it is for the purpose of giving emphasis to the sentence: but when they stand in a compound form, as *The complete victory of Cyrus over his enemies*—the expansion of one or more of these elements is natural, and if the compound subject, attribute, or object comprehends many notions within itself, the clearness and flow of the whole sentence is improved by its being resolved into clauses.

3. The subordinate construction is not so frequently used in Greek as it is in English, and most modern languages: our participles do not possess the same powers, so that where the Greeks use with great brevity and facility of expression a participle, we use a dependent sentence, which perhaps is more accurate, as giving the nature of the relation, and the notions of mode and time—though probably the Greeks did not feel this want themselves, from the wonderful power they possessed, of determining from the context the particular nature and properties of any part or member of a sentence. Compare "*when he had done this he departed*" with "ταῦτα πράξας ἀπέβη"—"*when spring is come*"—with "ἔαρος ἐλθόντος" &c.

Sorts of dependent Sentences.—Conjunctions.

§. 795. 1. As the subject, attribute, object, are expressed by substantives, infinitives, adjectives, participles, and adverbs, it follows that dependent sentences are resolutions of

α. A substantive, or infinitive used as a substantive.—*Substantival sentences.*

β. An adjective or participle.—*Adjectival sentences.*

γ. Adverbs, or cases of substantives used as adverbs.—*Adverbial sentences.*

Under substantival sentences we must class interrogative dependent sentences, as being in reality the object of the governing verb; as, *he asked me whether he was returned = he asked after his return.*

2. Though the cases of substantives express the adverbial notions of place, time, reason, means, mode and manner; as, αἰθέρι

ναίει—τοῦ Κύρου βασιλεύοντος τοῦτο ἐγένετο, ὕβρει, yet we consider as substantival sentences those sentences only, which are resolutions of substantives forming the subjects or the immediate objects of the action of the verb, and without which its meaning is indefinite; as, ἤγγειλε τὸν τοῦ πατρὸς θάνατον: while those which express any of the above-mentioned adverbial notions are termed *adverbial sentences*.

3. This subordinate relation of one sentence to another is signified by the conjunctions, as opposed to copulative particles: these conjunctions stand to sentences in the same relation as prepositions to single notions, defining the relations between them: to these we must add the relative pronoun, which in an adjectival clause represents the adjective or participle, whether in the nominative or in an oblique case; as, ἀνὴρ ὃς καλός ἐστιν=ἀνὴρ ὁ καλός—ἀνδρὸς ὃς ἦλθε=ἀνδρὸς τοῦ ἐλθόντος. The conjunctions as well as the relative pronouns are properly correlatives, (or words used as correlatives,) referring to some demonstrative, (or word used as demonstrative,) in the principal clause; and as these two, the demonstrative and the relative, as it were, dovetail into each other, they represent very well the logical unity of the two sentences; οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες· τὸ ῥόδον, ὃ ἀνθεῖ ἐν τῷ κήπῳ, κάλλιστόν ἐστιν· ἔλεξε τοῦτο, ὅτι (Homer, ὅ) ὁ ἄνθρωπος ἀθάνατός ἐστιν: τοῖος, οἷος: ὅσῳ—τοσούτῳ: ὡς προέλεξα, οὕτως ἐγένετο· οὕτω καλῶς πάντα ἔπραξεν, ὥστε ἐπαίνου μεγίστου ἄξιος ἦν· ὅτε ὁ Κῦρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν· ἔμεινε μέχρι τούτου, οὗ ὁ βασιλεὺς ἐπῆλθεν: so τόφρα, ὅτε—τότε, ὄφρα, &c. ἐν τούτῳ τῷ χρονῷ, ὅτε: but when no particular emphasis is required, the demonstrative is omitted; as, ἔλεξεν, ὅτι ὁ ἄνθρωπος ἀθάνατός ἐστιν—καλῶς πάντα ἔπραξεν, ὥστε—ὅτε ὁ Κῦρος ἦλθε, πάντες μεγάλως ἐχάρησαν—ἔμεινε μέχρις οὗ ὁ βασιλεὺς ἐπῆλθεν: and even both the pronouns are omitted; as, ἔμεινε μέχρι ὁ βασιλεὺς ἐπῆλθεν—ἀπέβη πρὶν ὁ βασιλεὺς ἐπῆλθεν.

Means of distinguishing the sorts of dependent Sentences.

§. 796. The dependent sentences are known one from the other partly by the demonstrative, either expressed or supplied, in the principal clause, (a substantival demonstrative denoting a substantival sentence, &c.) or by the conjunctions by which the dependent clause is introduced; but these last are not certain guides: for instance, ὥστε may introduce an adverbial, as οὕτω καλός ἐστιν, ὥστε θαυμάζεσθαι (=θαυμασίως καλός ἐστιν), or a substantival sentence, as Hdt. VII. 6 ἀνέπεισε Ξέρξεα, ὥστε ποιέειν ταῦτα = ἀνέπεισε Ξέρξεα ποιεῖν (accusative, as in ἀνέπεισε Ξ. τοῦτο). In this case we must

determine by the context what sort of demonstrative is to be supplied in the principal clause, and thence determine the nature of the dependent: οὕτω (adverbial demonst.) *καλός ἐστιν, ὥστε θαυμάζεσθαι,* —*ἀνέπεισε Ξέρξεα τοῦτο* (substantival demonst.) *ὥστε ποιέειν ταῦτα.* The exact force of each conjunction will be elsewhere explained. It will be sufficient to say at present that

I. Substantival sentences are introduced

a. Expressing an assertion by ὅτι and ὡς, *that*, &c., see §. 800.

b. Expressing a positive aim, by the final conjunctions ἵνα, ὅπως, ὡς, ὄφρα: negative, μή, *lest*, ὅπως μή: see §. 805.

c. The interrogative substantival sentences by ἤ, ἄρα, πότερον, ὅστις, ὁποῖος, ὁπόσος, &c.: see §. 872,

II. Adjectival sentences by the relative pronouns ὅς, ὅστις, οἷος, ὅσος, &c.: see §. 815.

III. Adverbial sentences by

a. Local adverbs; as, οὗ, ὅθεν, οἷ, &c.: see §. 838.

b. Temporal conjunctions, as ἐπεί, ἐπειδή, ὡς (*when*), ὅτε, ἐπήν, ἐπειδάν, ὅταν, &c.—ἡνίκα, ὁπότε, ἕως, πρίν, ὄφρα; see §. 839.

c. By the causal conjunctions, ὅτι, διότι &c.: see §. 849.

d. Hypothetical conjunctions, εἰ, ἐάν (ἤν, ἄν); see §. 850.

e. Consequential, ὥστε, ὡς, *so that;* see §. 862.

f. Comparative, ὡς, *as*, ὅπως, ὥσπερ—(οὕτως); ὅσῳ—(τοσούτῳ): see §. 868. 2. 870.

g. Modal, as ὅπως, *how*, &c.: see §. 868. 1.

General remarks on the Moods and Tenses in the dependent Sentences.

§. 797. 1. Of course the moods have the same force and meaning in the dependent as in the principal clauses, (§. 410.) but there are certain peculiarities of construction of the moods, applicable to the different sorts of dependent sentences, which will be treated of here.

2. With regard to the tenses, it may be laid down as a general rule—that the time in the dependent clause refers to and is determined, not by the time present to the speaker, but by the time of the principal clause; so that if the verb of the principal clause express a time present, past, or future to the time then present to the speaker, (and hence is either in pres. pft. or fut.,) the verb of the dependent

clause is also in the pres., pft., or fut., as the case may be; as, *ἀγγέλλεται, ὅτι οἱ πολέμιοι φεύγουσιν—ἤγγελται, ὅτι οἱ πολέμιοι πεφεύγασιν—ἀγγελθήσεται, ὅτι οἱ πολέμιοι φεύξονται.* The pft. may be supplied by the aorist (§. 404.) *ἔφυγον.*—When a future dependent verb should stand in the conjunct., the pres. or aor. conj. supplies the place of the fut. conj., which does not exist: *τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γιγνώσκῃς* or *γνῷς.*

Obs. 1. It may be as well to remind the student that the principal tenses are *Present—Perfect—Future:* the historic, the *Imperfect—Aorist—Pluperfect:* that the conjunctive is the subjunctive mood of the Principal—the optative the subjunctive mood of the Historic Tenses.

3. When the verb of the principal clause is in an historic tense, (impft., plpft., or aorist used as plpft.) the verb of the dependent clause is either in the impft. (ind. or opt.). or plpft. (ind. or opt.), or aorist (ind. or opt.), or the future opt., (for which, however, the fut. ind. is very often used), according as the verb is to represent the action as present, perfect, or future to past time. The impft. opt., and the aorist opt., are generally used instead of the future opt.: thus *ἠγγέλλετο, ἤγγελτο* or *ἠγγέλθη, ὅτι οἱ πολέμιοι ἔφευγον, ἐπεφεύγεσαν* or *ἔφυγον, ὅτι οἱ πολέμιοι φεύξοιντο* or *φεύξονται—τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, ἵν' εἰδείης—ἐδίδουν, ἐδεδώκειν, ἔδωκά σοι τὸ βιβλίον, ἵνα λάβοις.*

Obs. 2. When the principal verb is in the future, and the dependent verb is to express something which *will* be past in reference to that future verb, it does not stand, as in Latin, in the *fut. exactum;* but if the thing is to be represented as really in existence, the notion of future time being kept out of view, and the verbal action brought forward in the aorist ind.; as, *εἰ τοῦτο ἐποίησας*: or in the fut. ind., as if the notion were simply future, and the notion of the perfection of the action lost sight of, as *εἰ τοῦτο ποιήσεις*; or if merely a supposition is to be signified, in conj. aor.; as, *ἐὰν τοῦτο ποιήσῃς, πορεύσομαι.* Cf. §. 407. *Obs.* 2.

4. Very often however the time of the dependent verb is not determined by the time of the principal verb, but by the time present to the speaker, so that the same tense or mood follows an historic tense which would follow one of the principal tenses: Xen. Anab. II. 1, 3 *οὗτοι ἔλεγον, ὅτι Κῦρος — τέθνηκεν*: Id. Cyr. I. 2, 3 *ἐπεμέλετο ὁ Κῦρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοι — λόγοι ἐμβληθήσονται*: Hdt. I. 29 *Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο*: (§. 806. 2.) By this construction a certain vigour is imparted to the sentence, that which is past being represented as in our presence, that which has happened as happening before our eyes.

5. But also after the principal tenses we find an historic tense in the dependent clause. *a.* When the dependent clause stands in such relations to another dependent clause, that its time is decided by it, not by the time of the principal verb: Demosth. 118, 30 ἴστε, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἔπασχον οἱ Ἕλληνες. ἀλλ' οὖν ὑπὸ γνησίων γε ὄντων τῆς Ἑλλάδος ἠδικοῦντο. This also takes place when the verb of the dependent clause has conditions annexed to it by another sentence: φημὶ, ὅτι, εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν—φημὶ, ὅτι, εἰ τοῦτο ἔλεγες (ἔλεξας), ἥμαρτες ἄν. *b.* When a past action is spoken of in present time as past: Demosth. 41, 4 λογισάσθω (taken as present) μέντοι τοῦθ' ὅτι εἴχομέν ποτε ἡμεῖς—Πύδναι—καὶ πολλὰ τῶν μετ' ἐκείνου νῦν ὄντων ἐθνῶν αὐτονομούμενα καὶ ἐλεύθερα ὑπῆρχε, καὶ μᾶλλον ἡμῖν ἐβούλετ' ἔχειν οἰκείως ἢ 'κείνῳ: Hdt. III. 89 λέγουσι Πέρσαι, ὡς Δαρεῖος μὲν ἦν κάπηλος· Καμβύσης δὲ, δεσπότης· Κῦρος δὲ, πατήρ· ὁ μὲν, ὅτι ἐκαπήλευε πάντα τὰ πρήγματα· ὁ δὲ, ὅτι χαλεπός τε ἦν καὶ ὀλίγωρος· ὁ δὲ, ὅτι ἤπιός τε καὶ ἀγαθά σφι πάντα ἐμηχανήσατο.

Remarks.

Interchange of the Clauses.

§. 798. 1. *a.* A substantival sometimes assumes the form of a principal clause, the word expressing the dependent relation being omitted, but only when the verbs οἶμαι, οἶδα, δοκῶ, ὁρᾷς, ὁρᾶτε, φῄς precede: Thuc. I. 3 δοκεῖ δέ μοι, (ὅτι sc.) οὐδὲ τοὔνομα τοῦτο ξύμπασά πω εἶχεν: Plat. Protag. 336 B ἀλλ' ὁρᾷς, ἔφη, ὦ Σώκρατες, δίκαια δοκεῖ λέγειν Πρωταγόρας: Xen. Hieron. I. 16 ἀλλ' ὁρᾷς, ἐκεῖνό γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα. So G.T., as Matt. ix. 30 ὁρᾶτε μηδεὶς γινωσκέτω. (See also §. 860. *Obs.*) We must not include here the passages where οἶμαι, &c. are little more than adverbs.

b. An adverbial is used for a substantival clause: θαυμάζω, εἰ σὺ ταῦτα ποιεῖς for ὅτι ταῦτα ποιεῖς = θαυμάζω σε ποιοῦντα: Eur. Hipp. 424 δουλοῖ γὰρ ἄνδρα (τοῦτο), κἂν θρασύσπλαγχνός τις ᾖ, ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά: and in G. T., Mark x. 30, an adverbial clause is used for an adjectival, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν—ἐὰν μὴ λάβῃ for ὃς μὴ λάβῃ, cf. Luke xviii. 30.

c. An adjectival clause is used for a substantive: ἦλθον οἱ ἄριστοι ἦσαν (for ἦλθον ἄνδρες, οἱ ἄριστοι ἦσαν): ἔπεμψεν οἱ ἄριστοι ἦσαν (for ἔπ. τοὺς ἄνδρας, οἱ ἄρ. ἦσαν).

Parenthesis.

2. We must not include in the dependent sentences those words or clauses which are inserted in a passage without in any way influencing the construction; they form indeed part of the whole thought, as expressed in language, but seem to represent a notion or notions which did not belong to it as it was originally formed, but come into the mind as the thought is passing through, to explain, or modify, or lay emphasis on it, and interrupt for a time the original train of thought, which however returns when the interruption is over; they are not really connected with either what goes before or follows, and standing as it were alone in the mind, in the

middle of the thought, they stand alone in the sentence without in any way influencing its construction: Plat. Phæd. 60 A *κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην—γιγνώσκεις γάρ—ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην.* Here belong οἶμαι, οἶδα, δοκῶ, ὁρᾷς, ὁρᾶτε, φῄς: Arist. Thesm. 490 *ταῦτ' οὐδεπώποτ' εἶφ', ὁρᾶτ',* Εὐριπίδης: Ibid. 496 *ταῦθ', ὁρᾷς, οὐδεπώποτ' εἶπεν*: so *τίνες, φῄς, ἦσαν οἱ λόγοι,* Plato. Interjections also and the vocative may be looked upon as in a parenthesis.

Substantival Clauses.

§. 799. 1. The substantival clause supplies the place of the subject (nom.), or object of the verb in gen., instrumental dat., and accus. In many instances a demonstrative in the principal clause marks for which of these cases the substant. clause stands, in others it must be discovered from the context; as, (Nom.) ὅτι ὁ ἄνθρωπος θνητός ἐστι, (τοῦτο) δῆλόν ἐστιν.—(Gen.) (τούτου) πολλάκις ὁ Σωκράτης ὑπέμνησε τοὺς αὐτῷ συνόντας, ὅτι ὁ ἄνθρωπος θνητός ἐστιν.—(Acc.) πάντες ἴσασι (τοῦτο), ὅτι ὁ ἄνθρωπος θνητός ἐστιν.—(Instrumentalis) ἐλυπήθη (τούτῳ), ὅτι ὁ ἄνθρωπος θνητός ἐστιν.

2. The substantive which is resolved into the substantival clause, would stand generally in the cognate accusative (§. 548. 2.); and substantival clauses are divided into those introduced by ὅτι or ὡς (*that*), *expressing a fact,* and those introduced by the final conjunctions ἵνα, ὅπως, ὡς (*so that*), ὄφρα, *expressing an aim.*

Substantival Clauses with ὅτι, ὡς, &c. *expressing a fact.*

§. 800. Substantival clauses introduced by ὅτι (for which Homer also uses ὅ) and ὡς, sometimes ὅπως (and poet. οὕνεκα, trag. ὀθούνεκα for ὅτι, *that*), all of which we translate by *that,* stand for the cognate accusative (or infinitive) which follows verbs of mental or sensual perception; as, *ὁρᾶν, ἀκούειν, νοεῖν, μανθάνειν, γιγνώσκειν* &c. (§. 561. 575.), or the setting forth the same; as, *λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν* (§. 566.), or as the nominative before passive verbs &c., with which the infinitive stands as the subject.—(See §. 676. 2.)

Obs. There is a peculiar usage in the Greek Testament, adopted from the Hebrew, whereby a clause in the narration which is properly independent assumes a substantival character by having *καὶ ἐγένετο* prefixed to it: St. Matt. xi. 1 καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς—μετέβη ἐκεῖθεν. Cf. Mark i. 9. There is always a notion of time implied and this is clearly marked, where another *καί* follows before the verb; as, Matt. ix. 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι—συνανέκειντο: and similarly in Acts of Apostles καὶ ἔσται, see ii. 17 and 21.

Construction of ὅτι, ὡς, &c.

§. 801. 1. The verb of this substantival clause may be in

a. Any tense of the Indicative.

b. In the Subjunctive of the Historic Tenses (Optative).

c. With ἄν in the Historic Tenses of the Indicative, and in Optative.

2. The use of the moods in these sentences seems to depend on the following principles:

Any event may be represented by language either as a physical fact, or as a mental act—as having an actual existence in the external world, or as having a mental existence in the shape of a *belief, impression, conception,* or some other act of the mind. Every assertion, &c. contains these two elements, and either the one or the other may be brought forward as the writer chooses.

If the event is to be represented in the former light, it is spoken of in the *Indicative* (see §. 410.); if in the latter, it is in the *Optative.* (*Oratio Obliqua,* see also §. 884.)

Indicative and Optative.

§. 802. 1. Hence the indicative is used in any of its tenses, when a fact or certainty is spoken of.

2. The optative, where the thing spoken of is represented as an uncertainty, a supposition.

3. After verbs of *saying* or *telling, shewing, setting forth:*

a. The indicative is used, when the principal verb being in the present (not the historic present), the notion of the dependent verb is spoken of as a fact, as if it were in the speaker's presence, of which therefore he can speak with certainty; as, οἴεται or λέγει, ὅτι νοσεῖς—ὅτι οἱ πολέμιοι πεφεύγασιν (ἀπέφυγον)—ὅτι μάχη γενήσεται.

b. The indicative is used after the historic tenses, when the writer introduces a person making some statement, which he wishes to represent as an *actual fact,* (in past, present, or future,) rather than as a thought, or conception, or assertion of the original speaker; as, Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη διέφθειραν. So after verbs of *denial,* the indicative would generally be used, as the denial, to be effective, must generally be of the *fact:* Thuc. I. 86.

4. The optative is used, when the writer introduces a person making some assertion, which he adopts, but works up in his own words, representing it not expressly as an actual fact, but as a *conception, thought,* or *assertion* of another; as, οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη διαφθείρειαν.—(See *Oratio Obliqua*, §. 884.)

5. So the indicative is used, when the speaker wishes to express some former thought or saying of his own, of the truth of which he had no doubt; as, ἔλεξά ποτε, ὅτι οἱ Ἕλληνες τοὺς Πέρσας νικήσουσιν. The optative is used, when the speaker repeats some former saying of his own as if it were another person's, and not to represent it as an actual fact: Plat. Gorg. 461 A ἐκείνους εἶπον τοὺς λόγους, ὅτι εἰ μὲν κέρδος ἡγοῖο εἶναι—ἄξιον εἴη διαλέγεσθαι[a].

6. Hence in a sentence where two assertions depend on the same verb, if one is to be represented as certain, the other merely as something probable, or when an actual *fact* (ind.) is to be contrasted with something which is merely a *supposition, crotchet* or *theory* (opt.), the indicative and optative are interchanged: Thuc. II. 80 λέγοντες ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίοις ὅμοιος: Plat. Phæd. 95 D πάντα ταῦτα μηνύειν ὅτι δὲ πολυχρόνιόν ἐστιν ἡ ψυχὴ καὶ—ταλαιπωρουμένη δὴ τοῦτον τὸν βίον ζῴη: Hdt. I. 111 ὡς ἄρα Μανδάνης τε εἴη παῖς (*the man's supposition*)—καί μιν Ἀστυάγης ἐντέλλεται ἀποκτεῖναι (*what Harpagus had told him*).

Obs. 1. The same rules hold good also with nouns which imply *speaking, saying* or *telling*, &c.: γνώμη Hdt. IX. 41: λόγος Plat. Phæd. 86: ἔκφασις Hdt. VI. 129: πρόφασις Id. IV. 136: πίστις Thuc. I. 136: χρῆσμος Hdt. VII. 6; verbs of *blaming*, κακίζω Thuc. II. 21; or with words used metaphorically, as δηλοῦν, μηνύειν, of things without speech.

Obs. 2. The oratio obliqua is not common in G. T. The indicative is more usual, where in classical Greek the optative would have been the more common, though not invariable, construction.

Obs. 3. Of course it is not meant that what is spoken of in the oratio obliqua has no actual existence, but simply that the writer brings more prominently forward the other element—its mental existence.

7. With verbs of *hearing, asking, receiving in answer that—learning that:*

a. The indicative is used, when the writer wishes to express the thing heard, the question asked, or the answer given, in the shape of a fact, just as he heard it from his informant; as, Hdt. VII. 157 τὸν γὰρ ἐπιόντα πάντως κου πυνθάνεαι ὅτι Πέρσης ἀνὴρ μέλλει κ. τ. λ.

[a] Stallb. ad loc.

b. The optative is used, when the writer adopts the thing heard, or the answer given, and works it up in his own words, not representing it as a fact in the words of the informant, but as a conception in the mind of another person; as, Hdt. III. 140 πυνθάνεται (hist. pres.) ὁ Συλοσῶν ὡς ἡ βασιληΐη περιεληλύθοι ἐς τοῦτον τὸν ἄνδρα. —(See *Oratio Obliqua*,).

Obs. 4. The same interchange takes place between the ind. and opt. as with verbs of *saying*, &c. See examples of this interchange below, γ.

8. With verbs of *mental persuasion*, *understanding*, *feeling*, or words which imply the same, as δῆλος, ἀληθής &c.

The indicative is used, when the persuasion is to be represented as amounting to a certain conviction; and therefore the thing spoken of is stated as an actual fact: εὖ ᾔδει, ὅτι ταῦτα ἔπραξας or πράξεις—δῆλον ἦν, ὅτι οἱ βάρβαροι ὑπὸ τῶν Ἑλλήνων ἐνικήθησαν or νικηθήσονται. The optative, when it is only a mere general vague notion, or a suspicion, or a persuasion of the probability of any thing, falling short of being a particular actual (past, present, or future) fact; as, Hdt. III. 68 ὁ Ὀτάνης πρῶτος ὑπόπτευσε τὸν μάγον, ὡς οὐκ εἴη ὁ Κύρου Σμέρδις, ἀλλ' ὅσπερ ἦν.

Obs. 5. The interchange as above, 6. also takes place here. See examples, γ.

9. *a.* Indicative: Il. ο, 248 οὐκ ἀΐεις, ὅ (i. q. ὅτι) με βάλεν Αἴας; Il. θ, 140 ἦ οὐ γιγνώσκεις, ὅ τοι ἐκ Διὸς οὐχ ἕπετ' ἀλκή; Il. λ, 408 οἶδα γὰρ, ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο: Hdt. III. 74 κεῖνον δ' ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεῦσαι, ὡς ὑπὸ τοῦ Κύρου Σμέρδιος ἄρχονται: Ibid. 62 οὐκ ἔστι ταῦτα ἀληθέα, ὅκως (i. q. ὡς) ποτέ σοι Σμέρδις ἀδελφεὸς ὁ σὸς ἐπανέστηκε; Thuc. I. 27 ἄγγελοι ὅτι πολιουρκοῦνται: Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησιάσαντας διέφθειραν; Ibid. 3, 11 εἶθ' ὁπόταν ἥκῃ ἐπὶ τὸ δεῖπνον, λέγοιμ' ἄν, ὅτι λοῦται (ὁ Ἀστυάγης)· εἰ δὲ πάνυ σπουδάζοι φαγεῖν, εἴποιμ' ἄν, ὅτι παρὰ ταῖς γυναιξίν ἔστιν.

β. Optative: Hdt. III. 140 πυνθάνεται (hist. pres.) ὁ Συλοσῶν, ὡς ἡ βασιληΐη περιεληλύθοι ἐς τοῦτον τὸν ἄνδρα: Id. VI. 23 ἀναπείθει (hist. pres.) ὡς χρεὼν εἴη Καλὴν μὲν Ἀκτὴν—ἐᾶν χαίρειν: Ibid. 29 Περσίδα γλῶσσαν μετεὶς καταμηνύει ἑωυτὸν, ὡς εἴη Ἱστιαῖος ὁ Μιλήσιος: Id. VII. 6 χρησμὸν, ὡς αἱ ἐπὶ Λήμνου ἐπικείμεναι νῆσοι ἀφανιζοίατο (for ἀφανίζοιντο) κατὰ τῆς θαλάσσης: Ibid. ἔλεγε τόν τε Ἑλλήσποντον ὡς ζευχθῆναι χρεὼν εἴη ὑπ' ἀνδρὸς Πέρσεω: Thuc. I. 72 ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, δηλῶσαι περὶ τοῦ παντὸς, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἴη: Xen. M. S. II. 6, 13 ἄλλας δέ

τινας οἶσθα ἐπῳδάς; οὔ· ἀλλ' ἤκουσα, ὅτι Περικλῆς πολλὰς ἐπίσταιτο: Id. Cyr. I. 1, 3 ἐγιγνώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων ῥᾷον εἴη ζώων ἢ ἀνθρώπων ἄρχειν.

γ. Indicative and Optative: Hdt. III. 43 ἐπιλεξάμενος δὲ ὁ Ἄμασις τὸ βιβλίον τὸ παρὰ τοῦ Πολυκράτους ἧκον ἔμαθε, ὅτι ἐκκομίσαι τε ἀδύνατον εἴη ἀνθρώπῳ ἄνθρωπον ἐκ τοῦ μέλλοντος γίνεσθαι πρήγματος, καὶ ὅτι οὐκ εὖ τελευτήσειν μέλλει Πολυκράτης: Ibid. 61 οὗτος δὴ ὧν οἱ ἐπανέστη, μαθών τε τὸν Σμέρδιος θάνατον, ὡς κρύπτοιτο γενόμενος καὶ ὡς ὀλίγοι τε ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιεόντα μιν εἰδείησαν: Thuc. II. 80 λέγοντες, ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίοις ὅμοιος: Xen. Anab. II. 1, 3 οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν (=Κύρου θάνατον), Ἀριαῖος δὲ πεφευγὼς—εἴη καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν περιμείνειεν ἂν αὐτούς: Hdt. III. 71 ἐγὼ ταῦτα ἐδόκεον αὐτὸς μοῦνος ἐπίστασθαι, ὅτι τε ὁ μάγος εἴη ὁ βασιλεύων, καὶ Σμέρδις ὁ Κύρου τετελεύτηκε.

Obs. 6. Ὡς or ὅτι may naturally be omitted before the indicative, the words then appearing as a mere quotation, and even before the optative, the conjunction being supplied by the mind: Hdt. IV. 135 προφάσιος τῆσδε δηλαδὴ, αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθησι: and also in the interchanges ὡς or ὅτι is omitted before the optative[a], even where it stands at some distance from the indicative: Hdt. VII. 168 φράζοντες ὡς οὔ σφι περιοπτέα ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη· ἦν γάρ κ. τ. λ.—ἀλλὰ τιμωρητέον εἴη. This is especially the case, where the writer after giving some statement, answer, information, or conviction, as it was given or conceived by the person himself, goes on to give the probable grounds on which it was or might be supported, as they exist in the mind, introducing the optative by γάρ[b]: Plat. Phileb. 58 A ἤκουον—ὡς ἡ τοῦ πείθειν δύναμις πολὺ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ὑφ' αὑτῶν δουλοῖ: so Phæd. 86 A. Rep. 420 C.

Obs. 7. As the indicative, when used in quoting the words of another, gives the sentence the form of the *oratio recta*, other words in the sentence stand in the same form as they originally did when spoken; the dependence of the sentence being wholly or partially dropped: Plat. Symp. 175 A ἤκειν ἀγγέλλοντα, ὅτι Σωκράτης οὗτος ἀναχωρήσας ἐν τῷ τῶν γειτόνων προθύρῳ ἕστηκε; "κἀμοῦ καλοῦντος οὐκ ἐθέλει εἰσιέναι:" Xen. Cyr. I. 4, 28 ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπιόντα θαρρεῖν, ὅτι παρέσται αὐτοῖς ὀλίγου χρόνου· ὥστε ὁρᾶν σοι ἐξέσται κἂν βούλῃ ἀσκαρδαμυκτεί. So G. T., see Acts i. 4.

Obs. 8. Whence ὅτι is used, even where the words of another, speaking in the first or second person, of himself, or to some one else, are introduced; as, Xen. Cyr. III. 1, 8 εἶπε δ', ὅτι Εἰς καιρὸν ἥκεις, ἔφη: Thuc. I. 137 δηλοῖ δὲ ἡ γραφὴ ὅτι Θεμιστοκλῆς ἥκω; IV. 10. So G. T., as James i. 13 μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ Θεοῦ πειράζομαι. Even before an imperative; as, Plat. Crit. 50 C ἢ ἐροῦμεν πρὸς αὐτούς, ὅτι Ἠδίκει γὰρ ἡμᾶς ἡ πόλις καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε;—immediately afterwards ἴσως ἂν εἴποιεν (οἱ νόμοι), ὅτι, Ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα.

[a] Matth. 529. 3. Stallb. Plat. Phæd. 95 C. [b] Stallb. Plat. Phæd. 86 A.

Obs. 9. It may be remarked, that where the indicative is used the substantival clause may be represented by a substantive, as ἔλεγεν ὅτι Κῦρος τέθνηκεν = Κύρου θάνατον—when the optative, the substantive would require an adjective or adverbial expression, as Ἀριαῖος πεφευγὼς εἴη = τὴν (ὡς ἔδόκει) Ἀριαίου φύγην.

Optative and Indic. of historic tenses with ἄν.—Greek Testament usage of ἵνα with Conjunctive.

§. 803. 1. Ἄν is used in these substantival clauses with the optative as in simple sentences, the form being used in which the notion would have been originally expressed, though the person is sometimes changed: Thuc. V. 9 οὐκ ἂν ἐλπίσαντας ὡς ἂν ἐπεξέλθοι τις αὐτοῖς: the form of the hope was οὐκ ἂν ἐπεξέλθοι τις ἡμῖν: Xen. Anab. 6, 2 καταλλαγεὶς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίη ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακαίνοι ἂν (original form κατακαίνοιμι ἄν) ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἕλοι, καὶ κωλύσειε τοῦ κάειν ἐπιόντας: Id. Cyr. I. 6, 3 μέμνημαι ἀκούσας πότε σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴη: Demosth. 851, 22 οἶδα οὖν, ὅτι πάντες ἂν ὁμολογήσαιτε.

2. Ἄν with ὅτι and the historic tenses of the indic. is used when the verb of the dependent sentence is represented as depending on a condition which is supposed not to take place: Demosth. 830, 55 εἰ μὲν ὁ πατὴρ ἠπίστει τούτοις, δῆλον, ὅτι οὔτ' ἂν τἆλλα ἐπέτρεπεν, οὔτ' ἂν ταῦθ' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν: or in some other of the uses of ἄν with ind. in simple sentences; as, Hdt. VIII. 119 ὅκως οὐκ ἂν ἴσον πλῆθος ἐξέβαλεν κ. τ. λ.

3. In the Greek Testament (and in Hellenistic Greek) we have a remarkable sort of substantival sentence, in which ἵνα with the conjunctive stands where in classical Greek the infinitive &c. would be used: St. Matt. iv. 3 εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται: xvi. 20 διεστείλατο τοῖς μαθηταῖς, ἵνα μηδένι εἴπωσιν: vii. 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν: xviii. 6 συμφέρει αὐτῷ, ἵνα κρεμασθῇ κ. τ. λ.: Luke i. 43 πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ κ. τ. λ.: John viii. 56 ἠγαλλιάσατο ἵνα ἴδῃ: 1 John iii. 11 αὕτη ἐστὶν ἡ ἀγγελία, ἵνα ἀγαπῶμεν: John iv. 34 ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα.

Obs. 1. In considering this construction, wherein the Greek Testament departs more widely from classical usage than in almost any other point, we must keep in mind the necessary tendency of language to extend the powers of the several forms and constructions beyond the limits to which the severer and more accurate taste of the earlier stages had confined them, by the application of analogies more or less real and more or less strained. Of course this would take place more rapidly in every day speech, where the fancies of individuals would hit off an idiom which, if it suited the genius of the age, would obtain day by day a firmer footing in

the spoken language, and by degrees obtain admission into the written style; and the decline of a language would seem to be marked by the adoption of these idioms, which would diminish its force and accuracy. Thus in the usage of prepositions, there can be no doubt but that in later Greek they were applied to a greater variety of relations, but with far less accuracy than in the age of pure Greek. There are too even in classical writers (see §. 492. 3.) slight beginnings of the tendency which we find fully developed in the Greek of the New Testament to confound the notions of the aim, the cause, the result, and the infinitival object of a verbal notion on the ground of their common property of following more or less closely on the verb, and their being dependent thereon. Thus in the Greek Testament we find the infinitive with the genitive article used to express the simple object of the verb; (as, Acts xxvii. 1 *ὡς ἐκρίθη τοῦ ἀποπλεῖν*:) and *εἰς* with the infinitive and accusative article; (as, Rom. i. 20 *εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους* (see §. 625. 3. *Obs.* 2.): and the construction before us is a further application of the principle of the above constructions. It may be observed also, that the aorist conjunctive is far more usual than the present; the reason whereof may be, that in the aorist conjunctive the notion of time, which is so especially implied in the notion of aim, is less prominent than it would be in the present, and thus is the proper tense for the expression of a mere result or object. It is further remarkable, that *ἵνα* is the only one of the final conjunctions thus used, (except *ὅπως* occasionally, see below 1;) and we may account for this, not, I think, by any thing peculiar in the force of *ἵνα*, but by recollecting that the idiom itself arose from what may be called the caprice of speech, and as accident originally fixed on *ἵνα* as the conjunction for this idiom, so usage continued it. It is needless to point out how capricious, especially in the later ages of a language, is the use of one word in preference to another. We may distinguish three sorts of this construction[a]:

1. Where the dependent clause may by a little stretch of thought be considered as very nearly final, as after verbs of intreating; as, 2 Cor. xii. 8 *τὸν Κύριον παρακάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ*, in which construction *ὅπως* is also used, as Matt. ix. 38 *δεήθητε—ὅπως ἐλθῇ*.
2. Where the dependent clause is one stage further removed from the real final clause, and only expresses the result—where frequently *ὥστε* might have been used with the infinitive, as *τοῦτο γέγονεν ἵνα πληρωθῇ*. Cf. Mark iv. 22.
3. Where the dependent clause expresses merely the notion which is necessary to complete the notion of the principal clause, where the simple accusatival infinitive would have been used, as *θέλω ἵνα μοι δῷς τὴν κεφαλήν κ. τ. λ.* = *θέλημα*.

Obs. 2. In Il. η, 352 we find, unless the line is spurious, an instance of this construction: *τῷ οὔ νυ τι κέρδιον ἡμῖν ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε.*

[a] See Ellicott, Ephes. i. 17.—Professor Ellicott (ad Gal. iii. 17.), from whom I am unwilling to differ on such a point, thinks that in one at least of the three idioms, viz. *εἰς* with *τό* and the infinitive, there is a notion of purpose. I confess, that looking at it in the way in which we usually speak of cause and purpose, I retain my opinion (see §. 625. 3.); but when the whole course of the events in the world's history is regarded as preordained in God's counsels, each event may be considered as designed to produce the next in the series; and it may be that the sacred writers, looking at things in this view, adopted, naturally enough, an idiom which, already established in the language of their day, represented their view more completely than the usual form of classical Greek.

determine by the context what sort of demonstrative is to be supplied in the principal clause, and thence determine the nature of the dependent: οὕτω (adverbial demonst.) καλός ἐστιν, ὥστε θαυμάζεσθαι, —ἀνέπεισε Ξέρξεα τοῦτο (substantival demonst.) ὥστε ποιέειν ταῦτα. The exact force of each conjunction will be elsewhere explained. It will be sufficient to say at present that

I. Substantival sentences are introduced

a. Expressing an assertion by ὅτι and ὡς, *that*, &c., see §. 800.

b. Expressing a positive aim, by the final conjunctions ἵνα, ὅπως, ὡς, ὄφρα: negative, μή, *lest*, ὅπως μή: see §. 805.

c. The interrogative substantival sentences by ἤ, ἆρα, πότερον, ὅστις, ὁποῖος, ὁπόσος, &c.: see §. 872.

II. Adjectival sentences by the relative pronouns ὅς, ὅστις, οἷος, ὅσος, &c.: see §. 815.

III. Adverbial sentences by

a. Local adverbs; as, οὗ, ὅθεν, οἷ, &c.: see §. 838.

b. Temporal conjunctions, as ἐπεί, ἐπειδή, ὡς (*when*), ὅτε, ἐπήν, ἐπειδάν, ὅταν, &c.—ἡνίκα, ὁπότε, ἕως, πρίν, ὄφρα; see §. 839.

c. By the causal conjunctions, ὅτι, διότι &c.: see §. 849.

d. Hypothetical conjunctions, εἰ, ἐάν (ἤν, ἄν); see §. 850.

e. Consequential, ὥστε, ὡς, *so that;* see §. 862.

f. Comparative, ὡς, *as*, ὅπως, ὥσπερ—(οὕτως); ὅσῳ—(τοσούτῳ): see §. 868. 2. 870.

g. Modal, as ὅπως, *how*, &c.: see §. 868. 1.

General remarks on the Moods and Tenses in the dependent Sentences.

§. 797. 1. Of course the moods have the same force and meaning in the dependent as in the principal clauses, (§. 410.) but there are certain peculiarities of construction of the moods, applicable to the different sorts of dependent sentences, which will be treated of here.

2. With regard to the tenses, it may be laid down as a general rule—that the time in the dependent clause refers to and is determined, not by the time present to the speaker, but by the time of the principal clause; so that if the verb of the principal clause express a time present, past, or future to the time then present to the speaker, (and hence is either in pres. pft. or fut.,) the verb of the dependent

clause is also in the pres., pft., or fut., as the case may be; as, ἀγγέλλεται, ὅτι οἱ πολέμιοι φεύγουσιν—ἤγγελται, ὅτι οἱ πολέμιοι πεφεύγασιν—ἀγγελθήσεται, ὅτι οἱ πολέμιοι φεύξονται. The pft. may be supplied by the aorist (§. 404.) ἔφυγον.—When a future dependent verb should stand in the conjunct., the pres. or aor. conj. supplies the place of the fut. conj., which does not exist: τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γιγνώσκῃς or γνῷς.

Obs. 1. It may be as well to remind the student that the principal tenses are *Present—Perfect—Future:* the historic, the *Imperfect—Aorist—Pluperfect:* that the conjunctive is the subjunctive mood of the Principal—the optative the subjunctive mood of the Historic Tenses.

3. When the verb of the principal clause is in an historic tense, (impft., plpft., or aorist used as plpft.) the verb of the dependent clause is either in the impft. (ind. or opt.). or plpft. (ind. or opt.), or aorist (ind. or opt.), or the future opt., (for which, however, the fut. ind. is very often used), according as the verb is to represent the action as present, perfect, or future to past time. The impft. opt., and the aorist opt., are generally used instead of the future opt.: thus ἠγγέλλετο, ἤγγελτο or ἠγγέλθη, ὅτι οἱ πολέμιοι ἔφευγον, ἐπεφεύγεσαν or ἔφυγον, ὅτι οἱ πολέμιοι φεύξοιντο or φεύξονται—τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, ἵν' εἰδείης—ἐδίδουν, ἐδεδώκειν, ἔδωκά σοι τὸ βιβλίον, ἵνα λάβοις.

Obs. 2. When the principal verb is in the future, and the dependent verb is to express something which *will* be past in reference to that future verb, it does not stand, as in Latin, in the *fut. exactum;* but if the thing is to be represented as really in existence, the notion of future time being kept out of view, and the verbal action brought forward in the aorist ind.; as, εἰ τοῦτο ἐποίησας: or in the fut. ind., as if the notion were simply future, and the notion of the perfection of the action lost sight of, as εἰ τοῦτο ποιήσεις; or if merely a supposition is to be signified, in conj. aor.; as, ἐὰν τοῦτο ποιήσῃς, πορεύσομαι. Cf. §. 407. *Obs.* 2.

4. Very often however the time of the dependent verb is not determined by the time of the principal verb, but by the time present to the speaker, so that the same tense or mood follows an historic tense which would follow one of the principal tenses: Xen. Anab. II. 1, 3 οὗτοι ἔλεγον, ὅτι Κῦρος—τέθνηκεν: Id. Cyr. I. 2, 3 ἐπεμέλετο ὁ Κῦρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται: Hdt. I. 29 Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο: (§. 806. 2.) By this construction a certain vigour is imparted to the sentence, that which is past being represented as in our presence, that which has happened as happening before our eyes.

5. But also after the principal tenses we find an historic tense in the dependent clause. *a.* When the dependent clause stands in such relations to another dependent clause, that its time is decided by it, not by the time of the principal verb: Demosth. 118, 30 ἴστε, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἔπασχον οἱ Ἕλληνες. ἀλλ' οὖν ὑπὸ γνησίων γε ὄντων τῆς Ἑλλάδος ἠδικοῦντο. This also takes place when the verb of the dependent clause has conditions annexed to it by another sentence: φημὶ, ὅτι, εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν—φημὶ, ὅτι, εἰ τοῦτο ἔλεγες (ἔλεξας), ἥμαρτες ἄν. *b.* When a past action is spoken of in present time as past: Demosth. 41, 4 λογισάσθω (taken as present) μέντοι τοῦθ' ὅτι εἴχομέν ποτε ἡμεῖς—Πύδναν—καὶ πολλὰ τῶν μετ' ἐκείνου νῦν ὄντων ἐθνῶν αὐτονομούμενα καὶ ἐλεύθερα ὑπῆρχε, καὶ μᾶλλον ἡμῖν ἐβούλετ' ἔχειν οἰκείως ἢ 'κείνῳ: Hdt. III. 89 λέγουσι Πέρσαι, ὡς Δαρεῖος μὲν ἦν κάπηλος· Καμβύσης δὲ, δεσπότης· Κῦρος δὲ, πατήρ· ὁ μὲν, ὅτι ἐκαπήλευε πάντα τὰ πρήγματα· ὁ δὲ, ὅτι χαλεπός τε ἦν καὶ ὀλίγωρος· ὁ δὲ, ὅτι ἥπιός τε καὶ ἀγαθά σφι πάντα ἐμηχανήσατο.

Remarks.

Interchange of the Clauses.

§. 798. 1. *a.* A substantival sometimes assumes the form of a principal clause, the word expressing the dependent relation being omitted, but only when the verbs οἶμαι, οἶδα, δοκῶ, ὁρᾷς, ὁρᾶτε, φῄς precede: Thuc. I. 3 δοκεῖ δέ μοι, (ὅτι sc.) οὐδὲ τοὔνομα τοῦτο ξύμπασά πω εἶχεν: Plat. Protag. 336 B ἀλλ' ὁρᾷς, ἔφη, ὦ Σώκρατες, δίκαια δοκεῖ λέγειν Πρωταγόρας: Xen. Hieron. I. 16 ἀλλ' ὁρᾷς, ἐκεῖνό γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα. So G.T., as Matt. ix. 30 ὁρᾶτε μηδεὶς γινωσκέτω. (See also §. 860. *Obs.*) We must not include here the passages where οἶμαι, &c. are little more than adverbs.

b. An adverbial is used for a substantival clause: θαυμάζω, εἰ σὺ ταῦτα ποιεῖς for ὅτι ταῦτα ποιεῖς = θαυμάζω σε ποιοῦντα: Eur. Hipp. 424 δουλοῖ γὰρ ἄνδρα (τοῦτο), κἂν θρασύσπλαγχνός τις ᾖ, ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά: and in G. T., Mark x. 30, an adverbial clause is used for an adjectival, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν—ἐὰν μὴ λάβῃ for ὃς μὴ λάβῃ, cf. Luke xviii. 30.

c. An adjectival clause is used for a substantive: ἦλθον οἱ ἄριστοι ἦσαν (for ἦλθον ἄνδρες, οἱ ἄριστοι ἦσαν): ἔπεμψεν οἱ ἄριστοι ἦσαν (for ἔπ. τοὺς ἄνδρας, οἱ ἄρ. ἦσαν).

Parenthesis.

2. We must not include in the dependent sentences those words or clauses which are inserted in a passage without in any way influencing the construction; they form indeed part of the whole thought, as expressed in language, but seem to represent a notion or notions which did not belong to it as it was originally formed, but come into the mind as the thought is passing through, to explain, or modify, or lay emphasis on it, and interrupt for a time the original train of thought, which however returns when the interruption is over; they are not really connected with either what goes before or follows, and standing as it were alone in the mind, in the

middle of the thought, they stand alone in the sentence without in any way influencing its construction: Plat. Phæd. 60 A *κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην—γιγνώσκεις γάρ—ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην.* Here belong οἶμαι, οἶδα, δοκῶ, ὁρᾷς, ὁρᾶτε, φῄς: Arist. Thesm. 490 *ταῦτ' οὐδεπώποτ' εἶφ', ὁρᾶτ',* Εὐριπίδης: Ibid. 496 *ταῦθ', ὁρᾷς, οὐδεπώποτ' εἶπεν*: so *τίνες, φῄς, ἦσαν οἱ λόγοι,* Plato. Interjections also and the vocative may be looked upon as in a parenthesis.

Substantival Clauses.

§. 799. 1. The substantival clause supplies the place of the subject (nom.), or object of the verb in gen., instrumental dat., and accus. In many instances a demonstrative in the principal clause marks for which of these cases the substant. clause stands, in others it must be discovered from the context; as, (Nom.) ὅτι ὁ ἄνθρωπος θνητός ἐστι, (τοῦτο) δῆλόν ἐστιν.—(Gen.) (τούτου) πολλάκις ὁ Σωκράτης ὑπέμνησε τοὺς αὐτῷ συνόντας, ὅτι ὁ ἄνθρωπος θνητός ἐστιν.—(Acc.) πάντες ἴσασι (τοῦτο), ὅτι ὁ ἄνθρωπος θνητός ἐστιν.—(Instrumentalis) ἐλυπήθη (τούτῳ), ὅτι ὁ ἄνθρωπος θνητός ἐστιν.

2. The substantive which is resolved into the substantival clause, would stand generally in the cognate accusative (§. 548. 2.); and substantival clauses are divided into those introduced by ὅτι or ὡς (*that*), *expressing a fact,* and those introduced by the final conjunctions ἵνα, ὅπως, ὡς (*so that*), ὅφρα, *expressing an aim.*

Substantival Clauses with ὅτι, ὡς, &c. *expressing a fact.*

§. 800. Substantival clauses introduced by ὅτι (for which Homer also uses ὅ) and ὡς, sometimes ὅπως (and poet. οὕνεκα, trag. ὀθούνεκα for ὅτι, *that*), all of which we translate by *that,* stand for the cognate accusative (or infinitive) which follows verbs of mental or sensual perception; as, *ὁρᾶν, ἀκούειν, νοεῖν, μανθάνειν, γιγνώσκειν* &c. (§. 561. 575.), or the setting forth the same; as, *λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν* (§. 566.), or as the nominative before passive verbs &c., with which the infinitive stands as the subject.—(See §. 676. 2.)

Obs. There is a peculiar usage in the Greek Testament, adopted from the Hebrew, whereby a clause in the narration which is properly independent assumes a substantival character by having *καὶ ἐγένετο* prefixed to it: St. Matt. xi. 1 καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς—μετέβη ἐκεῖθεν. Cf. Mark i. 9. There is always a notion of time implied and this is clearly marked, where another *καί* follows before the verb; as, Matt. ix. 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι—συνανέκειντο: and similarly in Acts of Apostles καὶ ἔσται, see ii. 17 and 21.

Construction of ὅτι, ὡς, &c.

§. 801. 1. The verb of this substantival clause may be in

a. Any tense of the Indicative.

b. In the Subjunctive of the Historic Tenses (Optative).

c. With ἄν in the Historic Tenses of the Indicative, and in Optative.

2. The use of the moods in these sentences seems to depend on the following principles:

Any event may be represented by language either as a physical fact, or as a mental act—as having an actual existence in the external world, or as having a mental existence in the shape of a *belief, impression, conception,* or some other act of the mind. Every assertion, &c. contains these two elements, and either the one or the other may be brought forward as the writer chooses.

If the event is to be represented in the former light, it is spoken of in the *Indicative* (see §. 410.); if in the latter, it is in the *Optative.* (*Oratio Obliqua,* see also §. 884.)

Indicative and Optative.

§. 802. 1. Hence the indicative is used in any of its tenses, when a fact or certainty is spoken of.

2. The optative, where the thing spoken of is represented as an uncertainty, a supposition.

3. After verbs of *saying* or *telling, shewing, setting forth:*

a. The indicative is used, when the principal verb being in the present (not the historic present), the notion of the dependent verb is spoken of as a fact, as if it were in the speaker's presence, of which therefore he can speak with certainty; as, οἴεται or λέγει, ὅτι νοσεῖς—ὅτι οἱ πολέμιοι πεφεύγασιν (ἀπέφυγον)—ὅτι μάχη γενήσεται.

b. The indicative is used after the historic tenses, when the writer introduces a person making some statement, which he wishes to represent as an *actual fact,* (in past, present, or future,) rather than as a thought, or conception, or assertion of the original speaker; as, Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη διέφθειραν. So after verbs of *denial,* the indicative would generally be used, as the denial, to be effective, must generally be of the *fact:* Thuc. I. 86.

4. The optative is used, when the writer introduces a person making some assertion, which he adopts, but works up in his own words, representing it not expressly as an actual fact, but as a *conception, thought,* or *assertion* of another; as, οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη διαφθείρειαν.—(See *Oratio Obliqua*, §. 884.)

5. So the indicative is used, when the speaker wishes to express some former thought or saying of his own, of the truth of which he had no doubt; as, ἔλεξά ποτε, ὅτι οἱ Ἕλληνες τοὺς Πέρσας νικήσουσιν. The optative is used, when the speaker repeats some former saying of his own as if it were another person's, and not to represent it as an actual fact: Plat. Gorg. 461 A ἐκείνους εἶπον τοὺς λόγους, ὅτι εἰ μὲν κέρδος ἡγοῖο εἶναι—ἄξιον εἴη διαλέγεσθαι[a].

6. Hence in a sentence where two assertions depend on the same verb, if one is to be represented as certain, the other merely as something probable, or when an actual *fact* (ind.) is to be contrasted with something which is merely a *supposition, crotchet* or *theory* (opt.), the indicative and optative are interchanged: Thuc. II. 80 λέγοντες ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίοις ὅμοιος: Plat. Phæd. 95 D πάντα ταῦτα μηνύειν ὅτι δὲ πολυχρόνιόν ἐστιν ἡ ψυχὴ καὶ—ταλαιπωρουμένη δὴ τοῦτον τὸν βίον ζῴη: Hdt. I. 111 ὡς ἄρα Μανδάνης τε εἴη παῖς (*the man's supposition*)—καί μιν Ἀστυάγης ἐντέλλεται ἀποκτεῖναι (*what Harpagus had told him*).

Obs. 1. The same rules hold good also with nouns which imply *speaking, saying* or *telling*, &c.: γνώμη Hdt. IX. 41: λόγος Plat. Phæd. 86: ἔκφασις Hdt. VI. 129: πρόφασις Id. IV. 136: πίστις Thuc. I. 136: χρῆσμος Hdt. VII. 6; verbs of *blaming*, κακίζω Thuc. II. 21; or with words used metaphorically, as δηλοῦν, μηνύειν, of things without speech.

Obs. 2. The oratio obliqua is not common in G. T. The indicative is more usual, where in classical Greek the optative would have been the more common, though not invariable, construction.

Obs. 3. Of course it is not meant that what is spoken of in the oratio obliqua has no actual existence, but simply that the writer brings more prominently forward the other element—its mental existence.

7. With verbs of *hearing, asking, receiving in answer that—learning that:*

a. The indicative is used, when the writer wishes to express the thing heard, the question asked, or the answer given, in the shape of a fact, just as he heard it from his informant; as, Hdt. VII. 157 τὸν γὰρ ἐπιόντα πάντως κου πυνθάνεαι ὅτι Πέρσης ἀνὴρ μέλλει κ. τ. λ.

[a] Stallb. ad loc.

b. The optative is used, when the writer adopts the thing heard, or the answer given, and works it up in his own words, not representing it as a fact in the words of the informant, but as a conception in the mind of another person; as, Hdt. III. 140 πυνθάνεται (hist. pres.) ὁ Συλοσῶν ὡς ἡ βασιληΐη περιεληλύθοι ἐς τοῦτον τὸν ἄνδρα. —(See *Oratio Obliqua,*).

Obs. 4. The same interchange takes place between the ind. and opt. as with verbs of *saying*, &c. See examples of this interchange below, γ.

8. With verbs of *mental persuasion, understanding, feeling*, or words which imply the same, as δῆλος, ἀληθής &c.

The indicative is used, when the persuasion is to be represented as amounting to a certain conviction; and therefore the thing spoken of is stated as an actual fact: εὖ ᾔδει, ὅτι ταῦτα ἔπραξας or πράξεις—δῆλον ἦν, ὅτι οἱ βάρβαροι ὑπὸ τῶν Ἑλλήνων ἐνικήθησαν or νικηθήσονται. The optative, when it is only a mere general vague notion, or a suspicion, or a persuasion of the probability of any thing, falling short of being a particular actual (past, present, or future) fact; as, Hdt. III. 68 ὁ Ὀτάνης πρῶτος ὑπόπτευσε τὸν μάγον, ὡς οὐκ εἴη ὁ Κύρου Σμέρδις, ἀλλ' ὅσπερ ἦν.

Obs. 5. The interchange as above, 6. also takes place here. See examples, γ.

9. *a.* Indicative: Il. ο, 248 οὐκ ἀΐεις, ὅ (i. q. ὅτι) με βάλεν Αἴας; Il. θ, 140 ἦ οὐ γιγνώσκεις, ὅ τοι ἐκ Διὸς οὐχ ἕπετ' ἀλκή; Il. λ, 408 οἶδα γὰρ, ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο: Hdt. III. 74 κεῖνον δ' ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεῦσαι, ὡς ὑπὸ τοῦ Κύρου Σμέρδιος ἄρχονται: Ibid. 62 οὐκ ἔστι ταῦτα ἀληθέα, ὅκως (i. q. ὡς) ποτέ σοι Σμέρδις ἀδελφεὸς ὁ σὸς ἐπανέστηκε; Thuc. I. 27 ἄγγελοι ὅτι πολιουρκοῦνται: Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησιάσαντας διέφθειραν; Ibid. 3, 11 εἶθ' ὁπόταν ἥκῃ ἐπὶ τὸ δεῖπνον, λέγοιμ' ἄν, ὅτι λοῦται (ὁ Ἀστυάγης)· εἰ δὲ πάνυ σπουδάζοι φαγεῖν, εἴποιμ' ἄν, ὅτι παρὰ ταῖς γυναιξίν ἔστιν.

β. Optative: Hdt. III. 140 πυνθάνεται (hist. pres.) ὁ Συλοσῶν, ὡς ἡ βασιληΐη περιεληλύθοι ἐς τοῦτον τὸν ἄνδρα: Id. VI. 23 ἀναπείθει (hist. pres.) ὡς χρεὼν εἴη Καλὴν μὲν Ἀκτὴν—ἐᾶν χαίρειν: Ibid. 29 Περσίδα γλῶσσαν μετεὶς καταμηνύει ἑωυτὸν, ὡς εἴη Ἰστιαῖος ὁ Μιλήσιος: Id. VII. 6 χρησμὸν, ὡς αἱ ἐπὶ Λήμνου ἐπικείμεναι νῆσοι ἀφανιζοίατο (for ἀφανίζοιντο) κατὰ τῆς θαλάσσης: Ibid. ἔλεγε τόν τε Ἑλλήσποντον ὡς ζευχθῆναι χρεὼν εἴη ὑπ' ἀνδρὸς Πέρσεω: Thuc. I. 72 ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, δηλῶσαι περὶ τοῦ παντὸς, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἴη: Xen. M. S. II. 6, 13 ἄλλας δέ

τινας οἶσθα ἐπῳδάς; οὔ· ἀλλ' ἤκουσα, ὅτι Περικλῆς πολλὰς ἐπίσταιτο: Id. Cyr. I. 1, 3 *ἐγιγνώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων ῥᾷον εἴη ζώων ἢ ἀνθρώπων ἄρχειν.*

γ. Indicative and Optative: Hdt. III. 43 *ἐπιλεξάμενος δὲ ὁ Ἄμασις τὸ βιβλίον τὸ παρὰ τοῦ Πολυκράτους ἧκον ἔμαθε, ὅτι ἐκκομίσαι τε ἀδύνατον εἴη ἀνθρώπῳ ἄνθρωπον ἐκ τοῦ μέλλοντος γίνεσθαι πρήγματος, καὶ ὅτι οὐκ εὖ τελευτήσειν μέλλει Πολυκράτης*: Ibid. 61 *οὗτος δὴ ὢν οἱ ἐπανέστη, μαθών τε τὸν Σμέρδιος θάνατον, ὡς κρύπτοιτο γενόμενος καὶ ὡς ὀλίγοι τε ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιεόντα μιν εἰδείησαν*: Thuc. II. 80 *λέγοντες, ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίοις ὅμοιος*: Xen. Anab. II. 1, 3 *οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν* (=*Κύρον θάνατον*), *Ἀριαῖος δὲ πεφευγὼς—εἴη καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν περιμείνειεν ἂν αὐτούς*: Hdt. III. 71 *ἐγὼ ταῦτα ἐδόκεον αὐτὸς μοῦνος ἐπίστασθαι, ὅτι τε ὁ μάγος εἴη ὁ βασιλεύων, καὶ Σμέρδις ὁ Κύρου τετελεύτηκε.*

Obs. 6. Ὡς or ὅτι may naturally be omitted before the indicative, the words then appearing as a mere quotation, and even before the optative, the conjunction being supplied by the mind: Hdt. IV. 135 *προφάσιος τῆσδε δηλαδή, αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθῃσι*: and also in the interchanges ὡς or ὅτι is omitted before the optative[a], even where it stands at some distance from the indicative: Hdt. VII. 168 *φράζοντες ὡς οὔ σφι περιοπτέα ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη· ἦν γάρ κ. τ. λ.—ἀλλὰ τιμωρητέον εἴη.* This is especially the case, where the writer after giving some statement, answer, information, or conviction, as it was given or conceived by the person himself, goes on to give the probable grounds on which it was or might be supported, as they exist in the mind, introducing the optative by γάρ[b]: Plat. Phileb. 58 A *ἤκουον—ὡς ἡ τοῦ πείθειν δύναμις πολὺ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ὑφ' αὐτῶν δουλοῖ*: so Phæd. 86 A. Rep. 420 C.

Obs. 7. As the indicative, when used in quoting the words of another, gives the sentence the form of the *oratio recta*, other words in the sentence stand in the same form as they originally did when spoken; the dependence of the sentence being wholly or partially dropped: Plat. Symp. 175 A *ἥκειν ἀγγέλλοντα, ὅτι Σωκράτης οὗτος ἀναχωρήσας ἐν τῷ τῶν γειτόνων προθύρῳ ἕστηκε; "κἀμοῦ καλοῦντος οὐκ ἐθέλει εἰσιέναι:"* Xen. Cyr. I. 4, 28 *ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπιόντα θαρρεῖν, ὅτι παρέσται αὐτοῖς ὀλίγου χρόνου· ὥστε ὁρᾶν σοι ἐξέσται κἂν βούλῃ ἀσκαρδαμυκτεί.* So G. T., see Acts i. 4.

Obs. 8. Whence *ὅτι* is used, even where the words of another, speaking in the first or second person, of himself, or to some one else, are introduced; as, Xen. Cyr. III. 1, 8 *εἶπε δ', ὅτι Εἰς καιρὸν ἥκεις, ἔφη*: Thuc. I. 137 *δηλοῖ δὲ ἡ γραφὴ ὅτι Θεμιστοκλῆς ἥκω*; IV. 10. So G. T., as James i. 13 *μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ Θεοῦ πειράζομαι.* Even before an imperative; as, Plat. Crit. 50 C *ἢ ἐροῦμεν πρὸς αὐτούς, ὅτι Ἠδίκει γὰρ ἡμᾶς ἡ πόλις καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε*;—immediately afterwards *ἴσως ἂν εἴποιεν* (*οἱ νόμοι*), *ὅτι, Ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα.*

[a] Matth. 529. 3. Stallb. Plat. Phæd. 95 C. [b] Stallb. Plat. Phæd. 86 A.

Obs. 9. It may be remarked, that where the indicative is used the substantival clause may be represented by a substantive, as ἔλεγεν ὅτι Κῦρος τέθνηκεν = Κύρου θάνατον—when the optative, the substantive would require an adjective or adverbial expression, as Ἀριαῖος πεφευγὼς εἴη = τὴν (ὡς ἐδόκει) Ἀριαίου φύγην.

Optative and Indic. of historic tenses with ἄν.—Greek Testament usage of ἵνα with Conjunctive.

§. 803. 1. Ἄν is used in these substantival clauses with the optative as in simple sentences, the form being used in which the notion would have been originally expressed, though the person is sometimes changed: Thuc. V. 9 οὐκ ἂν ἐλπίσαντας ὡς ἂν ἐπεξέλθοι τις αὐτοῖς: the form of the hope was οὐκ ἂν ἐπεξέλθοι τις ἡμῖν: Xen. Anab. 6, 2 καταλλαγεὶς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίη ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακαίοι ἂν (original form κατακαίνοιμι ἄν) ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἕλοι, καὶ κωλύσειε τοῦ κάειν ἐπιόντας: Id. Cyr. I. 6, 3 μέμνημαι ἀκούσας πότε σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴη: Demosth. 851, 22 οἶδα οὖν, ὅτι πάντες ἂν ὁμολογήσαιτε.

2. Ἄν with ὅτι and the historic tenses of the indic. is used when the verb of the dependent sentence is represented as depending on a condition which is supposed not to take place: Demosth. 830, 55 εἰ μὲν ὁ πατὴρ ἠπίστει τούτοις, δῆλον, ὅτι οὔτ' ἂν τἆλλα ἐπέτρεπεν, οὔτ' ἂν ταῦθ' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν: or in some other of the uses of ἄν with ind. in simple sentences; as, Hdt. VIII. 119 ὅκως οὐκ ἂν ἴσον πλῆθος ἐξέβαλεν κ. τ. λ.

3. In the Greek Testament (and in Hellenistic Greek) we have a remarkable sort of substantival sentence, in which ἵνα with the conjunctive stands where in classical Greek the infinitive &c. would be used: St. Matt. iv. 3 εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται: xvi. 20 διεστείλατο τοῖς μαθηταῖς, ἵνα μηδένι εἴπωσιν: vii. 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν: xviii. 6 συμφέρει αὐτῷ, ἵνα κρεμασθῇ κ. τ. λ.: Luke i. 43 πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ κ. τ. λ.: John viii. 56 ἠγαλλιάσατο ἵνα ἴδῃ: 1 John iii. 11 αὕτη ἐστὶν ἡ ἀγγελία, ἵνα ἀγαπῶμεν: John iv. 34 ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα.

Obs. 1. In considering this construction, wherein the Greek Testament departs more widely from classical usage than in almost any other point, we must keep in mind the necessary tendency of language to extend the powers of the several forms and constructions beyond the limits to which the severer and more accurate taste of the earlier stages had confined them, by the application of analogies more or less real and more or less strained. Of course this would take place more rapidly in every day speech, where the fancies of individuals would hit off an idiom which, if it suited the genius of the age, would obtain day by day a firmer footing in

the spoken language, and by degrees obtain admission into the written style; and the decline of a language would seem to be marked by the adoption of these idioms, which would diminish its force and accuracy. Thus in the usage of prepositions, there can be no doubt but that in later Greek they were applied to a greater variety of relations, but with far less accuracy than in the age of pure Greek. There are too even in classical writers (see §. 492. 3.) slight beginnings of the tendency which we find fully developed in the Greek of the New Testament to confound the notions of the aim, the cause, the result, and the infinitival object of a verbal notion on the ground of their common property of following more or less closely on the verb, and their being dependent thereon. Thus in the Greek Testament we find the infinitive with the genitive article used to express the simple object of the verb; (as, Acts xxvii. 1 ὡς ἐκρίθη τοῦ ἀποπλεῖν:) and εἰς with the infinitive and accusative article; (as, Rom. i. 20 εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους (see §. 625. 3. *Obs.* 2.): and the construction before us is a further application of the principle of the above constructions. It may be observed also, that the aorist conjunctive is far more usual than the present; the reason whereof may be, that in the aorist conjunctive the notion of time, which is so especially implied in the notion of aim, is less prominent than it would be in the present, and thus is the proper tense for the expression of a mere result or object. It is further remarkable, that ἵνα is the only one of the final conjunctions thus used, (except ὅπως occasionally, see below 1;) and we may account for this, not, I think, by any thing peculiar in the force of ἵνα, but by recollecting that the idiom itself arose from what may be called the caprice of speech, and as accident originally fixed on ἵνα as the conjunction for this idiom, so usage continued it. It is needless to point out how capricious, especially in the later ages of a language, is the use of one word in preference to another. We may distinguish three sorts of this construction[a]:

1. Where the dependent clause may by a little stretch of thought be considered as very nearly final, as after verbs of intreating; as, 2 Cor. xii. 8 τὸν Κύριον παρακάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ, in which construction ὅπως is also used, as Matt. ix. 38 δεήθητε—ὅπως ἐλθῇ.
2. Where the dependent clause is one stage further removed from the real final clause, and only expresses the result—where frequently ὥστε might have been used with the infinitive, as τοῦτο γέγονεν ἵνα πληρωθῇ. Cf. Mark iv. 22.
3. Where the dependent clause expresses merely the notion which is necessary to complete the notion of the principal clause, where the simple accusatival infinitive would have been used, as θέλω ἵνα μοι δῷς τὴν κεφαλήν κ. τ. λ. = θέλημα.

Obs. 2. In Il. η, 352 we find, unless the line is spurious, an instance of this construction: τῷ οὔ νυ τι κέρδιον ἡμῖν ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε.

[a] See Ellicott, Ephes. i. 17.—Professor Ellicott (ad Gal. iii. 17.), from whom I am unwilling to differ on such a point, thinks that in one at least of the three idioms, viz. εἰς with τό and the infinitive, there is a notion of purpose. I confess, that looking at it in the way in which we usually speak of cause and purpose, I retain my opinion (see §. 625. 3.); but when the whole course of the events in the world's history is regarded as preordained in God's counsels, each event may be considered as designed to produce the next in the series; and it may be that the sacred writers, looking at things in this view, adopted, naturally enough, an idiom which, already established in the language of their day, represented their view more completely than the usual form of classical Greek.

Remarks.

§. 804. 1. In the passive and impersonal verbs the substantival clause is the grammatical subject, though logically it is the object: λέγεται, ὅτι οἱ πολέμιοι ἀποπεφεύγασιν—Δῆλόν ἐστιν, ὅτι ὁ ἄνθρωπος θνητός ἐστιν.

2. These impersonal forms become personal, by transferring the subject of the substantival clause into the principal clause, and making it the subject of the impersonal verb, whereby the two clauses are more closely connected: Thuc. I. 93 καὶ δήλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστιν, ὅτι κατὰ σπουδὴν ἐγένετο. When the subject is a pronoun without any peculiar emphasis it is omitted; as, Plat. Crit. 46 D νῦν δὲ κατάδηλος ἄρα ἐγένετο, ὅτι ἄλλως ἕνεκα λόγου ἐλέγετο: Id. Phæd. 64 B καὶ σφᾶς γε οὐ λελήθασιν, ὅτι ἄξιοί εἰσι τοῦτο πάσχειν[a]: Xen. Œcon. I. 19 ὅτι πονηρότατοί εἰσι, οὐδέ σε λανθάνουσιν.

3. When ὅτι (or ὡς) is separated from the clause to which it belongs by a parenthetical sentence, the conjunction is sometimes repeated, either accidentally or for the sake of clearness: Hdt. III. 71 ἴστε, ὑμῖν ὅτι ἢν ὑπερπέσῃ ἡ νῦν ἡμέρη, ὡς οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται: Xen. Anab. V. 6, 19 λέγουσιν, ὅτι, εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθὸν, ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μεῖναι τοσαύτη δύναμις ἐν τῷ Πόντῳ: Id. Cyr. V. 3, 30 ἴσως κἀκεῖνο ἐννοεῖται, ὡς, εἰ—ὑφ' ἡμῶν ἀπολοῦνται, ὅτι τάχα οὐδένα εἰκὸς σὺν αὐτῷ βούλεσθαι: Plat. Rep. 470 D σκόπει δή, εἶπον, ὅτι ἐν τῇ νῦν ὁμολογουμένῃ στάσει, ὅπου ἄν τι τοιοῦτον γένηται καὶ διαστῇ πόλις, ἐὰν ἑκάτεραι ἑκατέρων τέμνωσιν ἀγροὺς καὶ οἰκίας ἐμπιπρῶσιν, ὡς ἀλιτηριώδης τε δοκεῖ ἡ στάσις εἶναι[b].

4. Sometimes a substantive in one clause is followed by a substantival clause in another, both depending on the same verb: Thuc. I. 82 μήτε πόλεμον ἄγαν δηλοῦντας, μήθ' ὡς ἐπιτρέψομεν.

5. Instead of this construction with ὅτι or ὡς, the infinitive with accusative may be used, or the participle; and the difference between these three constructions, whereby this relation of the object to the verb may be expressed, is so little material, that we find all three in the same author, to express just the same notion; as, Hdt. VI. 63 ἐξαγγέλλει, ὡς οἱ παῖς γέγονε: Ibid. 65 ὅτε οἱ ἐξήγγειλε ὁ οἰκέτης παῖδα γεγονέναι: Ibid. 69 ὅτε αὐτῷ σὺ ἠγγέλθης γεγενημένος.

6. Hence it sometimes happens that we find in the same sentence the substantival clause and the infinitive after one and the same principal verb expressed or implied: Hdt. III. 75 ἔλεγε, τὸν μὲν Κύρου Σμέρδιν ὡς αὐτὸς ὑπὸ Καμβύσεω ἀναγκαζόμενος ἀποκτείνειε, τοὺς μάγους δὲ βασιλεύειν; Thuc. III. 3 ἐσηγγέλθη γὰρ αὐτοῖς, ὡς εἴη Ἀπόλλωνος Μαλόεντος ἔξω τῆς πόλεως ἑορτή, ἐν ᾗ πανδημεὶ Μυτιληναῖοι ἑορτάζουσι, καὶ ἐλπίδα εἶναι ἐπειχθέντας ἐπιπεσεῖν ἄφνω: Ibid. 25 καὶ ἔλεγε τοῖς προέδροις, ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται, ἃς ἔδει βοηθῆσαι αὐτοῖς· προαποπεμφθῆναί τε αὐτὸς τούτων ἕνεκα καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος: Xen. Cyr. I. 3, 13 ἡ δὲ (Μανδάνη) ἀπεκρίνατο, ὅτι βούλοιτο μὲν ἂν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν νομίζειν (for νομίζοι) εἶναι καταλιπεῖν: Eur. Med. 777 sq. λέξω — ὡς καὶ δοκεῖ μοι ταῦτα, καὶ καλῶς ἔχειν (ἔχει Dind.) τυράννων κ. τ. λ.

7. Hence also it happens that although ὅτι or ὡς has been used as if to

[a] Stallb. ad loc. [b] Ibid.

ıtroduce a substantival clause, the verb which should depend upon it folws in the infinitive; but this is only from the construction of the sennce having been interrupted by a parenthesis or a paraphrase intervening etween ὅτι and its verb: Xen. Cyr. I. 6, 18 λέγεις σύ, ἔφη, ὦ πάτερ, ὡς ıοὶ δοκεῖ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ıγοῦ οὐδὲν ὄφελος εἶναι: Id. Hell. II. 2, 2 εἴδες, ὅτι, ὅσῳ ἂν πλείους συλλέωσιν ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θᾶττον τῶν ἐπιτηδείων ἔνδειαν ἔσεσθαι: Id. n. I. 6, 19 νομίζω ὅτι ὅστις ἐν πολέμῳ στασιάζει πρὸς τὸν ἄρχοντα πρὸς τὴν ıυτοῦ ψυχὴν στασιάζειν. (So G. T., as Acts xxvii. 10 θεωρῶ ὅτι μετὰ ὑβρεως—μέλλειν ἔσεσθαι τὸν πλοῦν.) And also the participle: Thuc. IV. 7 γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὁποσονοῦν μᾶλλον ἐνδώσουσιν, ἀφθαρησομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν μάχην: Id. 90 δηλοῦντες—ὡς δὲ τοῦ βαρβάρου, εἰ αὖθις ἐπέλθοι οὐκ ἂν ἔχοντος ἀπὸ ıυροῦ ποθὲν ὁρμᾶσθαι. It seems as if the sentence was to have been ὡς, ıῦ βαρβάρου αὖθις ἐπελθόντος, οὐκ ἂν ἔχοι.

8. After the verbs μέμνημαι, οἶδα, ἀκούω, *et similia*, instead of a substanval clause introduced by ὅτι or ὡς, there not unfrequently follows an ıverbial clause with ὅτε (poet. ἧμος, ἡνίκα). This appears to arise from ɔme ellipse, as τοῦ χρόνου, which the very notion of *memory* implies; so e say, *I remember when;* thus μέμνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔλεξας: ıysias in Poliuch. 151, 34 ἄξιον δὲ καὶ τούτους τοὺς συνδίκους εὔνους ἡμῖν εἶναι, ıείνου τοῦ χρόνου μνησθέντας, ὅτε—ἄνδρας ἀρίστους ἐνομίζετ' εἶναι: Il. ξ, 71 θεα μὲν γὰρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν: Il. ο, 18 ἦ οὐ μέμνῃ, ὅτε τ' ıρέμω ὑψόθεν; Thuc. II. 21 μεμνημένοι καὶ Πλειστοάνακτα—ὅτε ἐσβαλὼν τῆς ıττικῆς ἐς Ἐλευσῖνα—ἀπεχώρησε πάλιν: Xen. Cyr. I. 6, 8 μέμνημαι καὶ τοῦτο, ıτε, σοῦ λέγοντος, συνεδόκει καὶ ἐμοὶ: Plat. Meno 79 D μέμνησαι ὅτ' ἐγώ ıι ἄρτι ἀπεκρινάμην—: Id. Legg. 782 C τοὐναντίον ἀκούομεν ἐν ἄλλοις ὅτε ὐδὲ βοὸς ἐτολμῶμεν γεύεσθαι: Soph. O. T. 1133 εὖ γὰρ οἶδ' ὅτι κάτοιδεν, μος τὸν Κιθαιρῶνος τόπον—ἐπλησίαζεν: Eur. Troad. 70 οἶδ' ἡνίκ' Αἴας εἷλκε ıασάνδραν βίᾳ: so in other combinations; as, Il. ο, 207 ἐσθλὸν καὶ τὸ τέτυ-ıαι, ὅτ' ἄγγελος αἴσιμα εἰδῇ. So sometimes in Latin, *memini, quum ırem; vidi, quum prodiret; audivi eum, quum diceret.*

9. And similarly the substantival clause after verbs or sentences which ıpress some mental emotion, as θαυμάζειν, ἄχθεσθαι, ἀγανακτεῖν, αἰσχύνεθαι, μέμφεσθαι, δεινὸν ποιεῖσθαι, δεινόν ἐστι, ἀγαπᾶν, φθονεῖν, αἰσχρόν ἐστι, .c., is introduced by εἰ, *if*, instead of ὅτι, when the object of this mental motion is to be represented not as certain, but as something possible, which ıe person can scarcely credit to be real: Eur. Alc. 199 ἦ που στενάζει ıίσιδ' Ἄδμητος κακοῖς, ἐσθλῆς γυναικὸς εἰ στερηθῆναί σφε χρή. So where the ɜntence conveys the notion of *wonder:* Soph. El. 824 ποῦ πότε κεραυνοὶ ıιός,—εἰ ταῦτ' ἐφορῶντες κρύπτουσιν ἔκηλοι. The Attic politeness, which refers indirect to direct assertion, uses this idiom very frequently, even f a past and certain matter; as, Æschin. 74. 30 οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἴδωκεν: Plat. Lach. 194 A ἀγανακτῶ, εἰ οὕτωσὶ ἃ νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν: d. Rep. 343 E τόδε ἐθαύμασα, εἰ ἐν ἀρετῆς καὶ σοφίας τίθης μέρει τὴν ἀδικίαν, ὃν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις[a]: Id. Phæd. 95 A ἐθαύμαζον εἴ τι ἔξει τις ρήσασθαι τῷ λόγῳ αὐτοῦ: Demosth. 24, 23 οὐ δὴ θαυμαστόν ἐστιν, εἰ στρατευόμενος καὶ πονῶν ἐκεῖνος (ὁ Φίλιππος)—ἡμῶν μελλόντων (*cunctantibus*)—ıεργέγνεται: Ibid. 25, 24 ἀλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίοις μέν ποτε—ὑπὲρ ὧν Ἑλληνικῶν δικαίων ἀντήρατε (*restitistis*)—νυνὶ δ' ὀκνεῖτε ἐξιέναι καὶ μέλλετε

[a] Stallb. ad loc.

(*cunctamini*) εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων: Ibid. 52, 43 θαυμάζω δ' ἔγωγε, εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται, μήτε ὀργίζεται, ὁρῶν—τὴν μὲν ἀρχὴν τοῦ πολέμου γεγενημένην περὶ τοῦ τιμωρήσασθαι Φίλιππον: Id. Mid. 29 οὐκ ᾐσχύνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῳ, *that he*, &c. So G. T., as Mark xv. 44 ἐθαύμασεν εἰ ἤδη τέθνηκεν: Acts xxvi. 22 εἰ παθητὸς κ. τ. λ. depends on οὐδὲν ἐκτὸς (=οὐδὲν δεινόν) λέγων.

10. Frequently instead of ὅτι οὕτως, we find the relative ὡς, and for ὅτι τοιοῦτος, or ὅτι τόσος, the relatives οἷος, ὅσος: Plat. Crit. 43 B θαυμάζω αἰσθανόμενος, ὡς ἡδέως καθεύδεις[a]: Ibid. σὲ—εὐδαιμόνισα—, ὡς ῥᾳδίως αὐτὴν (τὴν ξυμφορὰν) καὶ πράως φέρεις; Id. Phæd. 58 E εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο—ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα: Il. ε, 757 Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα, ὁσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν for ὅτι τοσοῦτον καὶ τοιοῦτον: Hdt. I. 31 αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἵων τέκνων ἐκύρησε: Thuc. II. 41 ἀγανάκτησιν ὑφ' οἵων (ὅτι ὑπὸ τοιούτων) κακοπαθεῖ. So Homer: οἵ' ἀγορεύεις, οἷά μ' ἔοργας, οἷον ἄκουσεν, *pro iis, quæ dixisti* etc.: Il. ζ, 166 τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν: so Il. σ, 262 οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει μίμνειν ἐν πεδίῳ for ὅτι τοιοῦτος—θυμός, as in Lat., *quæ ejus est atrocitas*, or *quâ est atrocitate*: Od. ξ, 392 οἷον adverbially for ὅτι τοιούτως.

Final substantival clause introduced by ὡς, in order that, ὅπως, ἵνα, &c.

§. 805. 1. Final substantival clauses signify the aim or end of the verb, which would usually stand in the equivalent accusative (more commonly with prepos. ἐπί, εἰς) or in the infinitive; and are introduced by ὡς, ὅπως, ἵνα, (ὄφρα poet.), (μή), see §. 814., ὡς, μή, ὅπως μή, ἵνα μή. Compare κελεύω σε τοῦτο—σε ποιεῖν τοῦτο—ἵνα ποιῇς τοῦτο. These relative conjunctions refer to a demonstrative in the principal sentence, either expressed or implied.

Moods.

Conjunctive and Optative after the Indicative.

2. The proper mood of the final sentence is the subjunctive, (past or present,) as the end or aim is something which either really resides in the will or imagination of the speaker or agent, or is supposed to do so. When the action of the verb depending on ἵνα, &c. relates to present or future time, the conjunctive is used, because the aim of a present action is immediately in the mind of the speaker; but if the aim relates to the past, it depends on past circumstances, and therefore the optative is used[b]. And hence the general rule may be laid down: *When the dependent verb refers to present or future time, the conjunctive is used; when to time past, the optative.* Hence too we get the usual but less accurate rule, that when the principal verb is in the pres., pft., fut., or aorist with a present

[a] Stallb. ad loc. [b] Nitzsch Odyss. III. 76.

sense, the Conjunctive is used; but when the principal verb is in an historic tense, the Opt., (subj. of hist. tenses) is used; if a past action has for its object something yet to come, of course the conjunctive is used, not the optative; as, *ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς, ut venias, that you may* come: *λέξον, ἵν' εἰδῶ, dic, ut sciam, "that I may know:"—ταῦτα ἔγραφον, ἐγεγράφειν, ἔγραψα, ἵν' ἔλθοις, ut venires:* but also *μετεπεμψάμην, "I sent for you,"* (past) *ἵνα εἴδω, "that I may presently know:"* so we say, *"I do this that you may"—"I did this that you might"—"I did this that you may;"* so that generally speaking, where in English we should use "may," the conjunctive is used; where "might," the optative. Il. λ, 289 sq. *ἀλλ' ἴθυς ἐλαύνετε μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε, ut gloriam vobis paretis;* but Il. ε, princ. *ἔνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο, ut clarus fieret et gloriam sibi pararet:* Il. τ, 347 *ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν στάξον ἐνὶ στήθεσσ', ἵνα μή μιν λιμὸς ἵκηται, ut ne fames eum occupet;* but ibid. 351 *ἡ δ' Ἀχιλῆϊ νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν στάξ', ἵνα μή μιν λιμὸς ἀτερπὴς γούναθ' ἵκοιτο, ut ne—occuparet:* Od. α, 85 *Ἑρμείαν—νῆσον ἐς Ὠγυγίην ὀτρύνομεν* (for *ὀτρύνωμεν*), *ὄφρα τάχιστα Νύμφῃ ἐϋπλοκάμῳ εἴπῃ νημερτέα βουλήν:* v. 89 *αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὄφρα οἱ υἱὸν μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω:* Ibid. 174 *καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ:* Il. α, 26 *μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω, μή νυ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο:* v. 32 *ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι;* but Plat. Rep. 393 E *ὁ δὲ Ἀγαμέμνων ἠγρίαινεν, ἐντελλόμενος νῦν τε ἀπιέναι καὶ αὖθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στεμματα μὴ ἐπαρκέσοι—ἀπιέναι δὲ ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι:* Od. ι, 355 sq. *δός μοι ἔτι πρόφρων, καί μοι τέον οὔνομα εἰπὲ αὐτίκα—νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρῃς:* Ibid. 154 sq. *ὦρσαν δὲ Νύμφαι—αἴγας ὀρεσκώους, ἵνα δειπνήσειαν ἑταῖροι:* Xen. C[illegible]

(*ἐκ τῆς τῶν Περσῶν ἐλευθέρας ἀγορᾶς καλουμένης*) [illegible]

ἀγοραῖοι—ἀπελήλανται εἰς ἄλλον τόπον, [illegible]

τῇ τῶν πεπαιδευμένων εὐκοσ[illegible]

πᾶσα ἡ Περσῶν πολ[illegible]

4, 25 [illegible]

[illegible] optative is often [illegible]

[illegible] Aorist see §. 405. 2.

Seeming exceptions to the Rule usually given.

§. 806. When an historic tense is used in the sense of a principal tense, and the subjunctive of the principal tenses (Conj.) is used.

When a principal tense is used in the sense of an historic tense, and the subjunctive of the historic tenses (Opt.) is used.

Conjunctive after the aorist, and other historic tenses.

1. When the aorist has the force of the perfect (§. 404.) the past action is considered as containing, and extending into, present time, and the dependent verb refers to something present or future: Od. λ, 93 *τίπτ' αὖτ', ὦ δύστηνε, λιπὼν φάος ἠελίοιο, ἤλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον*: here **ἤλυθες** = **ἐλήλυθας**, *advenisti, ades*, as, Il. α, 202 *τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας; ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρείδαο*; Od. γ, 15 *τοὔνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθηαι πατρός*: Od. ν, 418 *τίπτε τ' ἄρ' οὔ οἱ ἔειπες, ἐνὶ φρεσὶ πάντ' εἰδυῖα; ἢ ἵνα που καὶ κεῖνος ἀλώμενος ἄλγεα πάσχῃ*; Il. ε, 127 *ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν, ὄφρ' εὖ γιγνώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα*: but Plat. Alcib. II. extr. *ὥσπερ τῷ Διομήδει φησὶ τὴν Ἀθηνᾶν Ὅμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλύν, ὄφρ' εὖ γιγνώσκοι ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα*: here **ἀφελεῖν** is aorist, but in Homer the aim of the verb is present, so that **ἕλον** is known to be used in a perfect sense: Eur. Med. 214 *Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων, μή μοι τι μέμφησθε*: Id. Hecub. 25 *κτείνει με χρυσοῦ—χάριν ξένος πατρῷος, καὶ κτανὼν ἐς οἶδμ' ἁλὸς μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ*: but Ibid. 710 Hec. *ἐμὸς ξένος, Θρῆκιος* scil. **ἔκτεινέ νιν**: Chor. *ὤμοι, τί λέξεις; χρυσὸν ὡς ἔχοι* (**ἔχῃ** Dind.) *κτανών*: here **ἔκτεινε** is the real aorist, and the aim of the verb is something past: Hdt. VII. 8, 1. extr. *διὸ ὑμέας νῦν ἐγὼ συνέλεξα, ἵνα τὸ νοέω πρήσσειν ὑπερθέωμαι ὑμῖν*: Plat. Legg. 653 sq. *θεοὶ δὲ οἰκτείραντες* [illegible] *πεφυκὸς γένος—Μούσας Ἀπόλλωνά τε μου-* [illegible] *τὰς γενο-* [illegible] as [illegible] t [illegible] the past [illegible] wh[illegible] narrating, that they become to [illegible] as [illegible] placing himself in the position of the subject of the past [illegible]

looks upon the aim thereof as he did, that is, as something present or future: this poetic idiom (*πρὸ ὀμμάτων ποιεῖν*) is mostly used by the historians, especially Thucydides; but in other writers, both in prose and poetry, it is sometimes used also to mark the present continuance of a past aim, or to lay emphasis on some past aim or final cause by stating it in the exact form, (either Present or Aorist,) in which it presented itself to the mind of the original agent or writer. So Hdt. V. 68 *φυλὰς δὲ τὰς Δωριέων ἵνα δὴ μὴ αἱ αὐταὶ ἴωσι τοῖσι Σικυωνίοισι,—μετέβαλε ἐς ἀλλὰ οὐνόματα.* So G. T. as Matt. xii. 11 *ἐπήρωτησαν αὐτόν εἰ ἔξεστιν—ἵνα κατηγορήσωσιν αὐτοῦ* —where the form *εἰ ἔξεστιν κ. τ. λ.* naturally suggests the mood which would have been used when these words were spoken. Sometimes the aor. conjunctive is used where the verb in the original clause stood, or would have stood, in the present, as from the force of the Aorist proper (see §. 405. 2. and *Obs.* 2.) the Aorist conjunctive brings forward the verbal notion in which the aim consisted, and keeps out of view the accident of time which might require the optative rather than the conjunctive: Il. δ, 301 *κακοὺς δ' ἐς μέσσον ἔλασσεν ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζῃ*: Hdt. I. 29 *Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο*: Ibid. 9 *ὁ μὲν δὴ λέγων ταῦτα ἀπεμάχετο ἀρρωδέων, μή τι οἱ ἐξ αὐτέων γένηται κακόν*: Id. VII. 8. init. *σύλλογον Περσέων τῶν ἀρίστων ἐποιέετο, ἵνα γνώμας τε πύθηται* [illegible] *πῃ τὰ* [illegible] *ωυικωτατον, ἵνα εἰς ἐκείνους ἀποβλέποντες, οἷοι ἂν ἡμῖν φαίνωνται εὐδαιμονίας τε πέρι καὶ τοῦ ἐναντίου, ἀναγκαζώμεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν κ. τ. λ.*: Id. Protag. 320 A *Περικλῆς δεδιὼς περὶ αὐτοῦ μὴ διαφθαρῇ δὴ ὑπὸ Ἀλκιβιάδου, ἀποσπάσας ἀπὸ τούτου καταθέμενος ἐν Ἀρίφρονος ἐπαίδευε*: Id. Crito 43 B *καὶ ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγῃς*[a]: Demosth. 25, 24 *πολλὰ ἰδίᾳ πλεονεκτῆσαι—οὐκ ἠθελήσατε, ἀλλ', ἵν' οἱ ἄλλοι τύχωσι τῶν δικαίων, τὰ ὑμέτερ' αὐτῶν ἀνηλίσκετε εἰσφέροντες καὶ προεκινδυνεύετε στρατευόμενοι*: Id. 836. princ. *εἶπε γὰρ, ὡς ὁ πάππος ὤφειλε τῷ δημοσίῳ καὶ διὰ ταῦθ' ὁ πατὴρ οὐκ ἐβούλετο μισθωθῆναι τὸν οἶκον, ἵνα μὴ κινδυνεύσῃ*, sc. *ὁ οἶκος*. This making past things appear present is very natural, when the writer or speaker is speaking of himself: Il. ι, 493 sq. *ἀλλά σε παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, ποιεύμην, ἵνα μοί*

[a] "Ubi id quod propositum fuit nondum perfectum et transactum est, sed adhuc durare cogitatur." Stallb.

ποτ' ἀεικέα λοιγὸν ἀμύνῃς. So almost always in the Odyssey, when Ulysses is relating his own adventures: Od. ι, 102 αὐτὰρ τοὺς ἄλλους κελόμην—νηῶν ἐπιβαίνεμεν—, μήπως τις λωτοῖο φαγὼν νόστοιο λάθηται: Od. ι, 377 ἔπεσσί τε πάντας ἑταίρους θάρσυνον, μήτις μοι ὑποδδείσας ἀναδύῃ.

Obs. 1. The Conjunctive often follows an Aorist Participle when this is used in narrations rather to denote the action of the verb than as an expression of past time: Hdt. III. 102 ἀναβαίνει ἐπιτηδεύσας ὅκως ζεύξῃ.

Obs. 2. From what has been said above (2) as to the notion of the thing aimed at or intended being brought prominently forward by the Aorist Conjunctive, the accident of time being kept out of view, it will be easily seen how this construction became the regular idiom for the final clause in Hellenistic Greek; it was naturally adopted by the G. T. writers, so that the optative is not found in real final clauses, but its place is supplied by the (generally Aorist) conjunctive. The ind. present occurs twice after ἵνα: Gal. iv. 17 ζηλοῦσιν ὑμᾶς ἵνα αὐτοὺς ζηλοῦτε: 1 Cor. iv. 6 ἵνα μὴ—φυσιοῦσθε: and this construction is found also in the Greek of the G. T. generally. So also the indicative fut. in final clauses, as 1 Pet. iii. 1 ἵνα—κερδηθήσονται: in some editions the conj. aor. is substituted by a slight change of vowels for the fut. ind.: if the future is correct it may be referred to the usage of ἵνα &c. with the historic tenses. See §. 813.

Optative after a principal tense or aorist.

[illegible] tense (or an aorist imper., conj., or opt. in [illegible]

μ' εἰσάγει δομους, ω [illegible]

β. When the writer or speaker [illegible] person, not as existing in his own mind, but in the [illegible] person, so that the sentence partakes of the character of the *oratio obliqua;* as, Il. η, 339 πύλας ποιήσομεν (conj.) εὖ ἀραρυίας, ὄφρα δι' αὐτάων ἱππηλασίη ὁδὸς εἴη "*vult item a ceteris cogitari, quibus suum Nestor consilium suadet:*" so Ibid. 342 ἥ (for ἵνα) is used with the optative: Soph. Œ. C. 11 στῆσόν με κἀξίδρυσον, ὡς πυθοίμεθα, "*ita jubetur aliquis eâdem mente agere, quæ inest imperanti, optativus igitur non ad Œdipi, sed Antigonæ mentem spectat eam, quâ sedem jubetur eligere:*" see also Arist. Aves 1524: Plat. Rep. 410 B ἆρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὗ ἕνεκά τινες οἴονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοιντο, τῇ δὲ τὴν ψυχήν; "*Socrates non e suâ ipsius sententiâ rem*

affert; sed consilium, quod gymnastices conditores sequuti sint, ex ipsorum mente indicat[a]."

γ. When the mind of the writer or speaker, at the moment when he is expressing the aim, is dwelling on some intention which he had in time past, when he began the action he is now continuing: Arist. Ran. 24 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ, ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι "*sentit enim jam Dionysus se frustra studuisse, ne laboraret famulus: nam qui irritum suum consilium ita pronuntiat, is non jam consilium a præsente rei contemplatione captum dicit, sed priorem cogitat consilii cogitationem*[b]."

δ. When the dependent sentence forms part of a wish introduced by εὔχομαι, &c.: Arist. Aves 928 εὔχομαι δέ σοι τάδε—ὅπως τῶν τευθίδων ἐμπλήμενος φθαίης ἄν: so G. T. as Eph. iii. 14 κάμπτω τὰ γόνατά—ἵνα δῴη.

Optative or Conjunctive after Optative.

§. 808. When the principal verb is in the opt. with or without ἄν, the dependent verb is generally in the opt.; as, Soph. Aj. 1217 sq. γενοίμαν, ἵν' ὑλᾶεν ἔπεστι πόντου πρόβλημ' ἀλίκλυστον—, τὰς ἱερὰς ὅπως προσείποιμεν Ἀθήνας: Demosth. 39, 3 ὡς δ' ἂν ἐξετασθείη μάλιστ' ἀκριβῶς, μὴ γένοιτο, ὦ πάντες θεοί[c]: Eur. Troad. 698 παῖδα τόνδε παιδὸς ἐκθρέψαις ἄν, Τροίας μέγιστον ὠφέλημ', ἵν' οἵ ποτε ἐκ σοῦ γενόμενοι παῖδες Ἴλιον πάλιν κατοικίσειαν καὶ πόλις γένοιτ' ἔτι: but if the notion of realisation comes in, the conjunctive is used; Plat. Apol. 28 D αὐτίκα—τεθναίην δίκην ἐπιθεὶς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν, ἄχθος ἀρούρης.

Interchange of Optative and Conjunctive.

§. 809. 1. When two or more final clauses follow the same principal clause, it sometimes happens that the verb of one is in the conj., of the other in the opt., according to the proper force of these moods (§. 411. 1.). The former gives a notion of the realisation of the proposed end, the latter has no such notion, but represents it as a mere possibility or supposition[d].

2. The optative frequently expresses the ulterior consequence of the conjunctive: Od. μ, 156 ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἤ κε θάνωμεν, ἤ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν, the second sentence is merely a wish, and a consequence which might follow if death were avoided: Il. ε, 567 περὶ γὰρ δίε ποιμένι λαῶν, μήτι πάθῃ, μέγα δέ σφεας ἀποσφήλειε πόνοιο, the first sentence expresses the im-

[a] Stallb. ad loc. [b] Reisig 169. [c] Schäfer Appar. tom. I. 456.
[d] Nitzsch Odyssey iii. 76.

Remarks.

§. 804. 1. In the passive and impersonal verbs the substantival clause is the grammatical subject, though logically it is the object: λέγεται, ὅτι οἱ πολέμιοι ἀποπεφεύγασιν—Δῆλόν ἐστιν, ὅτι ὁ ἄνθρωπος θνητός ἐστιν.

2. These impersonal forms become personal, by transferring the subject of the substantival clause into the principal clause, and making it the subject of the impersonal verb, whereby the two clauses are more closely connected: Thuc. I. 93 καὶ δήλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστιν, ὅτι κατὰ σπουδὴν ἐγένετο. When the subject is a pronoun without any peculiar emphasis it is omitted; as, Plat. Crit. 46 D νῦν δὲ κατάδηλος ἄρα ἐγένετο, ὅτι ἄλλου ἕνεκα λόγου ἐλέγετο: Id. Phæd. 64 B καὶ σφᾶς γε οὐ λελήθασιν, ὅτι ἄξιοί εἰσι τοῦτο πάσχειν[a]: Xen. Œcon. I. 19 ὅτι πονηρότατοί εἰσι, οὐδέ σε λανθάνουσιν.

3. When ὅτι (or ὡς) is separated from the clause to which it belongs by a parenthetical sentence, the conjunction is sometimes repeated, either accidentally or for the sake of clearness: Hdt. III. 71 ἴστε, ὑμῶν ὅτι ἢν ὑπερπέσῃ ἡ νῦν ἡμέρη, ὡς οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται: Xen. Anab. V. 6, 19 λέγουσιν, ὅτι, εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθὸν, ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μεῖναι τοσαύτη δύναμις ἐν τῷ Πόντῳ: Id. Cyr. V. 3, 30 ἴσως κἀκεῖνο ἐννοεῖται, ὡς, εἰ—ὑφ' ἡμῶν ἀπολοῦνται, ὅτι τάχα οὐδένα εἰσὶν σὺν αὐτῷ βούλεσθαι: Plat. Rep. 470 D σκόπει δή, εἶπον, ὅτι ἐν τῇ νῦν ὁμολογουμένῃ στάσει, ὅπου ἄν τι τοιοῦτον γένηται καὶ διαστῇ πόλις, ἐὰν ἑκάτεροι ἑκατέρων τέμνωσιν ἀγροὺς καὶ οἰκίας ἐμπιπρῶσιν, ὡς ἀλιτηριώδης τε δοκεῖ ἡ στάσις εἶναι[b].

4. Sometimes a substantive in one clause is followed by a substantival clause in another, both depending on the same verb: Thuc. I. 82 μήτε πόλεμον ἄγαν δηλοῦντας, μήθ' ὡς ἐπιτρέψομεν.

5. Instead of this construction with ὅτι or ὡς, the infinitive with accusative may be used, or the participle; and the difference between these three constructions, whereby this relation of the object to the verb may be expressed, is so little material, that we find all three in the same author, to express just the same notion; as, Hdt. VI. 63 ἐξαγγέλλει, ὡς οἱ παῖς γέγονε: Ibid. 65 ὅτε οἱ ἐξήγγειλε ὁ οἰκέτης παῖδα γεγονέναι: Ibid. 69 ὅτε αὐτῷ σὺ ἠγγέλθης γεγενημένος.

6. Hence it sometimes happens that we find in the same sentence the substantival clause and the infinitive after one and the same principal verb expressed or implied: Hdt. III. 75 ἔλεγε, τὸν μὲν Κύρου Σμέρδιν ὡς αὐτὸς ὑπὸ Καμβύσεω ἀναγκαζόμενος ἀποκτείνειε, τοὺς μάγους δὲ βασιλεύειν; Thuc. III. 3 ἐσηγγέλθη γὰρ αὐτοῖς, ὡς εἴη Ἀπόλλωνος Μαλόεντος ἔξω τῆς πόλεως ἑορτή, ἐν ᾗ πανδημεὶ Μυτιληναῖοι ἑορτάζουσι, καὶ ἐλπίδα εἶναι ἐπειχθέντας ἐκπεσεῖν ἄφνω: Ibid. 25 καὶ ἔλεγε τοῖς προέδροις, ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται, ἃς ἔδει βοηθῆσαι αὐτοῖς· προαποπεμφθῆναί τε αὐτὸς τούτων ἕνεκα καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος: Xen. Cyr. I. 3, 13 ἡ δὲ (Μανδάνη) ἀπεκρίνατο, ὅτι βούλοιτο μὲν ἂν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν νομίζειν (for νομίζοι) εἶναι καταλιπεῖν: Eur. Med. 777 sq. λέξω — ὡς καὶ δοκεῖ μοι ταῦτα, καὶ καλῶς ἔχειν (ἔχει Dind.) τυράννων κ. τ. λ.

7. Hence also it happens that although ὅτι or ὡς has been used as if to

[a] Stallb. ad loc. [b] Ibid.

troduce a substantival clause, the verb which should depend upon it fol-
ws in the infinitive; but this is only from the construction of the sen-
ıce having been interrupted by a parenthesis or a paraphrase intervening
tween ὅτι and its verb: Xen. Cyr. I. 6, 18 λέγεις σύ, ἔφη, ὦ πάτερ, ὡς
ὶ δοκεῖ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ
γοῦ οὐδὲν ὄφελος εἶναι: Id. Hell. II. 2, 2 εἴδες, ὅτι, ὅσῳ ἂν πλείους συλλέ-
σιν ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θᾶττον τῶν ἐπιτηδείων ἔνδειαν ἔσεσθαι: Id.
ı. I. 6, 19 νομίζω ὅτι ὅστις ἐν πολέμῳ στασιάζει πρὸς τὸν ἄρχοντα πρὸς τὴν
ποῦ ψυχὴν στασιάζειν. (So G. T., as Acts xxvii. 10 θεωῶ ὅτι μετὰ
ρεως—μέλλειν ἔσεσθαι τὸν πλοῦν.) And also the participle: Thuc. IV.
γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὁποσονοῦν μᾶλλον ἐνδώσουσιν,
ιφθαρησομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν μάχην: Id.
90 δηλοῦντες—ὡς δὲ τοῦ βαρβάρου, εἰ αὖθις ἐπέλθοι οὐκ ἂν ἔχοντος ἀπὸ
υροῦ ποθὲν ὁρμᾶσθαι. It seems as if the sentence was to have been ὡς,
ῦ βαρβάρου αὖθις ἐπελθόντος, οὐκ ἂν ἔχοι.

8. After the verbs μέμνημαι, οἶδα, ἀκούω, *et similia*, instead of a substan-
al clause introduced by ὅτι or ὡς, there not unfrequently follows an
verbial clause with ὅτε (poet. ἧμος, ἡνίκα). This appears to arise from
me ellipse, as τοῦ χρόνου, which the very notion of *memory* implies; so
: say, *I remember when;* thus μέμνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔλεξας:
ysias in Poliuch. 151, 34 ἄξιον δὲ καὶ τούτους τοὺς συνδίκους εὔνους ἡμῖν εἶναι,
εἴνου τοῦ χρόνου μνησθέντας, ὅτε—ἄνδρας ἀρίστους ἐνομίζετ' εἶναι: Il. ξ, 71
εα μὲν γὰρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν: Il. ο, 18 ἦ οὐ μέμνῃ, ὅτε τ'
νέμω ὑψόθεν; Thuc. II. 21 μεμνημένοι καὶ Πλειστοάνακτα—ὅτε ἐσβαλὼν τῆς
ττικῆς ἐς Ἐλευσῖνα—ἀπεχώρησε πάλιν: Xen. Cyr. I. 6, 8 μέμνημαι καὶ τοῦτο,
ε, σοῦ λέγοντος, συνεδόκει καὶ ἐμοί: Plat. Meno 79 D μέμνησαι ὅτ' ἐγώ
ι ἄρτι ἀπεκρινάμην—: Id. Legg. 782 C τοὐναντίον ἀκούομεν ἐν ἄλλοις ὅτε
δὲ βοὸς ἐτολμῶμεν γεύεσθαι: Soph. O. T. 1133 εὖ γὰρ οἶδ' ὅτι κάτοιδεν,
ιος τὸν Κιθαιρῶνος τόπον—ἐπλησίαζεν: Eur. Troad. 70 οἶδ' ἡνίκ' Αἴας εἷλκε
ισάνδραν βίᾳ: so in other combinations; as, Il. ο, 207 ἐσθλὸν καὶ τὸ τέτυ-
αι, ὅτ' ἄγγελος αἴσιμα εἰδῇ. So sometimes in Latin, *memini, quum
rem; vidi, quum prodiret; audivi eum, quum diceret.*

9. And similarly the substantival clause after verbs or sentences which
press some mental emotion, as θαυμάζειν, ἄχθεσθαι, ἀγανακτεῖν, αἰσχύνε-
αι, μέμφεσθαι, δεινὸν ποιεῖσθαι, δεινόν ἐστι, ἀγαπᾶν, φθονεῖν, αἰσχρόν ἐστι,
:., is introduced by εἰ, *if*, instead of ὅτι, when the object of this mental
notion is to be represented not as certain, but as something possible, which
e person can scarcely credit to be real: Eur. Alc. 199 ἦ που στενάζει
ίσιδ' Ἄδμητος κακοῖς, ἐσθλῆς γυναικὸς εἰ στερηθῆναί σφε χρή. So where the
ntence conveys the notion of *wonder:* Soph. El. 824 ποῦ πότε κεραυνοὶ
ὸς,—εἰ ταῦτ' ἐφορῶντες κρύπτουσιν ἔκηλοι. The Attic politeness, which
efers indirect to direct assertion, uses this idiom very frequently, even
a past and certain matter; as, Æschin. 74. 30 οὐκ ἀγαπῷ, εἰ μὴ δίκην
ωκεν: Plat. Lach. 194 A ἀγανακτῶ, εἰ οὕτωσὶ ἃ νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν:
. Rep. 343 E τόδε ἐθαύμασα, εἰ ἐν ἀρετῆς καὶ σοφίας τίθης μέρει τὴν ἀδικίαν,
ν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις[a]: Id. Phæd. 95 A ἐθαύμαζον εἴ τι ἕξει τις
ήσασθαι τῷ λόγῳ αὐτοῦ: Demosth. 24, 23 οὐ δὴ θαυμαστόν ἐστιν, εἰ στρα-
υόμενος καὶ πονῶν ἐκεῖνος (ὁ Φίλιππος)—ἡμῶν μελλόντων (*cunctantibus*)—
ρεγέγνεται: Ibid. 25, 24 ἀλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίοις μέν ποτε—ὑπὲρ
ν Ἑλληνικῶν δικαίων ἀντήρατε (*restitistis*)—νυνὶ δ' ὀκνεῖτε ἐξιέναι καὶ μέλλετε

[a] Stallb. ad loc.

(*cunctamini*) εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων: Ibid. 52, 43 θαυμάζω δ' ἔγωγε, εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται, μήτε ὀργίζεται, ὁρῶν—τὴν μὲν ἀρχὴν τοῦ πολέμου γεγενημένην περὶ τοῦ τιμωρήσασθαι Φίλιππον: Id. Mid. 29 οὐκ ᾐσχύνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῳ, *that he*, &c. So G. T., as Mark xv. 44 ἐθαύμασεν εἰ ἤδη τέθνηκεν: Acts xxvi. 22 εἰ παθητὸς κ. τ. λ. depends on οὐδὲν ἐκτὸς (=οὐδὲν δεινόν) λέγων.

10. Frequently instead of ὅτι οὕτως, we find the relative ὡς, and for ὅτι τοιοῦτος, or ὅτι τόσος, the relatives οἷος, ὅσος: Plat. Crit. 43 B θαυμάζω αἰσθανόμενος, ὡς ἡδέως καθεύδεις[a]: Ibid. σὲ—εὐδαιμόνισα—, ὡς ῥᾳδίως αὐτὴ (τὴν ξυμφοράν) καὶ πράως φέρεις; Id. Phæd. 58 E εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο—ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα: Il. ε, 757 Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα, ὁσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν for ὅτι τοσοῦτον καὶ τοιοῦτον: Hdt. I. 31 αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἵων τέκνων ἐκύρησε: Thuc. II. 41 ἀγανάκτησιν ὑφ' οἵων (ὅτι ὑπὸ τοιούτων) κακοπαθεῖ. So Homer: οἵ' ἀγορεύεις, οἷά μ' ἔοργας, οἷον ἄκουσεν, *pro iis, quæ dixisti* etc.: Il. ζ, 1[illegible]6 τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν: so Il. σ, 262 οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει μίμνειν ἐν πεδίῳ for ὅτι τοιοῦτος—θυμός, as in Lat., *quale ejus est atrocitas*, or *quâ est atrocitate:* Od. ξ, 392 οἷον adverbially for ὅτι τοιούτως.

Final substantival clause introduced by ὡς, in order that, ὅπως, ἵνα, &c.

§. 805. 1. Final substantival clauses signify the aim or end of the verb, which would usually stand in the equivalent accusative (more commonly with prepos. ἐπί, εἰς) or in the infinitive; and are introduced by ὡς, ὅπως, ἵνα, (ὄφρα poet.), (μή), see §. 814., ὡς, μή, ὅπως μή, ἵνα μή. Compare κελεύω σε τοῦτο—σε ποιεῖν τοῦτο—ἵνα ποιῇς τοῦτο. These relative conjunctions refer to a demonstrative in the principal sentence, either expressed or implied.

Moods.

Conjunctive and Optative after the Indicative.

2. The proper mood of the final sentence is the subjunctive, (past or present,) as the end or aim is something which either really resides in the will or imagination of the speaker or agent, or is supposed to do so. When the action of the verb depending on ἵνα, &c. relates to present or future time, the conjunctive is used, because the aim of a present action is immediately in the mind of the speaker; but if the aim relates to the past, it depends on past circumstances, and therefore the optative is used[b]. And hence the general rule may be laid down: *When the dependent verb refers to present or future time, the conjunctive is used; when to time past, the optative.* Hence too we get the usual but less accurate rule, that when the principal verb is in the pres., pft., fut., or aorist with a present

[a] Stallb. ad loc. [b] Nitzsch Odyss. III. 76.

sense, the Conjunctive is used; but when the principal verb is in an historic tense, the Opt., (subj. of hist. tenses) is used; if a past action has for its object something yet to come, of course the conjunctive is used, not the optative; as, ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς, *ut venias, that you may* come: λέξον, ἵν' εἰδῶ, *dic, ut sciam, "that I may know:"*—ταῦτα ἔγραφον, ἐγεγράφειν, ἔγραψα, ἵν' ἔλθοις, *ut venires:* but also μετεπεμψάμην, *"I sent for you,"* (past) ἵνα εἴδω, *"that I may presently know:"* so we say, *"I do this that you may"*—*"I did this that you might"*—*"I did this that you may;"* so that generally speaking, where in English we should use "may," the conjunctive is used; where "might," the optative. Il. λ, 289 sq. ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε, *ut gloriam vobis paretis;* but Il. ε, princ. ἔνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο, *ut clarus fieret et gloriam sibi pararet:* Il. τ, 347 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν στάξον ἐνὶ στήθεσσ', ἵνα μή μιν λιμὸς ἵκηται, *ut ne fames eum occupet;* but ibid. 351 ἡ δ' Ἀχιλῆϊ νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν στάξ', ἵνα μή μιν λιμὸς ἀτερπὴς γούναθ' ἵκοιτο, *ut ne—occuparet:* Od. α, 85 Ἑρμείαν—νῆσον ἐς Ὠγυγίην ὀτρύνομεν (for ὀτρύνωμεν), ὄφρα τάχιστα Νύμφῃ ἐϋπλοκάμῳ εἴπῃ νημερτέα βουλήν: v. 89 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὄφρα οἱ υἱὸν μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω: Ibid. 174 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ: Il. α, 26 μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω, μή νυ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο: v. 32 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι; but Plat. Rep. 393 E ὁ δὲ Ἀγαμέμνων ἠγρίαινεν, ἐντελλόμενος νῦν τε ἀπιέναι καὶ αὖθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στεμματα μὴ ἐπαρκέσοι·—ἀπιέναι δὲ ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι: Od. ι, 355 sq. δός μοι ἔτι πρόφρων, καί μοι τέον οὔνομα εἰπὲ αὐτίκα—νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρῃς: Ibid. 154 sq. ὦρσαν δὲ Νύμφαι—αἶγας ὀρεσκώους, ἵνα δειπνήσειαν ἑταῖροι: Xen. C[illegible]
(ἐκ τῆς τῶν Περσῶν ἐλευθέρας ἀγορᾶς καλουμένης)
ἀγοραῖοι—ἀπελήλανται εἰς ἄλλον τόπον, [illegible]
τῇ τῶν πεπαιδευμένων εὐκοσ[illegible]
πᾶσα ἡ Περσῶν [illegible]
4, 25 [illegible]

[illegible] -pative is often
[illegible]

[illegible] Aorist see §. 405. 2.

Seeming exceptions to the Rule usually given.

§. 806. When an historic tense is used in the sense of a principal tense, and the subjunctive of the principal tenses (Conj.) is used.

When a principal tense is used in the sense of an historic tense, and the subjunctive of the historic tenses (Opt.) is used.

Conjunctive after the aorist, and other historic tenses.

1. When the aorist has the force of the perfect (§. 404.) the past action is considered as containing, and extending into, present time, and the dependent verb refers to something present or future: Od. λ, 93 τίπτ' αὖτ', ὦ δύστηνε, λιπὼν φάος ἠελίοιο, ἤλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον: here ἤλυθες = ἐλήλυθας, *advenisti, ades*, as, Il. α, 202 τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας; ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο; Od. γ, 15 τοὔνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθηαι πατρός: Od. ν, 418 τίπτε τ' ἄρ' οὔ οἱ ἔειπες, ἐνὶ φρεσὶ πάντ' εἰδυῖα; ἦ ἵνα που καὶ κεῖνος ἀλώμενος ἄλγεα πάσχῃ; Il. ε, 127 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν, ὄφρ' εὖ γιγνώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα: but Plat. Alcib. II. extr. ὥσπερ τῷ Διομήδει φησὶ τὴν Ἀθηνᾶν Ὅμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλύν, ὄφρ' εὖ γιγνώσκοι ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα: here ἀφελεῖν is aorist, but in Homer the aim of the verb is present, so that ἕλον is known to be used in a perfect sense: Eur. Med. 214 Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων, μή μοι τι μέμφησθε: Id. Hecub. 25 κτείνει με χρυσοῦ—χάριν ξένος πατρῷος, καὶ κτανὼν ἐς οἶδμ' ἁλὸς μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ: but Ibid. 710 Hec. ἐμὸς ξένος, Θρῄκιος scil. ἔκτεινέ νιν: Chor. ὤμοι, τί λέξεις; χρυσὸν ὡς ἔχοι (ἔχῃ Dind.) κτανών: here ἔκτεινε is the real aorist, and the aim of the verb is something past: Hdt. VII. 8, 1. extr. διὸ ὑμέας νῦν ἐγὼ συνέλεξα, ἵνα τὸ νοέω πρήσσειν ὑπερθέωμαι ὑμῖν: Plat. Legg. 653 sq. θεοὶ δὲ οἰκτείραντες [illegible] πεφυκὸς γένος—Μούσας Ἀπόλλωνά τε μου- [illegible] τὰς γενο- [illegible] as [illegible] t [illegible] the past [illegible] wi [illegible] narrating, that they become [illegible] placing himself in the position of the subject of the past [illegible]

looks upon the aim thereof as he did, that is, as something present or future: this poetic idiom (πρὸ ὀμμάτων ποιεῖν) is mostly used by the historians, especially Thucydides; but in other writers, both in prose and poetry, it is sometimes used also to mark the present continuance of a past aim, or to lay emphasis on some past aim or final cause by stating it in the exact form, (either Present or Aorist,) in which it presented itself to the mind of the original agent or writer. So Hdt. V. 68 φυλὰς δὲ τὰς Δωριέων ἵνα δὴ μὴ αἱ αὐταὶ ἔωσι τοῖσι Σικυωνίοισι,—μετέβαλε ἐς ἀλλὰ οὐνόματα. So G. T. as Matt. xii. 11 ἐπήρωτησαν αὐτόν εἰ ἔξεστιν—ἵνα κατηγορήσωσιν αὐτοῦ —where the form εἰ ἔξεστιν κ. τ. λ. naturally suggests the mood which would have been used when these words were spoken. Sometimes the aor. conjunctive is used where the verb in the original clause stood, or would have stood, in the present, as from the force of the Aorist proper (see §. 405. 2. and *Obs.* 2.) the Aorist conjunctive brings forward the verbal notion in which the aim consisted, and keeps out of view the accident of time which might require the optative rather than the conjunctive: Il. δ, 301 κακοὺς δ' ἐς μέσσον ἔλασσεν ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζῃ: Hdt. I. 29 Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο: Ibid. 9 ὁ μὲν δὴ λέγων ταῦτα ἀπεμάχετο ἀρρωδέων, μή τι οἱ ἐξ αὐτέων γένηται κακόν: Id. VII. 8. init. σύλλογον Περσέων τῶν ἀρίστων ἐποιέετο, ἵνα γνώμας τε πύθηται [illegible] πῃ τὰ [illegible] ωυικωτατον, ἵνα εἰς ἐκείνους ἀποβλέποντες, οἷοι ἂν ἡμῖν φαίνωνται εὐδαιμονίας τε πέρι καὶ τοῦ ἐναντίου, ἀναγκαζώμεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν κ. τ. λ.: Id. Protag. 320 A Περικλῆς δεδιὼς περὶ αὐτοῦ μὴ διαφθαρῇ δὴ ὑπὸ Ἀλκιβιάδου, ἀποσπάσας ἀπὸ τούτου καταθέμενος ἐν Ἀρίφρονος ἐπαίδευε: Id. Crito 43 B καὶ ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγῃς[a]: Demosth. 25, 24 πολλὰ ἰδίᾳ πλεονεκτῆσαι—οὐκ ἠθελήσατε, ἀλλ', ἵν' οἱ ἄλλοι τύχωσι τῶν δικαίων, τὰ ὑμέτερ' αὐτῶν ἀνηλίσκετε εἰσφέροντες καὶ προεκινδυνεύετε στρατευόμενοι: Id. 836. princ. εἶπε γάρ, ὡς ὁ πάππος ὤφειλε τῷ δημοσίῳ καὶ διὰ ταῦθ' ὁ πατὴρ οὐκ ἐβούλετο μισθωθῆναι τὸν οἶκον, ἵνα μὴ κινδυνεύσῃ, sc. ὁ οἶκος. This making past things appear present is very natural, when the writer or speaker is speaking of himself: Il. ι, 493 sq. ἀλλά σε παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, ποιεύμην, ἵνα μοί

a "*Ubi id quod propositum fuit nondum perfectum et transactum est, sed adhuc durare cogitatur.*" Stallb.

ποτ' ἀεικέα λοιγὸν ἀμύνῃς. So almost always in the Odyssey, when Ulysses is relating his own adventures: Od. ι, 102 αὐτὰρ τοὺς ἄλλους κελόμην—νηῶν ἐπιβαίνεμεν—, μήπως τις λωτοῖο φαγὼν νόστοιο λάθηται: Od. ι, 377 ἕπεσσί τε πάντας ἑταίρους θάρσυνον, μήτις μοι ὑποδδείσας ἀναδύῃ.

Obs. 1. The Conjunctive often follows an Aorist Participle when this is used in narrations rather to denote the action of the verb than as an expression of past time: Hdt. III. 102 ἀναβαίνει ἐπιτηδεύσας ὅκως ζεύξῃ.

Obs. 2. From what has been said above (2) as to the notion of the thing aimed at or intended being brought prominently forward by the Aorist Conjunctive, the accident of time being kept out of view, it will be easily seen how this construction became the regular idiom for the final clause in Hellenistic Greek; it was naturally adopted by the G. T. writers, so that the optative is not found in real final clauses, but its place is supplied by the (generally Aorist) conjunctive. The ind. present occurs twice after ἵνα, Gal. iv. 17 ζηλοῦσιν ὑμᾶς ἵνα αὐτοὺς ζηλοῦτε: 1 Cor. iv. 6 ἵνα μὴ—φυσιοῦσθε: and this construction is found also in the Greek of the G. T. æra. So also the indicative fut. in final clauses, as 1 Pet. iii. 1 ἵνα—κερδηθήσονται: in some editions the conj. aor. is substituted by a slight change of vowels for the fut. ind.: if the future is correct it may be referred to the usage of ἵνα &c. with the historic tenses. See §. 813.

Optative after a principal tense or aorist.

[illegible] tense (or an aorist imper., conj., or opt. in a [illegible]

μ' εἰσάγει δομους, [illegible]

β. When the writer or speaker [illegible] person, not as existing in his own mind, but in the [illegible] person, so that the sentence partakes of the character of the *oratio obliqua;* as, Il. η, 339 πύλας ποιήσομεν (conj.) εὖ ἀραρυίας, ὄφρα δι' αὐτάων ἱππηλασίη ὁδὸς εἴη "*vult item a ceteris cogitari, quibus suum Nestor consilium suadet:*" so Ibid. 342 ἤ (for ἵνα) is used with the optative: Soph. Œ. C. 11 στῆσόν με κἀξίδρυσον, ὡς πυθοίμεθα, "*ita jubetur aliquis eâdem mente agere, quæ inest imperanti, optativus igitur non ad Œdipi, sed Antigonæ mentem spectat eam, quâ sedem jubetur eligere:*" see also Arist. Aves 1524: Plat. Rep. 410 B ἆρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὗ ἕνεκά τινες οἴονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοιντο, τῇ δὲ τὴν ψυχήν; "*Socrates non e suâ ipsius sententiâ rem*

affert; sed consilium, quod gymnastices conditores sequuti sint, ex ipsorum mente indicat[a]."

γ. When the mind of the writer or speaker, at the moment when he is expressing the aim, is dwelling on some intention which he had in time past, when he began the action he is now continuing: Arist. Ran. 24 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ, ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι "*sentit enim jam Dionysus se frustra studuisse, ne laboraret famulus: nam qui irritum suum consilium ita pronuntiat, is non jam consilium a præsente rei contemplatione captum dicit, sed priorem cogitat consilii cogitationem*[b]."

δ. When the dependent sentence forms part of a wish introduced by εὔχομαι, &c.: Arist. Aves 928 εὔχομαι δέ σοι τάδε—ὅπως τῶν τευθίδων ἐμπλήμενος φθαίης ἄν: so G. T. as Eph. iii. 14 κάμπτω τὰ γόνατά —ἵνα δῴη.

Optative or Conjunctive after Optative.

§. 808. When the principal verb is in the opt. with or without ἵν, the dependent verb is generally in the opt.; as, Soph. Aj. 1217 sq. γενοίμαν, ἵν' ὑλᾶεν ἔπεστι πόντου πρόβλημ' ἀλίκλυστον—, τὰς ἑρὰς ὅπως προσείποιμεν Ἀθήνας: Demosth. 39, 3 ὡς δ' ἂν ἐξετασθείη μάλιστ' ἀκριβῶς, μὴ γένοιτο, ὦ πάντες θεοί[c]: Eur. Troad. 698 παῖδα τόνδε παιδὸς ἐκθρέψαις ἄν, Τροίας μέγιστον ὠφέλημ', ἵν' οἵ ποτε ἐκ σοῦ γενόμενοι παῖδες Ἴλιον πάλιν κατοικίσειαν καὶ πόλις γένοιτ' ἔτι: but if the notion of realisation comes in, the conjunctive is used; Plat. Apol. 28 D αὐτίκα—τεθναίην δίκην ἐπιθεὶς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν, ἄχθος ἀρούρης.

Interchange of Optative and Conjunctive.

§. 809. 1. When two or more final clauses follow the same principal clause, it sometimes happens that the verb of one is in the conj., of the other in the opt., according to the proper force of these moods (§. 411. 1.). The former gives a notion of the realisation of the proposed end, the latter has no such notion, but represents it as a mere possibility or supposition[d].

2. The optative frequently expresses the ulterior consequence of the conjunctive: Od. μ, 156 ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἤ κε θάνωμεν, ἤ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν, the second sentence is merely a wish, and a consequence which might follow if death were avoided: Il. ε, 567 περὶ γὰρ δίε ποιμένι λαῶν, μήτι πάθῃ, μέγα δέ σφεας ἀποσφήλειε πόνοιο, the first sentence expresses the im-

[a] Stallb. ad loc. [b] Reisig 169. [c] Schäfer Appar. tom. I. 456.
[d] Nitzsch Odyssey iii. 76.

mediate object of fear, the second the consequences resulting therefrom: Il. ο, 597 sq. Ἕκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσι θεσπιδαὲς πῦρ ἐμβάλῃ ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρὴν πᾶσαν ἐπικρήνειε, the former sentence expresses the immediate result of the favour of Jove, the latter the consequences of that result: Hdt. IX. 51 ἐς τοῦτον δὴ τὸν χῶρον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόνῳ, καὶ οἱ ἱππέες σφέας μὴ σινοίατο (the primary, and secondary end).

3. Or the conjunctive gives a certain, the optative only a probable result: Hdt. I. 185 ὥς τε ὁ ποταμὸς βραδύτερος εἴη (probable), καὶ οἱ πλόοι ἔωσι σκολιοὶ (certain): Thuc. iii. 22 ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ᾖ (certain), καὶ μὴ βοηθοῖεν. So in Œ. C. 190 the optatives εἴποιμεν and ἀκούσαιμεν (if the reading is correct) express an uncertain secondary aim in Œdipus' mind, the words μὴ χρείᾳ πολέμωμεν give his determined and primary aim. So Eur. El. 56 πηγὰς ποταμίας μετέρχομαι—, ὡς ὕβριν δείξωμεν Αἰγισθοῦ θεοῖς, γόους τ' ἀφείην: Id. Hec. 1138 ἔδεισα, μὴ σοὶ πολέμιος λειφθεὶς ὁ παῖς Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν, γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα Φρυγῶν ἐς αἶαν αὖθις ἄρειαν στόλον, κἄπειτα Θρῄκης πεδία τρίβοιεν τάδε λεηλατοῦντες, γείτοσιν δ' εἴη κακὸν Τρώων, ἐν ᾧπερ νῦν—ἐκάμνομεν, "*alterum, Troja ut restitueretur, verebatur ne eveniret; de altero conjecturam faciebat, haud esse dissimile veri Achivos redituros*[a]."

Conjunctive and Optative with ἄν.

§. 810. 1. To the final conjunctions ὡς, ὅπως, μή and ἵνα, the modal adverb ἄν is frequently (especially in Hdt.) added, pointing to some (generally not expressed) condition: Od. ε, 167 πέμψω δέ τοι οὖρον ὄπισθεν, ὥς κε μάλ' ἀσκήθης σὴν πατρίδα γαῖαν ἵκηαι, αἴ κε θεοί γ' ἐθέλωσι: Od. β, 376 ἀλλ' ὄμοσον, μὴ μητρὶ φίλῃ τάδε μυθήσασθαι—, ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃ (sc. ἐὰν ταῦτα ἀκούσῃ). Compare Od. μ, 156, §. 809.: Od. θ, 20 sq. καί μιν μακρότερον καὶ πάσσονα θῆκε ἰδέσθαι, ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο, sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο: Od. β, 52 οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιτο θύγατρα, δοίη δ' ᾧ κ' ἐθέλοι καί οἱ κεχαρισμένος ἔλθοι. (The opt. is used hereafter the perf. according to §. 807. β.:) Æsch. Ag. 364 τὸν τάδε πράξαντ' ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι (= τείναντα) ὅπως ἂν μήτε πρὸ καίρου μήθ' ὑπὲρ ἄστρων βέλος ἠλίθιον σκήψειν, *so that in this way*, &c.: Eur. Bacch. 509 sq. καθείρξατ' αὐτὸν ἱππικαῖς πέλας φάτναισιν, ὡς ἂν σκότιον εἰσορᾷ κνέφας: Id. Hippol. 1313 δάκνει

[a] Pflugk ad loc.

σε Θησεῦ, μῦθος, ἀλλ' ἔχ' ἥσυχος, τοὐνθένδ' ἀκούσας, ὡς ἂν οἰμώξῃς πλέον: Hdt. III. 44 ἐδεήθη, ὅκως ἂν καὶ παρ' ἑωυτὸν πέμψας ἐς Σάμον δέοιτο στρατοῦ: Xen. Cyr. V. 2, 21 διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἅτε δεῖ φίλια καὶ πολέμια νομίζειν. The passages in which μὴ ἄν is used with opt. are to be explained by §. 814. *c.* So Thuc. II. 93 ἦν προσδοκία οὐδεμία, μὴ ἄν ποτε οἱ πολέμιοι ἐξαπιναίως οὕτως ἐπιπλεύσειαν: Xen. Anab. VI. 1, 1 εἰ οὖν ταῦτα ἐγὼ ὁρῶν δοκοίην, ὅπου δυναίμην, ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκεῖνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθείην.

2. The general force of ὡς ἄν, ὅπως ἄν, ὅφρα ἄν, &c. (in the dramatic writers especially) with the conjunctive seems to be that they modify or give a polite colouring to the intentions, desires, commands of the principal sentence, mostly when they are, or might seem to be, unreasonable, strange, abrupt, or startling, by stating or implying some reason or intent thereof, so that reference is made to the judgment or will of some person addressed or spoken of, as if the intention or command depended on it. This answers to our *by thus doing—if you please—if you will be so good—by your leave*, &c. Soph. Aj. 654 ἀλλ' εἶμι πρός τε λουτρὰ καὶ παρακτίους λειμῶνας ὡς ἂν λύμαθ' ἁγνίσας ἐμά—ἐξαλεύσωμαι, *I will go* (*by your leave*) *in order*, &c.: Soph. Œ. C. 575 τοῦτ' αὐτὸ νῦν δίδασχ' ὅπως ἂν ἐκμάθω, *be so good as to tell this very point*, &c. It is often ironical, as Soph. Electra 1495 χώρει δ' ἔνθαπερ κατέκτανες πατέρα τὸν ἀμὸν ὡς ἂν ἐν ταύτῳ θάνῃς, *be so good as to go*, &c.: Hdt. I. 24 κελεύειν—αὐτὸν διαχρᾶσθαί μιν, ὡς ἂν ταφῆς ἐν γῇ τύχῃ.

3. In some passages it is omitted where it might be expected. This occurs generally where the speaker is too much hurried or excited to trouble himself to be civil. So Eur. Bacch. 1202, where Agave rushes on the stage in a frantic state with the head of Pentheus in her hands, ὦ καλλίπυργον ἄστυ Θηβαίας χθονὸς ναίοντες ὡς ἴδητε τήνδ' ἄγραν: so Med. 1315: so in an angry speech, Soph. Ant. 768 σύ τ' οὐδαμὰ, τουμὸν προσόψει κρᾶτ' ἐν ὀφθαλμοῖς ὁρῶν ὡς τοῖς θέλουσι τῶν φίλων μαίνῃ ξυνών.

4. In the following passages ὡς and ὅπως are to be taken as modal adverbs, and with ἄν seem to signify *how in the world:* Xen. Cyr. I. 2, 5 ἐπιμέλονται, ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται, *how the citizens may be best:* Ibid. 10 βασιλεὺς ἡγεμῶν αὐτοῖς ἐστί, καὶ αὐτός τε θηρᾷ, καὶ τῶν ἄλλων ἐπιμελεῖται, ὅπως ἂν θηρῷεν: Ibid. II. 1, 4 βουλευσόμεθα, ὅπως ἂν ἄριστα ἀγωνιζοίμεθα: Plat. Symp. 187 D πάλιν γὰρ ἥκει ὁ αὐτὸς λόγος, ὅτι τοῖς μὲν κοσμίοις τῶν ἀνθρώπων, καὶ ὡς ἂν κοσμιώτεροι γίγνοιντο οἱ μήπω ὄντες, δεῖ χαρίζεσθαι.

Obs. 1. Hence the elliptic use of the opt. with ἄν to express a wish: Il. ζ, 281 ὡς κε οἱ αὖθι γαῖα χάνοι! sc. εἰ τοῦτο δυνατὸν εἴη, *utinam, si fieri posset, terra devoraretur!*

Obs. 2. The general rules and exceptions given above (§. 806 sq.) hold good for the conj. and opt. with ἄν as well as without it.

Obs. 3. Ὡς ἄν with the opt. is far more rare in Attic than in Epic and Ionic; ἵνα ἄν is very seldom found, see above (§. 809.): Od. μ, 156. Soph. Œ. C. 189. Demosth. 780, 7 ἵνα μηδ' ἂν ἄκων αὐτῇ ποτε προσπέσῃ: ἵνα ἄν has generally the force of *ubicunque* or *sicubi;* ὄφρα ἄν (κε) is only Epic: Od. μ, 51 ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω, ὄφρα κε τερπόμενος ὄπ' ἀκούῃς Σειρήνοιϊν: Il. μ, 25 sq. ὔε δ' ἄρα Ζεὺς συνεχὲς, ὄφρα κε θᾶσσον ἁλίπλοα τείχεα θείη. In G. T. either form is used indifferently, see Matt. vi. 5 and 16.

Ὅπως and ὡς with Future Indicative.—Ὅπως ἄν with Future Indicative.

§. 811. Verbs of *caring, considering, troubling oneself about, endeavouring, effecting,* and *inciting,* or words which imply such notions; as, ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι, φυλάττειν, σκοπεῖν, σκέπτεσθαι, βουλεύεσθαι, ὁρᾶν, ποιεῖν, πραττεῖν, *curare,* μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, παρασκευάζεσθαι, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἄγε &c., are followed by ὅπως (ὅπως μή), and in Hdt. also by ὡς or ὡς μή (on μή see §. 814.), with the fut. ind. instead of the conjunctive. The sense of this future is nearly allied to the conjunctive, and only differs therefrom in that it definitely expresses the possible realisation of the proposed end. After the verbs of *caring,* and *considering,* the original sense of ὅπως is clearly seen, as ὅτῳ τρόπῳ is used instead of it: Thuc. IV. 128 ἔπρασσεν, ὅτῳ τρόπῳ—ἀπαλλάξεται for ὅπως: Id. VI. 11 σκοπεῖν ὅτῳ τρόπῳ τὸ σφέτερον ἀπρεπὲς εὖ θήσονται: Xen. Cyr. I. 2, 3 οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι: Ibid. II. 4, 31 Κῦρος, ὦ Ἀρμένιε, κελεύει οὕτω ποιεῖν σε, ὅπως ὡς τάχιστα ἔχων οἴσεις καὶ τὸν δασμὸν καὶ τὸ στράτευμα: Plat. Rep. 421 E παντὶ τρόπῳ φυλακτέον, ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδόντα (sc. πενία καὶ πλοῦτος): Demosth. 21, 12 σκοπεῖσθε—τοῦτο, ὦ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἕξουσιν: Id. 130, 75 δέδοικα, ὅπως μὴ πάνθ' ἅμα, ὅσα οὐ βουλόμεθα, ποιεῖν ἡμῖν ἀνάγκη. And ὅπως and ὡς are used with the ind. fut., even when the principal verb is in an historic tense, where we should expect the fut. opt., the *oratio obliqua* being changed into the *oratio recta,* and the words brought prominently forward in the tense in which they were originally conceived at the time.

2. Sometimes ὅπως ἄν is used with fut. ind. to refer to a condition either expressed or understood: Hdt. III. 104 οἱ δὲ δὴ Ἰνδοὶ

τρόπῳ τοιούτῳ καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως, ὅκως ἂν καυμάτων τῶν θερμοτάτων ἐόντων ἔσονται ἐν τῇ ἁρπαγῇ, i. e. *ὅταν καύματα θερμότατα ᾖ.*

Obs. 1. Where an interchange takes place between the future and optative after *ὅπως* &c., the difference is the same as between the conjunctive and optative (see §. 809.): Hdt. I. 117 *σκοπῶν ὅκως σοι ποιήσω κατὰ νόον μήτε—αὐθέντης εἴην.*

3. Final clauses are sometimes expressed by Fut. Participle; as, Hdt. V. 17 *ἐπέμποντο αἰτήσοντες* (=*ἵνα αἰτοῖεν*) *γῆν καὶ ὕδωρ.*

Obs. 2. We must not confound this construction with the indirect question, §. 877. *Obs.* 2.

Remarks on ὅπως.—Dawes's Canon.—Elliptical use of ὅπως and ὅπως μή.

§. 812. 1. Dawes laid down (Miscell. Crit. 227, 459.) that ὅπως is joined with the conj. of the pres., aor. I. pass. aor. II. act. midd. or pass., but never with conj. of aor. I. act. or midd., but in the place thereof the ind. fut. is used, and hence the ind. fut. and conjunctive are often interchanged; as, Plat. Tim. 18 E *ὅπως οἱ κακοὶ χωρὶς οἵ τ' ἀγαθοὶ ταῖς ὁμοίαις ἑκάτεροι ξυλλέξονται, καὶ μή τις αὐτοῖς ἔχθρα διὰ ταῦτα γίγνηται.* But as this canon rests on no grammatical or logical grounds, so it is shaken by the fact that in many passages, by the agreement of the MSS., *ὅπως* is joined with aor. I. conj. act.: a change of ΗΙ into ΕΙ, and Ω into Ο, being all that is required to make the aor. I. conj. into the fut. ind., there were great opportunities opened to the inaccuracy of transcribers. The ancients no doubt regarded rather the difference of meaning in their use of one or the other, not the difference of form. There are many passages in Hdt. and the Attic writers, prose and poetry, which contradict this rule; as, Hdt. II. 120 extr. *ὅκως ποιήσωσι*; Thuc. I. 73 *ὅπως μὴ βουλεύσησθε*: Id. IV. 66 *ὅπως μὴ ἐπιβοηθήσωσιν*: Lysias 138 extr. *ὅπως μὴ ἐργάσησθε.* In these examples all MSS. agree, and there are some cases, where the aorist conj., and fut. ind., have a different form; as, *ὅπως κλαύσω* (F. *κλαυσοῦμαι*), *ἐκπλεύσῃ* (F. *ἐκπλεύσεται*), *ἀνακομίσῃ* (F. *ἀνακομιεῖ*), *ἀπολαύσωμεν* (F. *ἀπολαυσόμεθα*), *ἀποφήνῃ* (F. *ἀποφανεῖ*). In many passages the metre forbids any alteration[a]. The difference between these two forms doubtlessly is, that the fut. ind. represents the proposed end as something existing in future time; the aor. conj. as something of which the future realisation is only conceived, but without any notion of its actually existing. See Æsch. Pers. 114 *ταῦτά μοι μελαγχίτων φρὴν ἀμύσσεται φόβῳ,—μὴ πόλις πύθηται κένανδρον μέγ' ἄστυ Σουσίδος καὶ τὸ Κίσσινον πόλισμ' ἀντίδουπον ἔσσεται.*

2. Ὅπως (or *ὅπως μή*) stands with the fut. ind. or with the conj. to express a desire or warning, *ὅρα* or *ὁρᾶτε, vide, videte,* being readily supplied by the mind: Xen. Anab. I. 7, 3 *ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας*: Arist. Nub. 489 *ἄγε νῦν, ὅπως, ὅταν τι προσβάλλωμαι σοφὸν περὶ τῶν μετεώρων, εὐθέως ὀφαρπάσει*: Plat. Meno 77 A *ἀλλ' ὅπως μὴ οὐχ οἷός*

[a] Dawes's error seems to have been one into which he, in common with other English scholars, has too frequently fallen, the laying down a rule from a number of instances too generally, and not caring to inquire whether there were any grammatical or logical grounds for it to rest upon, and then altering all the passages to suit his canon.

τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. So in the forms δεῖ σ' (sc. σκοπεῖν) ὅπως in Attic poetry: Soph. Aj. 556 δεῖ σ' ὅπως πατρὸς δείξεις ἐν ἐχθροῖς, οἷος ἐξ οἵου 'τράφης. (See §. 898. *Obs.* 2.) Conjunctive: Hdt. VI. 85 εἰ νῦν ὀργῇ χρεώμενοι ἔγνωσαν οὕτω Σπαρτιῆται, ὅκως ἐξ ὑστέρης μή τι ὑμῖν, ἢν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς τὴν χώρην ἐσβάλωσι, *videte, ne—inferant.*

3. The final clause sometimes depends on a notion suggested by the context; as, Eur. Ion 1420 μορφὴν ἔχων τίν'; (ἐρωτῶ sc.) ὡς με μὴ ταύτῃ λάβῃς.

Ἵνα, ὡς, ὅπως (*more rarely*), *with the Historic Indicative.*

§. 813. Ἵνα, ὡς, ὅπως, (more rarely) are joined with the historic tenses of the ind., to express an end proposed and wished for, but not attained, or not to be attained. The principal sentence expresses something which does not take place, so that the end proposed by, or which might have resulted therefrom, does not take place either. We may translate ὡς &c. by—*in which case I should:* Soph. Œ. R. 1387 οὐκ ἂν ἐσχόμην τὸ μὴ 'ποκλεῖσαι τοὐμὼν ἄθλιον δέμας, ἵν' ἥ τυφλός τε καὶ κλύων μηδέν, *ut essem cæcus:* Ibid. 1393 τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὡς ἔδειξα μήποτε ἐμαυτὸν ἀνθρώποισιν, ἔνθεν ἦν γεγώς, *ut nunquam ostendissem:* Eur. Hippol. 645 sq. χρῆν δ' ἐς γυναῖκας πρόσπολον μὲν οὐ περᾶν, ἄφθογγα δ' αὐταῖς συγκατοικίζειν δάκη θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινὰ, μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν, *ut possent:* Ibid. 928 (χρῆν) δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν, τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν (i. e. *injustam*), ὡς ἡ φρονοῦσα τἄδικ' ἐξηλέγχετο πρὸς τῆς δικαίας, κοὐκ ἂν ἠπατώμεθα, *ut convinceretur:* Id. Phœn. 202 (Chorus) Τύριον οἶδμα λιποῦσ' ἔβαν—, Φοίβῳ δούλα μελάθρων ἵν' ὑπὸ δειράσι νιφοβόλοις Παρνασοῦ κατενάσθην, (κατενάσθη Dind.) ἵνα depending on δούλα, *ut habitarem* (*at ibi habitare non potuit, quoniam, bello inter Polynicem et Eteoclem exorto, Thebis manere coacta erat*): Aristoph. Pax 135 οὐκοῦν ἐχρῆν σε Πηγάσου ζεῦξαι πτερὸν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος: Plat. Crit. 44 D εἰ γὰρ ὤφελον—οἷοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷοί τε ἦσαν αὖ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχε, *quo efficere possent etiam bona maxima* (*at id non possunt*): Demosth. 837, 5 ἐχρῆν—παρασημήνασθαι κελεῦσαι τὰς διαθήκας, ἵν', εἴ τι ἐγίγνετο ἀμφισβητήσιμον, ἦγ (*ut—liceret*) εἰς τὰ γράμματα ταῦτ' ἐπανελθεῖν καὶ τὴν ἀλήθειαν πάντων εὑρεῖν: Ibid. 849, 17 ἐζήτησεν ἄν με τὸν παῖδα τὸν γράφοντα τὰς μαρτυρίας, ἵν', εἰ μὴ παρεδίδουν, μηδὲν δίκαιον λέγειν ἔδόκουν: Id. 47, 27 οὐ γὰρ ἐχρῆν—ταξιάρχους παρ' ὑμῶν—ἄρχοντας οἰκείους εἶναι, ἵν' ἦν ὡς ἀληθῶς τῆς πόλεως ἡ δύναμις[a]: It is worthy of observation that ἄν is not used, in this construction, even where there is direct reference to a pre-

[a] Schäfer ad loc.

ceding hypothetical sentence containing the condition of the dependent clause.

Obs. The proper sense of these conjunctions is that which they have in this construction, ὡς (=οἷς), *in which case or circumstances.* The subjunctive as being the verbal expression of *mental acts*, connects them with some act of the mind, whence they get their sense of *aim* &c. See §. 327. 3.

Remarks on the construction of the seemingly final Conjunction μή.

§. 814. After verbs of *doubting, questioning, considering, reflecting, asking* and *inquiring*, and also verbs of *fear*, of *anxiety*, which imply *reflection;* (or where such a notion is implied in the context, as Hdt. V. 3 ἀμήχανον μὴ ἐγγένηται : cf. Rom. xi. 21 μήπως οὐδὲ σοῦ φείσεται : sc. δέδοικα) ; as, σκοπεῖν, φροντίζειν, ὁρᾶν, ὑποπτεύειν, ἐννοεῖν, μετανοεῖν, ἀμφισβητεῖν, πυνθάνεσθαι, ἐξερευνᾶν, ὀκνεῖν, δεδιέναι, φοβεῖσθαι &c., the negative μή is used without any other final conjunction, where in English we might use sometimes the word *that*, but more generally the word *lest*. Μή is a sort of interrogation (as in Lat. *ne*) which introduces an indirect question in the mind relating to the preceding object of anxiety, &c.; as, Demosth. 14, 18 ὀκνῶ μὴ μάταιος ἡμῖν ἡ στρατεία γένηται, *I fear whether the expedition has not been undertaken in vain;* that is, *I fear that* (*or lest*) *it has.* The corresponding English expression is, *I doubt whether* (negative), or, *I doubt whether it is not* (affirmative). The construction of this sort of sentence is as manifold as that of the indirect question. See §. 873. 4. and §. 876 sqq. So G. T. as Matt. viii. 4 ὅρα μηδενὶ εἴπῃς : in ch. ix. 30 however the same notion is expressed by two independent infinitives, ὁρᾶτε μηδεὶς γιγνωσκέτω : so ch. xxiv. 6.

Hence we find *a.* The indicative of all the tenses, when the writer or speaker is inwardly persuaded that the object of his anxiety is really or will be in existence; and hence especially of events which are either present or past to him : Od. ε, 300 δείδω, μὴ δὴ πάντα θεὰ νημέρτεα εἶπεν, *I fear whether the goddess has not* (=*that she has*) *told us*, &c.[a]: Eur. Phœn. 92 ἐπίσχες, ὡς ἂν προὐξερευνήσω στίβον, μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, κἀμοὶ μὲν ἔλθῃ φαῦλος, *whether there is not=I am afraid that, or lest :* Thuc. III. 53 νῦν δὲ φοβούμεθα, μὴ ἀμφοτέρων ἡμαρτήκαμεν : Xen. Cyr. III. 1, 27 ὅρα, μὴ ἐκείνους οὐ δεήσει σε σωφρονίζειν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἐδέησεν : Id. IV. 1, 18 ὅρα μὴ πολλῶν ἑκάστῳ ἡμῶν χειρῶν δεήσει καὶ ὀφθαλμῶν : Plat. Lach. 187 B σκοπεῖν χρὴ, μὴ οὐ—ὑμῖν ὁ κίνδυνος κινδυνεύεται : Id. Rep. 451 A φοβερὸν—, μὴ σφαλεὶς τῆς ἀληθείας—κείσομαι[b] : Id. Phileb. 13 A φοβοῦμαι δὲ, μή τινας ἡδονὰς ἡδοναῖς εὑρήσομεν ἐναντίας : Id. Cratyl. 393 C φύλαττε μή πῃ παρακρούσομαί σε[c].

b. The subjunct. of the principal tenses (conjunctive) after a principal, and of the historic tenses (optative) after an historic tense, to signify a suspicion; the optative referring to past, the conjunctive to present or future time. The subjunct. is here deliberative. For examples see §. 805. 2. and Od. ε, 473 δείδω, μὴ θήρεσσιν ἕλωρ καὶ κύρμα γένωμαι : Xen. Cyr. I. 1, 3 ἐκ τούτου δὴ ἀναγκαζόμεθα μετανοεῖν, μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων ᾖ (for εἴη §. 806. 2.) τὸ ἀνθρώπων ἄρχειν : Id. M. S. IV. 2, 39 καὶ φροντίζω, μὴ κράτιστον ᾖ μοι σιγᾶν : Plat. Phæd. 70 A τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις, μὴ, ἐπειδὰν ἀπαλλαγῇ τοῦ σώματος, οὐδαμοῦ ἔτι ᾖ : Eur. Med. 118 οἴ μοι, τέκνα, μή τι πάθῃθ', ὡς ὑπεραλγῶ[d].

[a] Nitzsch ad loc. [b] Stallb. ad loc. [c] Elms. Heracl. 483. [d] Pflugk ad

Obs. 1. The conjunctive is often used after past tenses, in order to bring the clause prominently forward, as if the past fear or doubt was actually present. See §. 887.

c. The opt. is also used in its secondary meaning to express more decidedly a doubt as to the realisation of the object, a possibility only of its being so: Hdt. VII. 105 ὅρα μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημένος εἴη, *vide, ne vana jactatio fuerit hoc, quod a vobis dictum est.* So ironically: Il. γ, 436 μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης, *lest you should possibly.* Ἄν is added when the suspicion is supposed to depend on a condition: Xen. Anab. VI. 1. 29 ἐκεῖνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθείην: cf. the examples in §. 810.

Obs. 2 After verbs of *looking into, inquiring, seeing,* such as ὁρᾶν, σκοπεῖν, or words which imply such notions, μή with the ind. present expresses an inquiry whether something is not; ὅρα μὴ ποιεῖ, *see whether he is not doing it.* With the conj., a fear lest something should be: ὅρα μὴ ποιῇ, *see lest he do it.* So the ind. in Eur. Phœn. 92, given above in *a.*

Obs. 3. There is a difference also between the conj. pres. and aor., ὅρα μὴ ποιῇ, *lest he do it now;* μὴ ποιήσῃ, *at some future, indefinite time.*

Obs. 4. After notions of *fear* or *anxiety,* &c. εἰ (*whether, if*) is used instead of μή, and μὴ οὐ, giving a more indefinite character to the feeling: Eur. Med. 184 φόβος, εἰ πείσω δέσποιναν ἐμήν: "*in voc.* φόβος *inest notio dubitandi; ac quum is, qui dubitat, sitne aliquid necne, etsi cogitatione plerumque in alterutram partem inclinat, id tamen non indicet, fit, ut ex cujusque loci conditione intelligendum sit, utrum* εἰ *valeat* μὴ οὐ *an* μή[a]:" Ibid. 931 ἐσῆλθέ μ' οἶκτος εἰ γενήσεται τάδε: so for μή Androm. 60 καὶ νῦν φέρουσά σοι νέους ἥκω λόγους, φόβῳ μὲν εἴ τις δεσποτῶν αἰσθήσεται. (See also §. 751.)

Obs. 5. We also find the following constructions after notions of *fear* and *anxiety,* &c.:

a. ὅπως, *quomodo,* Attic poetry: Eur. Heracl. 248 μὴ τρέσῃς, ὅπως σέ τις σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βίᾳ: Id. Iph. T. 995 τὴν θεὸν δ' ὅπως λάθω, δέδοικα, *timore percussus delibero, quomodo—lateam.*—So where the notion of *fear,* &c. is suggested by the context or supplied by the mind: Æsch. Choeph. 192 ἐγὼ δὲ (δέδοικα) ὅπως μὲν ἄντικρυς τάδ' αἰνέσω.

b. ὅπως μή *quomodo non,* also Attic poetry: Soph. Œ. R. 1074 δέδοιχ', ὅπως μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά: Arist. Eq. 211 θαυμάζω δ' ὅπως, followed by present.

c. ὅτι or ὡς, *that,* which signifies merely the object of fear, without any notion of deliberation: Æsch. P. V. 901 ὅτι μὲν ὁμαλὸς ὁ γάμος ἄφοβος οὐ δέδια: Xen. Cyr. V. 2, 12 μὴ φοβοῦ ὡς ἀπορήσεις[b]: cf. III. 1, 1. Demosth. 141 καὶ τὸν φόβον ὡς οὐ στήσεται τοῦτο ἄνευ μεγάλου τινὸς κακοῦ.

d. Infinitive with or without the article: φοβεῖσθαι τὸ ἀποθνήσκειν—δεῖσαι τὸ ζῆν.—Eur. Hec. 768 ὀρρωδῶν θανεῖν: Plat. Gorg. 457 E φοβοῦμαι διελέγχειν σε. See above, §. 664. 1. and §. 670. The omission of the article makes a great difference of sense; if the infinitive has no article, the verb of *fearing* signifies *unwillingness, hesitation;* if it has the article, the verb takes its proper sense of fear, and the infin. with the article signifies the object of fear.

e. ὥστε μή with the inf. (rarely) where the object of the fear is expressed, as that which is in consequence thereof avoided: Eur. Iph. T. 1380 φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα.

[a] Pflugk ad loc. [b] Bornemann ad loc.

ADJECTIVAL SENTENCE.

§. 815. 1. The adjectival sentence is the resolution of an adjective or participle, and therefore signifies the attribute of a substantive; as, *οἱ πολέμιοι, οἱ ἀπέφυγον* (=*οἱ ἀποφυγόντες πολέμιοι*)—*τὰ πράγματα, ἃ ὁ Ἀλέξανδρος ἔπραξεν* (=*τὰ ὑπὸ τοῦ Ἀλεξάνδρου πραχθέντα πράγματα*, or *τὰ τοῦ Ἀλεξάνδρου πράγματα*).—*ἡ πόλις, ἐν ᾗ ὁ Πεισίστρατος τύραννος ἦν* (=*ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα*).

2. The inflexions of the relative pronoun which refers to the subst. in the principal clause, denote the gender and number, and frequently the case, which would be denoted by the inflexion of the simple adj. or participle.

3. A simple attribute, such as *Πεισίστρατος ὁ τύραννος*, is generally speaking not resolved into an adjectival sentence, such as *ὃς τύραννος ἦν*, except when particular emphasis is to be laid on that attribute; but if the attribute is compounded of the adj. and certain accessories thereto, the adjectival sentence is the most natural, and sometimes the only way of expressing it.

Remarks on the Relative Pronoun.

§. 816. 1. Originally there was no distinct form for the relative pronoun in Greek, but the demonstrative performed the functions of the relative, being placed in both clauses; in the first as a simple demonstrative, in the second as a retrospective demonstrative, as in German, *der Mann, der;* in English, "*the thing, that*" (see §. 834.): so Il. *α*, 125 *ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, quæ ex urbibus diripuimus, ea distributa sunt:* (so Il. *η*, 481 *οὐδέ τις ἔτλη πρὶν πιέειν πρὶν λεῖψαι ὑπερμενεῖ Κρονίωνι, nor did any one dare before to drink, before &c.:* Pind. Nem. IV. 4 *οὐδὲ μὲν ὕδωρ τόσον γε μαλθακὰ τέγγει γυῖα, τόσσον εὐλογία φόρμιγγι συνάορος.*) The aspirated pronouns were demonstrative as well as those beginning with *τ*, till the necessities of language soon assigned to the latter the demonstrative, to the former the relative, function. There are many instances, as well in the other dialects as in the most perfect sort of Attic, to prove that the relative pronouns were originally demonstrative; as we find that the relative forms are used as demonstrative. (On the use of the demonstrative *τοῦ, τῷ, τόν* for *οὗ, ᾧ, ὅν*, see §. 445: so even in Attic, *τέως* for *ἕως*, *τώς* for *ὡς*.)

2. So Homer frequently uses, especially with *γάρ*, or *καί*, the relative *ὅς* as a demonstrative: Il. *ζ*, 59 *μηδ' ὅντινα γαστέρι μήτηρ κοῖρον ἐόντα φέροι, μηδ' ὅς φύγοι, ne is quidem aufugiat:* Il. *φ*, 198 *ἀλλὰ καὶ ὅς δείδοικε Διὸς μεγάλοιο κεραυνόν*: cf. Od. *α*, 286. Il. *λ*, 535: Æsch. Eum. 7 *δίδωσι δ' ἣ* (for *αὐτὴ*) *γενέθλιον δόσιν.* So *οἵ*—, *οἵ, these—those, the one—the other:* Il. *φ*, 353 *τείροντ' ἐγχέλυές τε καὶ ἰχθύες, οἳ κατὰ δίνας, οἳ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα.*—*οἵ*—*οἵ τε*: Il. *ψ*, 498 *οἳ δεύτεροι, οἵ τε πάροιθεν.*—*οἵ* for *οὗτοι* Hes. Theog. 22. So Pind. Pyth. III. 89. (B.)

3. In Attic (and Ionic prose) this use is confined to the following cases:

a. Καὶ ὅς, seldom καὶ ἥ, for *καὶ οὗτος, καὶ αὕτη*: Xen. Cyr. V. 4, 4 καὶ ὃς ἐξαπατηθεὶς διώκει ἀνὰ κράτος: Plat. Symp. 201 E καὶ ἥ, *οὐκ εὐφημήσεις*; ἔφη. In the oblique cases the article is used and not the relative, as καὶ τόν, *et eum*.

b. Ὅς μέν—ὃς δέ Demosth. and later writers, but before them by Doric writers, not only in nom. but also in oblique cases sing. and plural: Archyt. 676. ap. Gal. (238 Orell.) *τῶν ἀγαθῶν ἃ μὲν ἐντὶ ἀνθρώπω, ἃ δὲ τῶν μερέων*: Demosth. 248 *πόλεις Ἑλληνίδας ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων.* Ὁ μέν—ὃς δέ: Theogn. 307 *ἀλλ' ὁ μὲν αὐτὸς ἔτισε κακῶν χρέος, ὃς δὲ φίλοισιν ἄτην ἐξοπίσω παισὶν ἐπεκρέμασεν* (Bekker *οὐδὲ φίλοισιν*): so in G. T. 1 Cor. xi. 21 ὃς μὲν *πεινᾷ*, ὃς δὲ *μεθύει*: ἃ μέν for *τὰ μέν*, followed by ἀλλά for *τὰ δέ*.

c. Ὅς καὶ ὅς, *this and that*, indefinite; *such a one—any one*, very rare, only in nom.; as, Hdt. IV. 68 *τὰς βασιληΐας ἱστίας ἐπιόρκηκε* ὃς καὶ ὃς: in accus. τὸν καὶ τόν, τὸ καὶ τό, see §. 444. *b.*

d. In the phrase ἦ δ' ὅς, ἦ δ' ἥ, *said he, she*, mostly in Plato.

e. The following relative conjunctions are also used as demonst.: Il. *o*, 547 ὁ δ' ὄφρα (for *τόφρα*) *μὲν εἰλίποδας βοῦς βόσκ' ἐν Περκώτῃ—αὐτὰρ ἐπεί κ. τ. λ.*: εἴως for *τέως* Il. *μ*, 141: ἵνα for *ἐνταῦθα* Il. *κ*, 127. So ὅτε μὲν—ὅτε δέ even in Attic, and ὅτε μὲν—ἄλλοτε δέ: Il. *ρ*, 178 ὅτε δ' *αὐτὸς ἐποτρυνεῖ μαχέσασθαι.* So ὡς—ὡς, Il. *ξ*, 294 ὡς ἴδεν, ὡς *μιν ἔρως τυκινὰς φρένας ἀμφεκάλυψεν.* So Theocr. II. 82. So ἔνθα—ἔνθα, *ubi—ibi* Id. VIII. 48: ὅσον—ὅσον, *quantum—tantum* Id. IV. 39. Arist. Vesp. 212. (Hebr. x. 37.)

4. The relatives, compounded of a relative and indefinite pronoun, as ὅστις, ὁποῖος, ὁπόσος, &c., express an indefinite, and hence a general notion, *whosoever, any one, every one who, &c.*, and therefore are very commonly used in general propositions: Eur. Troad. 400 *φεύγειν μὲν οὖν χρὴ πόλεμον* ὅστις *εὖ φρονεῖ*: Id. Hec. 502 ὅστις *εἶ, whosoever you are:* they are frequently joined with the generalising adverbs δή, δήποτε, οὖν, which emphasize and therefore increase the indefiniteness of the pronoun.

5. The indefinite notion is yet more strongly marked when these pronouns are applied to an individual, so that it is not viewed as a particular individual, but merely as a representative of the class to which it belongs; and this is frequently the case with ὅστις, *such a one as*, in Attic and also in Epic: Od. *β*, 124 *ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὅντινά οἱ νῦν ἐν στήθεσσι τιθεῖσι θεοί*: Xen. Anab. II. 6, 6 *ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργον εἶναι,* ὅστις—*αἱρεῖται πολεμεῖν*: Eur. Hipp. 921 *δεινὸν σοφιστὴν εἶπας,* ὅστις *εὖ φρονεῖν τοὺς μὴ φρονοῦντας δυνατός ἐστ' ἀναγκάσαι.* So G. T., as Matt. vii. 24 *πᾶς οὖν* ὅστις *ἀκούει.*

6. From ὅστις being thus used to clothe an object in the essential characteristic of the species, rather than the accidental properties of the individual, there arises its definite force in adjectival sentences, to introduce that which is to be regarded as the especial attribute of the individual; while ὅς expresses merely an accidental property which does not so really chracterise it: hence ὅστις throws an emphasis on the subst. to which it refers; as, *ἡ πόλις ἣ κτίζεται* (*the city*), but *ἡ πόλις ἥτις* (*that city*), *ἐν Δέλφοις κτίζεται*, as early as Homer; as, Il. *ψ*, 43 *οὐ μὰ Ζῆν'* ὅστις (*the god who*), *τε θεῶν ὕπατος καὶ ἄριστος* (ὅς would simply be "*who*"): Hdt. II. 151 *ἐν φρενὶ λαβόντες τὸ χρηστήριον,* ὅ *τι ἐκέχρηστό σφι*, i. e. *cujusmodi iis datum erat:* Ibid. 99 *πόλιν κτίσας ταύτην,* ἥτις *νῦν Μέμφις καλεῖται*: Soph. Œ. C.

252 οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτὸν (*that* mortal), ὅστις ἂν, εἰ θεὸς ἄγοι, ἐκφυγεῖν δύναιτο: so G. T., as Matt. ii. 6 ὅστις ποιμανεῖ κ. τ. λ.[a]

7. Ὅστις is also used to mark that the relative sentence expresses some (for the time) especial quality which has a definite bearing on the statement of the principal sentence, *since he*, where in Latin *quippe qui* is used: Eur. Med. 589 εἴ σοι γάμον κατεῖπον, ἥτις οὐδὲ νῦν τολμᾶς μεθεῖναι κ. τ. λ. See Soph. Trach. 6. Œd. C. 263. Hdt. III. 120 Πολυκράτεα πάντως ἀπολέσαι, δι' ὅντινα κακῶς ἤκουσε. So G. T., as 1 Tim. i. 4 γενεαλογίαις—αἵτινες ἐκζητήσεις παρέχουσιν. Ὅς however has also this force.

8. Ὅστις also frequently is equivalent to εἴ τις: Soph. Trach. 22 ἀλλ' ὅστις ἦν θακῶν ἀταρβὴς τῆς θέας δδ' ἂν λέγοι. (See §. 743. 2.). So Hdt. IV. 74 ὅστις μή=εἰ μή τις: Thuc. I. 40 καὶ ὅστις (=εἴτις) μή—ποιήσει: so also ὅς μή, Hdt. III. 37 ὅς δὲ τούτους μὴ ὀπώπεε, ἐγὼ δέ οἱ σημανέω: so the elliptic phrase ὅ τι μὴ=ὅ τι μή ἐστι for εἰ μή, *except*. So G. T., as Matt. v. 39 ὅστις σε ῥαπίσει.

Obs. 1. On the use of these pronouns in indirect questions, being compounded of ὅς and τίς interrog., see *Interrogative Sentences*, §. 877.

Obs. 2. On ὅς τε, ὅστις τε, see §. 755. 3., ὅσπερ §. 734. 2. 3., ὅς γε, §. 735. 9.

Obs. 3. Occasionally τί stands for ὅ τι: this probably arose from its being so used in the indirect question (§. 877. *Obs.* 2.), as Soph. Œd. Col. 315 τί φῶ, and then, 317, οὐκ ἔχω τί φῶ: Xen. Cyr. I. 2, 10 οὐ ῥᾴδιον εὑρεῖν ἐν τῇ θήρᾳ τί ἄπεστι τῶν ἐν τῷ πολέμῳ: this is more decided in G. T., so Mark xiv. 36 οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ: Matt. x. 19 δοθήσεται ὑμῖν—τί λαλήσετε.

Obs. 4. The difference between ὅς and ὅστις may be variously expressed—ὅς is objective, ὅστις subjective—ὅς is individual, ὅστις generic—ὅς expresses the personal identity of the relative and antecedent, as Θουκυδίδης ὃς ἦν Ὀλόρου υἱός—ὅστις the qualitative identity, i. e. by referring to the existence of some quality or characteristic, as Θουκυδίδης ὅστις ἦν Ἀθηναῖος.

Obs. 5. For ὅστις and ὅς in indirect questions, see §. 877. *Obs.* 4.

Relation between the Principal and Dependent Sentences.

§. 817. 1. The relation between the substantive and the adjectival clause is denoted by a demonstrative pronoun in the principal clause, pointing forwards to the relative pronoun in the dependent one, and this latter pointing backwards to the former; as, οὗτος ὁ ἀνὴρ, ὃν εἶδες. The article ὁ, ἡ, τό, is to be reckoned as a demonstrative, as it originally had this sense (§. 444.); as, τὸ ῥόδον, ὃ θάλλει. Generally speaking it may be said, that whenever the article is used with a subst., it points to a relative clause either expressed or implied; as, τὸ ῥόδον καλόν ἐστι, that is ὃ ὁρᾷς or some such expression. But, as is obvious, this relative sentence need not be expressly stated when it is easily supplied, or the object is supposed to be sufficiently well known. Hence the name *Article*, ἄρθρον, that is, *a joint*, is very significant, as it expresses the connexion or fitting in of the article and the relative in the two sentences, as it

[a] See Elliott Gal. iv. 24.

were the two parts of a joint; hence both the demonst. ὁ, ἡ, τό, and the relative ὅς, ἥ, ὅ, are termed not unfrequently, "*articles*," the former *præpositivus*, the latter *postpositivus*.

2. As to ὁ, ἡ, τό, and the demonst. οὗτος, αὕτη, τοῦτο the relative ὅς, ἥ, ὅ answers, so the demonst. of quality or size, τοῖος, τοιοῦτος, τόσος, τοσοῦτος, have their proper relatives οἷος and ὅσος. But sometimes ὅς also is the relative to τοιοῦτος: Plat. Gorg. 473 E ὅταν τοιαῦτα λέγῃς, ἃ οὐδεὶς ἂν φήσειεν ἀνθρώπων, as in other relations ὅς often expresses quality: Plat. Theæt. 197 A οὐδένα τρόπον διαλέξομαι, ὧν γε ὅς εἰμι: Id. Phædr. 243 E τοῦτο μὲν πιστεύω, ἕωσπερ ἂν ᾖς ὅς εἶ: Id. Rep. 529 A οὐκ ἀγεννῶς μοι δοκεῖς τὴν—μάθησιν λαμβάνειν παρὰ σαυτῷ ἥ ἐστι. See *Interrog. Sentences*.

3. Ὅσος sometimes refers to a simple demonstrative, with the additional notion of quantity: Eur. Hipp. 469 ἐς δὲ τὴν τύχην πεσοῦσ' ὅσην σύ. So where the antecedent is suppressed: Soph. Œ. R. 1228 νίψαι τήνδε τὴν στέγην ὅσα κεύθει.

Obs. The neuter relative sometimes refers not to any individual antecedent, but to the general notion of the preceding clause: Thuc. II. 40 ὁ τοῖς ἄλλοις ἀμαθία μὲν θράσος—φέρει: for the construction of ἀμαθία see §. 824. II. *Obs.* 4.

Omission of the Demonstrative before the Relative.

4. Not only is the demonst. omitted in the principal clause, when it would be in the same case as the relative, but even when it is in a different case, where it can be easily supplied, and has no particular emphasis: where the demonstr. would be quite indefinite, the relative is equivalent to *si qui, whosoever*, or *if any one:* and the demonst. is often omitted when an adjectival clause precedes, as we shall see further on: Od. λ, 433 sq. ἡ δ' ἔξοχα λύγρ' εἰδυῖα οἵ τε κατ' αἶσχος ἔχευε καὶ ἐσσομένῃσιν ὀπίσσω θηλυτέρῃσι γυναιξὶ καὶ (sc. ταύτῃ) ἥ κ' εὐεργὸς ἔῃσιν: Soph. Phil. 139 καὶ γνώμᾳ (sc. ἐκείνου) παρ' ὅτῳ τὸ θεῖον Διὸς σκῆπτρον ἀνάσσεται: Eur. Or. 602 γάμοι δ' ὅσοις μὲν εὖ καθεστᾶσιν βροτῶν, (τούτοις sc.) μακάριος αἰών· οἷς δὲ μὴ πίπτουσιν εὖ, (οὗτοι sc.) τά τ' ἔνδον εἰσί κ. τ. λ.: Arist. Vesp. 586 ἕδομεν ταύτην (sc. αὐτῷ) ὅστις ἂν ἡμᾶς ἀναπείσῃ: Thuc. II. 41 οὐδὲν προσδεόμενοι οὔτε Ὁμήρου ἐπαινέτου, οὔτε (τινὸς sc.) ὅστις ἔπεσι μὲν τὸ αὐτίκα τέρψει κ. τ. λ.: Lys. 152, 40 μὴ οὖν προκαταγινώσκετε ἀδικίαν τοῦ εἰς αὐτὸν μὲν μικρὰ δαπανῶντος—, ἀλλ' ὅσοι (i. e. ἀλλὰ τούτωι, ὅσοι) καὶ τὰ πατρῷα κ. τ. λ.: Plat. Rep. 373 B (ἡ πόλις) ὄγκου ἐμπλησταία καὶ πλήθους (sc. τούτων), ἃ οὐκέτι τοῦ ἀναγκαίου ἕνεκά ἐστιν ἐν ταῖς πόλεσιν[a]. Thuc. I. 69 καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι (ὑπό τινων sc.) ὧν ὁ λόγος τοῦ ἔργου ἐκράτει[b]: so in hasty expressions an emphatic

[a] Stallb. ad loc. [b] Or ὧν may be taken objectively (§. 652. *Obs.* 6), and be referred to ὑμεῖς in ἐλέγεσθε, *whose fame &c.*

but easily supplied pronoun is sometimes omitted; Soph. Œ. C. 263 κἄμοιγε ποῦ ταῦτ' ἐστίν (παρ' ὑμῶν sc.) οἵτινες ἐλαύνετε: so where the writer wishes to generalise a principle or sentiment; Thuc. IV. 86 καὶ οὐκ ἂν μείζω πρὸς τοῖς ὅρκοις βεβαίωσιν λάβετε ἢ (τούτων) οἷς τὰ ἔργα κ. τ. λ.: Il. ξ, 80 βέλτερον ὃς φεύγων προφύγῃ κακὸν ἠὲ ἁλώῃ: see §. 836. 6. Thuc. I. 68 τί δεῖ μακρηγορεῖν (περὶ τούτων sc.) ὧν τοὺς μὲν δεδουλωμένους ἤδη ὁρᾶτε κ. τ. λ. This suits well the forcible brevity of Thucyd., so IV. 26 ἀθυμίαν πλείστην παρεῖχε...ὁ χρόνος ἐπιγιγνόμενος (ἐν τῷ πολιορκεῖν αὐτοὺς) οὓς ᾤοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν. So after neuter adjectives in general statements: Thuc. I. 82 ἀνεπίφθονον ὅσοι=(τούτοις ἅπασιν οἱ) κ. τ. λ. So very often Lat.: Sallust. Cat. 58 *maximum est periculum* (sc. *iis*), *qui maxime timent.* See §. 836. 6. So οὐκ ἔστιν, ὅς (or ὅστις) οὐ ταῦτα ποιήσαι.

5. There is a peculiar form in Greek, ἔστιν οἱ λέγουσιν, (*sunt qui dicant.*) This form was so firmly established in the language, that neither the number of the relative has any influence on the verb ἔστι, nor is the tense changed, though the time spoken of be past or future; hence this form has assumed the character of the substantival pronoun ἔνιοι, and by means of the cases of the relative has a complete inflexion.

Nom.—Ἔστιν οἱ=ἔνιοι: Xen. Cyr. II. 3, 18 οἱ μὲν ἔβαλλον ταῖς βώλοις, καὶ ἔστιν οἳ ἐτύγχανον καὶ θωράκων κ. τ. λ.

Ἔστιν ἃ=ἔνια. Ἔστιν ἃ ἦν χαλεπώτατα.

Gen.—Ἔστιν ὧν=ἐνίων: Thuc. III. 92 Λακεδαιμόνιοι τῶν ἄλλων Ἑλλήνων ἐκέλευον τὸν βουλόμενον ἕπεσθαι, πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν.

Dat.—Ἔστιν οἷς=ἐνίοις: Ἔστιν οἷς οὐχ οὕτως ἔδοξεν. So in construction with a preposition: Thuc. I. 23 ἔστι παρ' οἷς.

Acc.—Ἔστιν οὕς=ἐνίους: Plat. Phæd. 111 D ἔστι δ' οὓς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέρους.

Ἔστιν ἃ=ἔνια: Thuc. II. 26 Κλεόπομπος τῆς παραθαλασσίου ἔστιν ἃ ἐδῄωσε.

As a question—ἔστιν οἵτινες; Xen. M. S. I. 4, 6 ἔστιν οὕστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; Also singular; as, Plat. Meno 85 B ἔστιν ἥντινα δόξαν οὐχ αὑτοῦ οὗτος ἀπεκρίνατο;

Obs. 1. The phrase, Thuc. I. 40 φανεῖται ἄ, *seemingly some*, is the same in principle.

Obs. 2. Sometimes we find the plural εἰσίν: Eur. Iph. Taur. 624 εἴσω δόμων τῶνδ' εἰσὶν οἷς μέλει τόδε: Arist. Pax 499 ἀλλ' εἰσὶν οἳ κωλύουσιν: Thuc. VII. 44 οἱ ὕστερον ἥκοντες εἰσὶν οἳ διαμαρτόντες ἐπλανήθησαν: Id. I. 23 εἰσὶ δὲ αἳ.... μετέβαλον: Plat. Legg. 934 D μαίνονται μὲν οὖν πολλοὶ ὑπὸ νόσων, εἰσὶ δὲ οἳ διὰ θυμοῦ κακὴν φύσιν ἅμα καὶ τροφὴν γενομένην; but rarely the impft. ἦν: Xen. Hell. VII. 5, 17 τῶν πολεμίων ἦν οὓς ὑποσπόνδους ἀπέδοσαν: Id. Anab. I. 5, 7 ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλαυνεν (with the relative in the singular: Id. Cyr. V. 3, 16 ἦν δὲ καὶ ὃ ἔλαβε χωρίον).

Obs. 3. Where the Latins said *sunt qui dicant*, the Greeks would generally use the above form, ἔστιν οἳ λέγουσιν, or εἰσὶν οἱ λέγοντες, as Dem. 45, 18 εἰσὶν οἱ πάντ' ἐξαγγέλλοντες, *sunt qui omnia enuncient*. But sometimes also we find εἰσὶν οἳ λέγουσιν, as Hdt. III. 45 εἰσι δὲ, οἳ λέγουσι τοὺς ἀπ' Αἰγύπτου νικῆσαι Πολυκράτεα.

Obs. 4. Analogous to this formula is the use of ἔστιν with a relative adverb, the demonst. being omitted:—

Ἔστιν ὅτε=ἐνιότε, *est quando*, i. e. *interdum*;

Ἔστιν ἵνα or ὅπου, or ἔνθα, *est ubi*, i. e. *aliquando*;

Ἔστιν οὗ or ἔνθα, (Soph. El. 1043.) *est ubi, in many places*;

Οὐκ ἔσθ' ὅπου, *nunquam*;

Ἔστιν ᾗ or ὅπῃ, *quodammodo; or in many spots;* οὐκ ἔστιν ὅπῃ, *no whither*;

Οὐκ ἔστιν ὅπως, *nullo modo*, οὐκ ἔστιν ὅπως οὔ, *certainly*.

Ἔστιν ὅπως; in the question, *Is it possible that?*

Obs. 5. These expressions are especially Attic, both prose and poetry; as, Xen. Cyr. III. 1, 20 ὁ μὲν γὰρ ἰσχύϊ κρατηθεὶς ἔστιν ὅτε ᾠήθη τὸ σῶμα ἀσκήσας ἀναμαχεῖσθαι: Ibid. 24 δουλεύοντες ἔστιν ὅτε δύνανται καὶ μᾶλλον τῶν εὐδαιμόνων ἐσθίειν τε καὶ καθεύδειν.

6. When the object to which the relative refers is to be considered as indefinite, the demonstrative is omitted, and the relative refers directly to the subst.; as, (οὗτος) ἀνὴρ, ὃς καλός ἐστιν=ἀνὴρ καλός. When the relative refers to a personal pronoun, this supplies the place of the demonst.; as, ἐγὼ, ὅς—σὺ, ὅς &c. If no particular emphasis is to be laid on this pronoun it is omitted, and the relative refers to the person implied in the inflexion of the verb; as, καλῶς ἐποίησας, ὃς ταῦτα ἔπραξας: if the subst. to which the adject. clause refers is omitted, the adject. clause has the force of, and is said to represent, a substantive; as, ἦλθον οἱ ἄριστοι ἦσαν=ἦλθον οἱ ἄριστοι (sc. ἄνδρες).

Obs. 6. Substantives expressing *place, mode* or *manner*, &c. are sometimes followed by a local, modal or other relative adverb, according to the sense of the subst., instead of the relative pronoun; as, ὁ τόπος ὅθι ἔστη: ὁ τρόπος ὡς ἐβίωσε.

Obs. 7. The case which the relative represents is to be learnt from the context—thus sentences with the relative in an oblique case can stand as the nominative case to the verb.

Dat.: Eur. Orest. 603 οἷς δὲ μὴ πίπτουσιν εὖ—εἰσὶ δυστυχεῖς.

Acc.: Eur. Med. 1302 ταύτην δ' (οὗτοι) οὓς ἔδρασεν ἔρξουσιν κακῶς.

And sometimes a relatival clause thus standing for the nom. is joined with a substantive in the nom., Xen. Cyr. V. 1, 11 ἐγὼ καὶ ὧν κράτω μενοῦμεν παρὰ σοί.

Obs. 8. So sentences with the relative in nominative represent the genitive, dative or accusative of the verb, as the suppressed demonstrative would stand in one or other of these cases, as

a. Gen.: Eur. Electr. 378 μαρτὺς γένοιτ' ἂν ὅστις ἐστὶν ἀγαθός=τοῦ ἀγαθοῦ ἀνδρός. Cf. 376.

b. Dat.: Soph. Aj. 1050 δοκοῦντα δ' (αὐτῷ) ὃς κραίνει στρατοῦ.

c. Acc.: Eur. Med. 515 πτωχοὺς ἀλᾶσθαι παῖδας ἥ τ' ἔσωσά σε=ἐμέ τε ἥ σωσά σε: Virg. Æn. V. 485 *Protenus Æneas celeri certare sagitta, invitat qui forte velint.*

d. So where the relative is in an oblique case[a]. Thus in the acc. to represent a gen., Xen. Anab. V. 1. 8 εἰδέναι τὴν δύναμιν (sc. αὐτῶν) ἐφ' οὓς ἂν ἴωσιν: so in the dative it may represent a genitive: Thuc. II. 40 δι' εὐνοίας ᾧ δέδωκε—αὐτοῦ ᾧ δέδωκε. An acc.: Soph. Œ. R. 296 ᾧ μή ἐστι δρῶντι τάρβος (τοῦτον) οὐδ' ἕπος φοβεῖ: thus joined with an accusative, Thuc. VI. 61 πέμπουσι ναῦν ἐπί τ' ἐκεῖνον καὶ ὧν περὶ ἄλλων ἐμεμήνυτο: with a dat., Plat. Rep. 387 E τοὺς θρήνους γυναιξὶν ἀποδίδομεν καὶ ὅσοι κακοὶ τῶν ἀνδρῶν.

Obs. 9. When the relative clause stands first, and the sentence is so turned that the supposed antecedent is wholly lost sight of, the relative equals εἴ τις, as Thuc. I. 70 οἱ Ἀθηναῖοι ἃ ἂν ἐπινοήσαντες μὴ ἐπεξέλθωσιν οἰκείων στέρεσθαι ἡγοῦνται: Xen. Mem. II. 2, 6 ἃ ἂν οἴωνται ἄλλον ἱκανώτερον διδάξαι πέμπουσι πρὸς τοῦτον.

Obs. 10. The relative clause sometimes stands before the antecedent, when peculiar emphasis is to be laid upon it, as G. T. John i. 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς.

Person of the Verb in the Adjectival Sentence.

§. 818. The person of the dependent verb is determined by the substantive or demonstrative pronoun either expressed or to be supplied; as, ἐγὼ, ὃς γράφω: σὺ, ὃς γράφεις: ὁ ἀνήρ or ἐκεῖνος, ὃς γράφει: οἱ τῶν πολιτῶν ἄριστοι ἦσαν, τὴν πόλιν ἔσωσαν: Plat. Crit. 45 E ἀνανδρίᾳ τῇ ἡμετέρᾳ διαπεφευγέναι ἡμᾶς δοκεῖν, οἵτινές σε οὐ διεσώσαμεν.

Obs. 1. Hence after the vocative, the second person is used; as, ἄνθρωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας. Sometimes however the third person is used referring to a person speaking, or spoken to; as, Il. ρ, 248 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες, οἵτε παρ' Ἀτρείδῃ Ἀγαμέμνονι καὶ Μενελάῳ δήμια πίνουσιν καὶ σημαίνουσιν ἕκαστοι λαοῖς. Frequently there is a transition made from speaking of some one in the third person in the principal clause, to an emphatic apostrophe to him in the relative clause: Od. δ, 686 ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν· οἳ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν; Hdt. VIII. 142 ἄλλως τε, τουτέων ἁπάντων αἰτίους γενέσθαι δουλοσύνης τοῖσι Ἕλλησι Ἀθηναίους, οὐδαμῶς ἀνασχετόν· οἵτινες αἰεὶ καὶ τὸ πάλαι φαίνεσθε πολλοὺς ἐλευθερώσαντες ἀνθρώπων—here Herodotus returns in the adject. sentence to the *oratio recta:* Eur. Hec. 1196 πρὸς τόνδε δ' εἶμι, ... ὃς ᾤχῃ.

Obs. 2. When the person of the verb in the relative clause does not refer to the subject of the principal verb, but to some other subst. in the principal clause, it often agrees, not with the antecedent, but with the person implied therein: Isocr. 141 ἐοίκατε γὰρ οὕτω διακειμένοις ἀνθρώποις, οἵτινες—τεθύκαμεν—ἐκκλησιάζομεν.

Agreement of the Relative Pronoun.

§. 819. The relative pronoun agrees in number and gender with the subst. to which it refers, (as the attributive adjective with it-

[a] Ellendt Lex. Soph. ad voc. 4.

subst.,) but its case depends on its construction in the relative clause; as, ὁ ἀνὴρ, ὃν εἶδες—ἡ ἀρετὴ, ἧς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν—οἱ στρατιῶται, οἷς μαχόμεθα &c.: ὁ ἀνὴρ οὗ οἶκον ἦλθες.

But to both these general rules there are many exceptions.

Exceptions in gender and number.

1. Constructio κατὰ σύνεσιν; Il. ω, 201 Ὦ μοι πῆ δή τοι φρένες (φρόνησις) οἴχονθ' ἧς τὸ πάρος περ ἔκλε' ἐπ' ἀνθρώπους κ. τ. λ. (§. 378.). In personal names this belongs rather to poetry than prose; as, Il. κ, 278 Διὸς τέκος, ἥτε μοι αἰεὶ—παρίσταται: Il. χ, 87 φίλον θάλος, ὃν τέκον αὐτή: so in Homer always; βίη Ἡρακλείη, ὅσπερ: Soph. Phil. 714 ὦ μέλεα ψυχὰ, ὃς μηδ' οἰνοχύτου πώματος ἥσθη δεκέτει χρόνῳ: Eur. Suppl. 12 θανόντων ἑπτὰ γενναίων τέκνων,—οὓς ποτ' Ἀργείων ἄναξ Ἄδραστος ἤγαγε. With collective nouns or substantives used as such this construction is found not unfrequently in prose as well as poetry; Il. π, 368 λεῖπε δὲ λαὸν Τρωϊκόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε: Od. λ, 502 τῷ κε τέῳ (τινὶ) στύξαιμι μένος καὶ χεῖρας ἀάπτους, οἳ κεῖνον βιόωνται: Hdt. VIII. 128 περιέδραμε ὅμιλος—, οἳ αὐτίκα τὸ τόξευμα λαβόντες —ἔφερον ἐπὶ τοὺς στρατηγούς: Thuc. III. 4 τὸ τῶν Ἀθηναίων ναυτικὸν, οἳ ὥρμουν ἐν τῇ Μαλέᾳ: Eur. Or. 1134 sq. νῦν δ' ὑπὲρ ἁπάσης Ἑλλάδος δώσει δίκην, ὧν πατέρας ἔκτειν', ὧν τ' ἀπώλεσεν τέκνα: Plat. Phædr. 260 A πλήθει, οἵπερ δικάσουσι. So when an adjective is used for a subst. in the gen. plural: Thuc. II. 45 γυναικείας ἀρέτης, ὅσαι κ. τ. λ.: so G. T. as Phil. ii. 15 γενεᾶς σκολίας—ἐν οἷς φαίνεσθε.

2. Here also belong the following constructions:

a. Where the antecedent is in the singular, but the relative in plural—the relative referring, in a general way, not to any definite individual, but to a class, and having the sense of οἷος; but this is more common in poetry than prose: Od. μ, 97 κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη: Il. ξ, 410 χερμαδίῳ, τά ῥα πολλὰ—παρ' ποσὶ μαρναμένων ἐκυλίνδετο: Eur. Or. 920 αὐτουργός, οἵπερ καὶ μόνοι σώζουσι γῆν [a]: Id. Helen. 440 Ἕλλην πεφυκώς, οἷσιν οὐκ ἐπιστροφαί: Id. Suppl. 867 φίλοις τ' ἀληθὴς ἦν φίλος, παροῦσί τε καὶ μὴ παροῦσιν· ὧν ἀριθμὸς οὐ πολύς: Theocr. 25, 121 οὐ μὲν γάρ τις ἐπήλυθε νοῦσος ἐκείνου βουκολίοις αἴτ' ἔργα κ. τ. λ.: Plat. Rep. 554 A αὐχμηρός γε τις —ὢν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποιὸς ἀνήρ, οὗς δὴ (*cujusmodi homines*) καὶ ἐπαινεῖ τὸ πλῆθος [b]: Demosth. 328 (24) ἀνδρὶ καλῷ τε κἀγαθῷ, ἐν οἷς οὐδαμοῦ σὺ φανήσῃ γεγονώς. So when a plural substantive is implied in the context; as, πάντων after a superlative: Arist. Ran. 710 ὁ πονηρότατος βαλανεὺς (πάντων) ὁπόσοι κ. τ. λ. So G. T., as 2 Pet. iii. 1 ταύτην—δευτέραν—ἐπιστολὴν—ἐν

[a] Porson et Schäfer ad loc. [b] Stallb. ad loc.

αἷς. So also when the neuter plur. ἅ refers to an indefinite pronoun, or an adjective in neut. sing. used as a substantive, since in both of these a merely general notion is contained: Isocr. 67 E *οὐδὲν τοιοῦτον κατασκευάζουσιν, ἐξ ὧν κ. τ. λ.*: Thuc. III. 38 *ἄλλο τι ἢ ἐν οἷς ζῶμεν.* Cf. Plat. Alc. I. 129 C.

β. On the other hand a singular relative refers to a plur. antecedent when the relative is used in an indefinite sense; as *ὅστις, ὃς ἄν* with conj. *quisquis, quicunque:* Il. λ, 367 *νῦν αὖ τοὺς ἄλλους ἐπιείσομαι* (*persequar*), *ὅν κε κιχείω*: Il. τ, 260 *ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὀμόσσῃ*: Eur. Med. 219 *δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν, ὅστις πρὶν ἀνδρὸς σπλάγχνον ἐκμαθεῖν στυγεῖ δεδορκώς, οὐδὲν ἠδικημένος*[a]: Id. Hec. 359 *δεσποτῶν ὠμῶν φρένας τύχοιμ' ἄν, ὅστις ἀργύρου μ' ὠνήσεται.*—So especially *πάντες, ὅστις* (or *ὃς ἄν* with conj.) never *πάντες οἵτινες*, but always *πάντες ὅσοι* or *ὅστις*; as, Thuc. VII. 29 *πάντας ἑξῆς, ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντας*: Plat. Rep. 566 D *ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ.* So frequently the relative pronoun is placed first in the singular, while a substantive to which it belongs, (generally a demonstr. pronoun,) follows in the plur.: Soph. Antig. 707 *ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ, ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν, οὗτοι διαπτυχθέντες ὤφθησαν κενοί*: Thuc. VI. 17 *ὅ τι δὲ ἕκαστος ἢ ἐκ τοῦ λέγων πείθειν οἴεται, ἢ στασιάζων ἀπὸ τοῦ κοινοῦ λαβὼν ἄλλην γῆν, μὴ κατορθώσας, οἰκήσειν, ταῦτα ἑτοιμάζεται.*

Obs. 1. So two relatives both in the singular refer to a plural verb whose subject is *ἕκαστος*; Il. ο, 664 *μνήσασθε ἕκαστος παίδων—ἡμὲν ὅτεῳ ζώουσι καὶ ᾧ κατατεθνήκασι.*

§. 820. 1. The relative sometimes agrees neither with the grammatical nor the natural gender of its antecedent, but is in the neuter to signify that the notion of the relative clause is to be taken not as particular, but general (§. 381.): Soph. Œ. T. 540 *ἆρ' οὐχὶ μῶρόν ἐστι τοὐγχείρημά σου, ἄνευ τε πλήθους καὶ φίλων τυραννίδα θηρᾶν, ὃ πλήθει χρήμασίν θ' ἁλίσκεται.* This may clearly be seen in the following examples: Xen. M. S. III. 9, 8 *φθόνον δὲ σκοπῶν, ὅ τι εἴη, quid sit invidia* (in what category it is to be classed), *ὅστις εἴη, qualis sit invidia,* the category is supposed to be fixed, and its properties alone inquired after. Cf. Plat. Gorg. 462 D *τίς τέχνη ὀψοποιία;*—*Οὐδεμία, ὦ Πῶλε.*—*Ἀλλὰ τί, φάθι.*—*Φημὶ δὴ ἐμπειρία τις.*

Obs. 2. This neuter relative seems sometimes to refer to a masculine or feminine substantive, without the generalising sense as above: but in reality it refers to the whole sentence: Thuc. I. 59 *τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐπέμποντο* (where *ἐφ' ὅπερ* refers to *τρέπονται ἐπὶ τ. Μακ.*: Id. III. 39 init. *νῆσον δὲ οἵτινες ἔχοντες μετὰ τειχῶν καὶ κατὰ θάλασσαν μόνον φοβούμενοι τοὺς ἡμετέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τριήρων*

[a] Pflugk ad loc.

παρασκευῇ οὐκ ἄφρακτοι ἦσαν πρὸς αὐτούς (where ἐν ᾧ refers to the sentence which is to be supplied after φοβούμενοι: μὴ ἐπέρχωνται.)

2. When the plural of the subst. (expressed or implied) is used for the singular, the relative may be in the singular; as, Eur. Iph. A. 985 sq. οἰκτρὰ γὰρ πεπόνθαμεν, ἣ κενὴν κατέσχον ἐλπίδα.

§. 821. 1. When the relative refers to two or more objects, it is in the plural, and of the same gender with the substantives, if they are all of the same gender; but if the substantives express things inanimate, the relative is often in the neuter; as, Plat. Apol. 18 A ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷσπερ ἐτεθράμμην: Xen. Cyr. I. 3, 2 ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίψει καὶ κόμαις προσθέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις: Soph. Œ. R. 216 ἃ δ' αἰτεῖς—ἀλκὴν κἀνακούφισιν κακῶν λάβοις ἄν.

2. But if the substantives are of different genders, the relative pronoun, in personal names, agrees with the more worthy gender; in names of things it is generally neuter; as, Od. β, 284 θάνατον καὶ Κῆρα μέλαιναν, ὃς δή σφι σχεδόν ἐστι: Isocr. de Pace 159 A ἥκομεν ἐκκλησιάζοντες περί τε πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ. But sometimes it agrees with the last subst.: Isocr. 163 A ἣν δὲ τὴν εἰρήνην ποιησώμεθα—μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

3. When there is in the relative sentence a substantive used as a predicate, the relative frequently, and indeed generally, does not agree with its own substantive, but suffers a sort of attraction to the predicative subst. The verb which with the subst. makes up the predicate is generally one of *being*, or *calling*, or *being called*; the reason of this is the importance of the predicative substantive: Hdt. II. 17 ἡ μὲν (ὁδὸς) πρὸς ἠῶ τρέπεται, τὸ καλέεται Πηλούσιον στόμα: Id. V. 108 τὴν ἄκρην, αἳ καλεῦνται κληῖδες τῆς Κύπρου: Id. VII. 54 Περσικὸν ξίφος, τὸν ἀκινάκην καλέουσι: Plat. Phædr. 255 C ἡ τοῦ ῥεύματος ἐκείνου πηγή, ὃν ἵμερον Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε: Id. Phil. 40 A λόγοι μήν εἰσιν ἐν ἑκάστοις ἡμῶν, ἃς ἐλπίδας ὀνομάζομεν: Dem. 853, 31 ἔχει—Ἄφοβος—ὀγδοήκοντα μὲν μνᾶς, ἣν ἔλαβε προῖκα τῆς μητρός. And even where the relative refers to a whole sentence; Eur. Med. 14 αὐτή τε πάντα συμφέρουσ' Ἰάσονι ἥπερ μεγίστη γίγνεται σωτηρία. So G. T. as Mark xv. 16 τῆς αὐλῆς ὅ ἐστι πραιτώριον: 1 Tim. iii. 15 ἐν οἴκῳ Θεοῦ, ἥτις ἐστὶν ἐκκλησία Θεοῦ: Eph. iii. 13 ἐν ταῖς θλίψεσι, ἥτις ἐστὶ δόξα ὑμῶν. This is less frequent in Latin.

Obs. Hence where the emphasis is to be laid on the antecedent, the attraction of gender does not take place.

4. When the relative does not follow immediately on its antecedent, but on another substantive which forms part of the principal

clause, it agrees sometimes in number and case, not with its antecedent, but with this predicative substantive: Plat. Legg. 937 D *καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα*; Id. Gorg. 460 E *οὐδέποτ' ἂν εἴη ἡ ῥητορικὴ ἄδικον πρᾶγμα, ὅ γ' ἀεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται*[a]: Ibid. 463 B *ταύτης μοι δοκεῖ τῆς ἐπιτηδεύσεως πολλὰ μὲν καὶ ἄλλα μόρια εἶναι, ἓν δὲ καὶ ἡ ὀψοποιϊκή, ὃ δοκεῖ μὲν εἶναι τέχνη.*

5. The relative sometimes agrees with a substantival personal pronoun implied in its adjectival form: Soph. Œ. C. 730 *τῆς ἐμῆς ἐπεισόδου, ὃν μήτ' ὀκνεῖτε.*

Exceptions in Case. Attraction.

§. 822. 1. As the adjectival sentence represents an attribute of its subst., forming with it one whole notion, the Greek language endeavoured to make the adjectival sentence so coalesce with its substantive, that the unity of this whole notion should not be lost; they effected this by placing the relative not in the case of the verb on which it immediately depends, but in the case of its antecedent. This is called (*Attic*) *attraction*, the relative being, as it were, attracted to and acted upon by its antecedent; as, Hdt. I. 23 *Ἀρίονα διθύραμβον πρῶτον ἀνθρώπων τῶν* (=*ὧν*) *ἡμεῖς ἴδμεν.* Even Homer uses this attraction: Il. ε, 265 *τῆς γάρ τοι γενεῆς ἧς Τρωΐ περ εὐρυόπα Ζεὺς δῶκε*: Il. ψ, 649 *τιμῆς ἥστέ μ' ἔοικε τετιμῆσθαι*: Thuc. VII. 21 *ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε* (*τῶν πεισθεισῶν*) *στρατίαν*: Arist. Thesm. 835 *ἔν τε ταῖς ἄλλαις ἑορταῖς αἷσιν ἡμεῖς ἥγομεν*: Æsch. Ag. 947 *μέλοι—τῶν περ ἂν μέλλῃς τελεῖν*: Soph. Œ. C. 334 *ἦλθον ξὺν* (*τουτῷ*) *ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ*: Xen. Cyr. III. 1, 33 *σὺν τοῖς θησαυροῖς οἷς ὁ πατὴρ κατέλιπεν* (=*τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι*): Plat. Rep. 408 A *ἐκ τοῦ τραύματος οὗ ὁ Πάνδαρος ἔβαλεν.* So G. T., as Luke ii. 20 *ἐπὶ πᾶσιν οἷς ἤκουσαν.* The antecedent noun is often omitted (§. 817. 2.): *μεμνημένος ὧν ἔπραξε* or *ὧν ἔπραξε μεμν.* So *οἷς ἔχω χρῶμαι.*

Obs. 1. This attraction, however, generally speaking (see below, *Obs.* 8.), is not used except where the relative should stand in the accusative, but is attracted by the genitive or dative of its antecedent.

2. The unity of the substantive and adjectival sentence is very frequently yet more perfect, by the substantive being transferred from the principal to the relative clause (see §. 824. II. 2.): *ἐπιθυμῶ ἧς ἔγραψας ἐπιστολῆς* (=*τῆς ὑπὸ σοῦ γραφθείσης ἐπιστολῆς*)—*χαίρω ᾗ ἔγραψας ἐπιστολῇ* (=*τῇ ὑπὸ σοῦ γραφθείσῃ ἐπιστολῇ*); Eur. Orest.

[a] Stallb. ad loc.

1409 ἃς ἔγημ' ὁ τοξότας Πάρις γυναικός. So G. T., as 2 Cor. x. 13 οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου: Rom. iv. 17 κατέναντι οὗ ἐπίστευσε Θεοῦ[a].

Obs. 2. This attraction takes place even when the verb in the relative clause is omitted; as, Hdt. IV. 73 πάντων παρατίθει τῶν (for ἅ) καὶ τοῖσι ἄλλοισι (παρατίθει sc.).

Obs. 3. So the relative is in the case of a preposition, the antecedent being dropped: Soph. Elect. 1379 ἐξ (τούτων) οἵων ἔχω αἰτῶ: Xen. Cyr. II. 4, 17 ὁπότε δὲ σὺ προεληλυθοίης σὺν ᾗ ἔχοις δυνάμει: Plat. Gorg. 519 A ὅταν τὰ ἀρχαῖα προσαπολλύωσι πρὸς οἷς ἐκτήσαντο: Xen. Cyr. III. 1. 34 ἐγὼ δὲ ὑπισχνοῦμαι, ἢν ὁ θεὸς εὖ διδῷ, ἀνθ' ὧν ἂν ἐμοὶ δανείσῃς: so ἀνθ' ὧν for ἀντὶ τούτων, ἅ: Ἐξ ὧν for ἐκ τούτων, ἅ; hence ἀνθ' ὧν for ὅτι, as χάριν σοι οἶδα, ἀνθ' ὧν ἦλθες, *because that.* So G. T. as Heb. v. 8 ἔμαθεν ἀφ' ὧν ἔπαθε for ἀπὸ τούτων ἃ ἔπαθε.

Obs. 4. This attraction after a preposition resolves itself into a simple omission of the antecedent, if the case required by the preposition is the same as that required by the verb of the relative clause, as πρὸς οὓς λέγω for πρὸς τούτους οὓς λέγω: or where the same preposition with the same case would naturally stand with the relative, it is simply an omission of the antecedent and of the preposition which should stand with the relative, as Xen. M. S. II. 6, 34 ἐμοὶ ἐγγίγνεται εὔνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ for πρὸς τούτους πρὸς οὓς. But when the relative clause requires another preposition, or the same used in another relation, the attraction is not admissible. It would be wrong for instance to say, πρὸς οἷς λέγω for πρὸς τούτους παρ' οἷς λέγω. The instances which are adduced against this may be explained; as, Xen. Cyr. VIII. 2, 26 πολλὰ ἐμηχανᾶτο πρὸς τὸ πρωτεύειν παρ' οἷς ἐβούλετο ἑαυτὸν φιλεῖσθαι, is not necessarily παρὰ τούτοις ἐν οἷς, as it would be correct to say, παρ' οἷς ἐβ. φιλεῖσθαι: so Arist. Eth. Nic. I. 5, 5 τιμᾶσθαι (παρὰ τούτοις) παρ' οἷς γιγνώσκονται.

Obs. 5. The attraction is seldom brought about by the preposition on which the antecedent depends being also used with the relative; as in Thuc. III. 64 ἀφ' ὧν ἐγένοντο ἀγαθοὶ, ἀπὸ τούτων ὠφελεῖσθαι: here more usually either ἀπὸ τούτων would have been omitted, or ἀφ' ὧν would have been merely ἅ, as the sense is, *to draw profit from those things wherein they have been brave:* Lyc. c. Leocr. c. 32 εἰς αὐτὸ τοῦτο τὴν τιμωρίαν τάξαντες, εἰς ὃ μάλιστα φοβούμενοι τυγχάνουσι: Demosth. 95, 23 καὶ περὶ ὧν φασι μιλλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκατηγορούντων ἀκροᾶσθε for ἅ φασι etc.; Ibid. 96, 26 ἀφ' ὧν ἀγείρει καὶ προσαιτεῖ καὶ δανείζεται, ἀπὸ τούτων διάγει. There is a very singular passage in Hdt. III. 31 οἱ δὲ βασιλήϊοι δικασταὶ κεκριμένοι ἄνδρες γίνονται Περσέων, ἐς οὗ ἀποθάνωσι, ἤ σφι παρευρεθῇ τι ἄδικον, μέχρι τούτου: so G. T. as Acts xxv. 18 ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην.

Obs. 6. When the attracted relative is followed by a predicative subst. or adject. the attraction extends to them likewise; as, Demosth. 325, 10 ἐμὲ οὔτε καιρὸς—προσηγάγετο ὧν ἔκρινα δικαίων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῦναι, for ἃ ἔκρινα δίκαια καὶ συμφέροντα. Cf. Soph. Œ. C. 334 above, 1.

Obs. 7. As the object of the attraction is to connect the relative imme-

[a] Winer refers this to the omission of a preposition, κατέναντι Θεοῦ (καθ') οὗ ἐπίστευσε—but this seems to violate the rule given below (*Obs.* 4.), as the prepositions κατέναντι and κατά are not used in the same relation.)

diately to its antecedent as an attribute, it follows of course, that properly it can only take place when the real demonstrative is omitted in the principal sentence before the substantive; as, ἐλάττων ἐστὶ τούτου τοῦ ἀνδρός, ὃν εἶδες becomes ἐλάττων ἐστὶ τοῦ ἀνδρὸς οὗ εἶδες or οὗ εἶδες ἀνδρός: or where an adjectival sentence, by the omission of the demonstrative, represents a subatantive; as, Isocr. 46 B C ἡ πόλις ἡμῶν ὧν ἔλαβεν ἅπασι μετέδωκε, for μετέδωκεν ἐκείνων, ἃ ἔλαβεν: Xen. Anab. I. 9, 25 σὺν οἷς μάλιστα φιλεῖς (=φίλους), for σὺν τούτοις, οὕς. But whenever the demonstrative is expressed in the principal clause (the article is not meant here, as it is often used not as a demonstrative, but merely as the article) there are two distinct sentences connected together indeed, but each in a whole and perfect form, so that grammatically the one form does not need the other to complete it; nor properly can the relative clause be taken into the principal clause as the attributive of the substantive, as the attribute is there already; but the attraction had so powerful an influence on the language, that it also takes place when the demonstrative is expressed in the principal sentence; and even where the relative sentence is used as a substantive, and therefore might be expected to have an independent form: Hdt. III. 80 τούτων τῶν ὁ μόναρχος ποιεῖ οὐδέν: Thuc. V. 37 ἐδέοντο τούτων ὧνπερ καὶ—φίλοι ἐπεστάλκεσαν: Plat. Phæd. 70 A (ψυχὴ) ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διῆλθες: Id. Rep. 556 B ἐλάττω φύοιντο τῶν τοιούτων κακῶν οἷων νῦν δὴ εἴπομεν: Soph. Œ. R. 147 τῶνδε γὰρ χάριν καὶ δεῦρ' ἔβημεν, ὧν δὴ ἐξαγγέλλεται: Xen. Cyr. I. 6, 11 ὧν μὲν νῦν λέγονται λήψεσθαι οἱ στρατιῶται, οὐδεὶς αὐτῶν ἐμοὶ τούτων χάριν εἴσεται: Demosth. 843, 1 extr. μὴ γὰρ οἴεσθε αὐτὸν, ὑπὲρ ὧν ἤρνηται μὴ λαβεῖν, ὑπὲρ τούτων ὑμῖν λειτουργεῖν ἐθελήσειν: Ibid. 70, 17 οἷς οὖσιν ὑμετέροις ἔχει (ὁ Φίλιππος), τούτοις πάντα τἆλλα ἀσφαλῶς κέκτηται. So G. T. as Acts xxiv. 8 περὶ πάντων τούτων ἐπιγνῶναι ὧν κατηγοροῦμεν αὐτοῦ: cf. ibid. 21. So sometimes, though but rarely, in Latin: Terent. Heaut. I. 1, 35 *hæc quidem caussâ, quâ dixi tibi.*

Obs. 8. The attraction seldom takes place where the relative should stand in the dative or the nominative: Dative: Thuc. I. 1 ἐκ δὲ τῶν τεκμηρίων ὧν ἐπὶ μακρότατον σκοποῦντί μοι ξυμβαίνει πιστεῦσαι, for οἷς πιστεῦσαι: Od. ω, 30 ὡς ὄφελες τιμῆς ἀπονήμενος ἧσπερ ἄνασσες δήμῳ ἔνι Τρώων θάνατον καὶ πότμον ἐπισπεῖν (for ᾗπερ): Xen. Cyr. V. 4, 39 ἤγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἥδετο, καὶ ὧν (for ἐκείνων, οἷς) ἠπίστει πολλούς, i. e. *secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus diffidebat.* So G.T. as Matt. xxiv. 38 ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε for ἄχρι ἡμέρας ᾗ; 1 Tim. iv. 6 τῆς καλῆς διδασκαλίας ἧς παρηκολούθηκας. Nominative: Plat. Phæd. 69 A τοῦτο δ' ὅμοιόν ἐστιν ᾧ νῦν δὴ ἐλέγετο for τούτῳ ὅ: Xen. Hell. I. 2, 1 τῷ δ' ἄλλῳ ἔτει ᾧ ἦν Ὀλυμπίας κ. τ. λ.: Hdt. I. 78 οὐδέν κω εἰδότες τῶν ἦν περὶ Σάρδις τε καὶ αὐτὸν Κροῖσον for τούτων ἃ ἦν[a]. The following are not to be classed here: Il. ψ, 649 τιμῆς ἧστέ μ' ἔοικε τετιμῆσθαι; because we may say, τιμὴν τιμᾶσθαι; therefore ἧστε may be for ἥντε not ἥτε: Arist. Plut. 1044 τάλαιν' ἐγὼ τῆς ὕβρεος ἧς ὑβρίζομαι; because ὕβριν ὑβρίζεσθαι: Thuc. VII. 70 πᾶς τέ τις, ἐν ᾧ προσετέτακτο, αὐτὸς ἕκαστος ἠπεί-

[a] It is possible that the very difficult passage Thuc. V. 111. is an application of the principle of the attraction of the nomin., καὶ ἐνθυμεῖσθε ὅτι περὶ πατρίδος βουλεύεσθε, ἣν (sc. βουλὴν ἢ) μιᾶς περὶ, καὶ ἐς μίαν βουλὴν, τυχοῦσάν τε καὶ μὴ κατωρθώσασαν, ἔσται, which deliberation will be for the only country you have, and for the only (time of) *deliberation which will be allowed you, whether it hits the right point* (=*is right*) *or fails* (=*is wrong.*) This is thrown out only as a *possible* interpretation of a passage which is esteemed hopeless, (see Arnold, ad loc.) depending on an idiom of the language, though very anomalously applied.

γετο πρῶτος φαίνεσθαι, because it may be ἐν τούτῳ ὅ, like προστάττομαί τι. Nor the phrases in Hdt. κατὰ τὰ εἴρηται, ὑπὸ τῶν εἴρηται, as εἴρηται is used impersonally (see §. 365. 5.), *according as it has been said—by those by whom it has been said* (*that it was done*, &c.). So in Thuc. V. 79 ἐς πόλιν ἐλθεῖν ἄντινα ἴσαν ἀμφοῖν ταῖς πολίεσι δοκοίη, the verb δοκοίη may be impersonal = *it may seem* : Ibid. VII. 61 ἀφ' ὧν ἡμῖν παρασκεύασται, it may be *preparations are made* : but in Plat. Rep. 402 A ἐν ἅπασιν, οἷς ἐστὶ περιφερόμενα, it seems as if οἷς ἐστί would most naturally equal ἃ ἐστι, though it is generally interpreted ἐν ἅπασιν ἐν οἷς περιφερόμενά ἐστι. If the relative should stand in the genitive it is not attracted; such a construction as χράομαι πᾶσιν οἷς ἐπιθυμῶ would be wrong.

Obs. 9. Sometimes, though but rarely, this attraction of the accusative is not used by the Attics; as, Thuc. I. 50 τὰ σκάφη οὐχ εἷλκον ἀναδούμενοι τῶν νεῶν, ἃς καταδύσειαν: Eur. Med. 752 ὄμνυμι—ἐμμένειν ἃ σου κλύω for οἷς σου κλύω: Ibid. 758 τυχοῦσ' ἃ βούλομαι: Plat. Gorg. 520 B μέμφεσθαι τούτῳ τῷ πράγματι, ὃ αὐτοὶ παιδεύουσι (because of the demonst.:) Lysias 444 τῶν ἄλλων κακῶν, ἃ πεπόνθατε ὑπ' αὐτῶν (seemingly because a genitive follows). In G. T. also it sometimes does not take place.

Obs. 10. This attraction sometimes takes place in the local adverbs, so that the relative adverb appears in a form which expresses the direction of the demonstrative adverb, or of the substantive which precedes or is implied: Thuc. I. 89 διεκομίζοντο εὐθὺς (sc. ἐντεῦθεν) ὅθεν (for οὗ, *ubi*) ὑπεξέθεντο παῖδας: Soph. Trach. 701 ἐκ δὲ γῆς ὅθεν (*ubi*) προὔκειτ' ἀναζέουσα θρομβώδεις ἀφροί: Id. Phil. 481 ἐμβάλου μ' ὅπῃ θέλεις ἄγων, ἐς ἀντλίαν, ἐς πρῶραν, ἐς πρύμνην ὅποι (for οὗ, *ubi*) ἥκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν Id. Ant. 228 τάλας, τί χωρεῖς (ἐκεῖσε) οἳ μολὼν δώσεις δίκην; though here οἳ may be joined with μολών:) Eur. Iph. T. 118 χωρεῖν χρεὼν (ἐκεῖσε) ὅπου χθονὸς κρύψαντε λήσομεν δέμας: Id. Heracl. 19 πέμπων (ἐκεῖσε) ὅποι γῆς πυνθάνοιθ' ἱδρυμένους κήρυκας ἐξαιτεῖ.

Obs. 11. Here must be classified ὃς βούλει for οὗτος ὃν βούλει: so in Latin, *quivis* for *quemvis*: Plat. Gorg. 517 B ἔργα τοιαῦτα—, οἷα τούτων ὃς βούλει εἴργασται; Id. Cratyl. 432 A τὰ δέκα ἡ ὅστις βούλει ἄλλος ἀριθμός.

Obs. 12. In G. T. Luke xix. 37 περὶ πάντων ὧν εἶδον δυνάμεων, it seems as if the word δυνάμεων came into the writer's mind, after he had written πάντων, as explanatory of it; it is in a sort of apposition.

Attraction of the Relatives οἷος, ὅσος, ἡλίκος.

§. 823. The relatives, οἷος, ὅσος, ὁστισοῦν, ἡλίκος, suffer attraction, not only from the accus. but also from the nomin., to some other case, when the verb εἶναι with an express subject is the verb of the relative sentence, as οἷος σὺ εἶ, οἷος ἐκεῖνος (or ὁ Σωκράτης) ἐστί; and this in a very peculiar manner, as the two following exsmples will shew: Xen. M. S. II. 9, 3 χαρίζομαι οἵῳ σοὶ ἀνδρί for χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, and in an adjectival sentence representing a substantive, χαρίζομαι οἵῳ σοί, for χαρίζ. τῷ τοιούτῳ οἷος σὺ εἶ. This attraction consists in the omission from the principal clause of the demonstrative adjective, (or the substantive,) in genitive, dative, or accusative, as τοιούτου ἀνδρός, τοιούτῳ ἀνδρί, τοιοῦτον ἄνδρα, or τοῦ

τοιούτου, τῷ τοιούτῳ, τὸν τοιοῦτον, and then putting the relative by attraction in the case of the preceding substantive or of the demonstrative which is omitted; as, *ἀνδρὸς οἵου, ἀνδρὶ οἵῳ, ἄνδρα οἷον* or *οἵου, οἵῳ, οἷον*: the verb of the relative sentence (*εἶναι*) is then also omitted, and the subject of the relative sentence agrees with the attracted relative. This attracted adjectival sentence assumes the character of an inflected adjective, and still greater connection and unity between the two sentences thus mixed up together is produced, by placing the substantive omitted from the principal clause, and to which the relative refers, in the adjectival sentence. So

Gen.	*ἔραμαι οἵου σοῦ ἀνδρός.*	*ἔραμαι οἵου σοῦ.*
Dat.	*χαρίζομαι οἵῳ σοὶ ἀνδρί.*	*χαρίζομαι οἵῳ σοί.*
Acc.	*ἐπαινῶ οἷόν σε ἄνδρα.*	*ἐπαινῶ οἷόν σε.*
Gen.	*ἔραμαι οἵων ὑμῶν ἀνδρῶν.*	*ἔραμαι οἵων ὑμῶν.*
Dat.	*χαρίζομαι οἵοις ὑμῖν ἀνδράσι.*	*χαρίζομαι οἵοις ὑμῖν.*
Acc.	*ἐπαινῶ οἵους ὑμᾶς ἄνδρας.*	*ἐπαινῶ οἵους ὑμᾶς.*

Οἷος: Thuc. VII. 21 *πρὸς ἄνδρας τολμηροὺς οἵους καὶ Ἀθηναίους* for *οἷοι Ἀθηναῖοί εἰσιν*: Lucian Toxar. c. 11 *οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἵῳ σοι πολεμιστῇ μονομαχῆσαι.* So also Thuc. I. 70 *δοκεῖτε οὐδ' ἐκλογίσασθαι πώποτε, πρὸς οἵους ὑμῖν Ἀθηναίους ὄντας, καὶ ὅσον ὑμῶν καὶ ὡς πᾶν διαφέροντας, ὁ ἀγὼν ἔσται, You do not seem to have considered what sort of people these Athenians are, and how much and how entirely they differ from you, against whom this contest will be;* for *οἷοί εἰσιν Ἀθηναῖοι πρὸς οὕς* &c.: Arist. Nub. 1109 *τὴν δ' ἑτέραν αὐτοῦ γνάθου στόμωσον οἵαν ἐς τὰ μέζω πράγματα.* So in an adjectival sentence representing a substantive: Plat. Soph. 237 C *οἵῳ γε ἐμοὶ παντάπασιν ἄπορον* for *τῷ τοιούτῳ, οἷός γε ἐγώ εἰμι, ἄπορόν ἐστιν.* Here also belongs the attraction of *οἷος* with superlative; as, Plat. Symp. 220 B *καί ποτε ὄντος τοῦ πάγου οἵου δεινοτάτου* for *τοιούτου, οἷός ἐστι δεινότατος*: Arist. Eq. 978 *καὶ πρεσβυτέρων τινῶν οἵων ἀργαλεωτάτων ἤκουσα* for *τοίων οἷοι ἀργαλεώτατοί εἰσι.* A curious construction is found in Plat. Apol. 39 C *τιμωρίαν ὑμῖν ἥξειν εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέραν ἢ οἵαν ἐμὲ ἀπεκτόνατε,* for *ἡ αὕτη ἐστίν, οἵαν ἐμὲ ἀπ. quam quâ me affecistis.*—**Ὅσος**: Od. ι, 321 sq. *τὸ μὲν (ῥόπαλον Κύκλωπος) ἄμμες ἐΐσκομεν εἰσορόωντες ὅσσον θ' ἱστὸν νηὸς ἐεικοσόροιο*: Ibid. 325 *τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς* for *τοσοῦτο ὅσον ἐστὶν ὄργυια*: Od. κ, 113 *τὴν δὲ γυναῖκα εὗρον ὅσην τ' ὄρεος κορυφήν,* for *τοσαύτην ὅση ἐστὶν ὄρεος κορυφή*: Hdt. I. 160 *ἐπὶ μισθῷ ὅσῳ δή, mercede, quantulacunque est.* So also *ὅσος* in indefinite notions of magnitude: Id. I. 157 *Μαζάρης τοῦ Κύρου στρατοῦ μοῖραν ὅσην δή κοτε ἔχων, partem, quantulacunque erat.*—**Ὁστισοῦν**:

Plat. Rep. 335 B ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν καὶ ὀντινοῦν ἀνθρώπων for ἀνθρώπων καὶ ὁστισοῦν ἐστι.—Ἡλίκος: Arist. Ach. 703 εἰκὸς ἄνδρα κυφὸν ἡλίκον Θουκυδίδην ἐξολέσθαι—Ὅστις: Thuc. VIII. 87 ᾗτινι δὴ γνώμῃ, for τῇ γνώμῃ ἥτις ἦν, *whatever it was:* Ὁποῖος: Demosth. τούτους τοὺς στρατιώτας Διοπείθης νῦν ἔχει τοὺς ὁποίους τινὰς οὖν.

Obs. 1. So Il. ι, 354 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν, i. e. ἐπὶ τοσοῦτον, ὅσον ἐστὶν ἐς Σκ, *he only came as far as* &c. Hence the forms ὅσον μόνον, *tantum non, almost*, ὅσον οὔ or ὁσονού, *prope*, &c.[a]

Obs. 2. We find τοῖον and τόσον similarly used in Homer, which is to be explained by the fact mentioned above (§. 816.) that the demonst. originally performed the functions of the relative: Il. ψ, 246 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ ποιέεσθαι ἄνωγα, ἀλλ' ἐπιεικέα τοῖον, i. e. τοῖον οἷον ἐπιεικέα or τοῖον οἷος ἐπιεικής: Ibid. 454 ὃς τὸ μὲν ἄλλο τόσον φοίνιξ ἦν, ἐν δὲ μετώπῳ λευκὸν σῆμ' ἐτέτυκτο: Od. δ, 371 νήπιος εἶς, ὦ ξεῖνε, λίην τόσον, ἠὲ χαλίφρων.

Obs. 3. The attraction takes place even where οἷος stands for οἷός τε or ὥστε, and is joined with the infin. in the sense, *I am of such a nature or sort, as*, (*is sum, qui,*) hence, *I can, I ought, I am prepared, I am able*, (so *queo, I am able*, from *quis.*) The relative οἷος points to a demonstr. τοιοῦτος which is sometimes expressed. The following are two instances of the idiom without attraction: Plat. Crit. 46 B ἐγὼ—τοιοῦτος οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ: Id. Apol. 31 A ἐγὼ τυγχάνω ὢν τοιοῦτος οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι. With the attraction (the demonstr. sometimes precedes); as, Od. φ, 172 οὐ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ, οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ ὀϊστῶν: Soph. Œd. Col. 869 ἥλιος δοίη βίον τοιοῦτον οἷον (ὥστε) κἀμὲ γηράναι ποτέ: Plat. Rep. 415 E στρατοπεδευσάμενοι δὲ—εὐνὰς ποιησάσθων.—Οὐκοῦν τοιαύτας, οἵας χειμῶνός τε στέγειν καὶ θέρους ἱκανὰς εἶναι: Demosth. 23, 19 (περὶ αὐτὸν ὁ Φίλιππος ἔχει) τοιούτους ἀνθρώπους οἵους μεθυσθέντας ὀρχεῖσθαι τοιαῦτα, οἷα ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι: Lucian Hermot. c. 76 Στωϊκῷ τοιούτῳ—οἵῳ μήτε λυπεῖσθαι μήτ' ὀργίζεσθαι: but as a general rule the demonstr. is omitted: Xen. M. S. III. 11, 1 γυναικὸς—καλῆς—καὶ οἵας συνεῖναι τῷ πείθοντι: Ibid. I. 4, 12 μόνην τὴν τῶν ἀνθρώπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἵαν ἀρθροῦν τε τὴν φωνὴν κ.τ.λ.: Demosth. 23, 17 ἤκουον ἀνδρὸς οὐδαμῶς οἷόν τε ψεύδεσθαι. So ὅσος in the sense of οἷος with the further notion of quantity: Arist. Nub. 434 ὅσ' ἐμαυτῷ στρεψοδικῆσαι for τοσαῦτα ὅσα.

Obs. 4. When τέ is attached to οἷος it refers more definitely to the demonstr., as it implies that something has preceded with which the word to which it is attached is connected; this of course must be the demonstrative of οἷος, as οἷος can refer to nothing else. See under τέ (§. 755. 3, 4.).

Obs. 5. When the adject. sentence is used as a substant. the article sometimes precedes the attracted οἷος, ἡλίκος, and the sentence takes the character of an inflected substantive:

Nom.	ὁ οἷος σὺ ἀνήρ.
Gen.	τοῦ οἵου σοῦ ἀνδρός.
Dat.	τῷ οἵῳ σοὶ ἀνδρί.
Acc.	τὸν οἷόν σε ἄνδρα.
Nom.	οἱ οἷοι ὑμεῖς ἄνδρες.
Gen.	τῶν οἵων ὑμῶν ἀνδρῶν.
Dat.	τοῖς οἵοις ὑμῖν ἀνδράσι.
Acc.	τοὺς οἵους ὑμᾶς ἄνδρας:

[a] Passow Lex. v. ὅσος.

Xen. Cyr. VI. 2, 2 οἱ δὲ οἷοί περ ὑμεῖς ἄνδρες—*καταμανθάνουσιν* : Id. Hell. II. 3, 25 *γνόντες μὲν* τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν *πολιτείαν* εἶναι δημοκρατίαν : Arist. Eccl. 465 *ἐκεῖνο δεινὸν* τοῖσιν ἡλίκοισι νῶν for *τηλικούτοις, ἡλίκοι νώ ἐσμεν* : Plat. Lach. 180 D οἱ ἡλίκοι *ἐγώ* al. *καὶ ἐγώ*.

Obs. 6. When the subject of the abbreviated adject. sentence and the article are of different number, the subject is in the nomin. without being affected by the attraction; this however is but seldom : Arist. Ach. 601 *νεανίας δ'* οἷους σὺ *διαδεδρακότας* : Xen. Hell. I. 4, 16 *οὐκ ἔφασαν δὲ* τῶν οἵων *περ* αὐτὸς *ὄντων* : Æschin. F. Leg. 48, 20 *τρισμυρίους κιναίδους* οἵουσπερ σύ : Demosth. 758 οἵοισπερ σὺ *συμβούλοις*.

Obs. 7. A similar contraction of the principal and relative clauses takes place in expressions such as, θαυμαστὸν ὅσον *προὐχώρησε*=*θαυμαστόν ἐστιν ὅσον προὐχώρησε mirum quantum processit* (for *mirum est, quantum processerit*). And even Plat. Rep. 350 D *μετὰ ἱδρῶτος* θαυμαστοῦ ὅσου for *θαυμαστόν ἐστιν μεθ' ὅσου* : Id. Hipp. 282 C *χρήματα ἔλαβε* θαυμαστὰ ὅσα, for *θαυμαστόν ἐστιν, ὅσα* : Hdt. IV. 194 οἱ δέ (sc. *πίθηκοι*) *σφι ἄφθονοι ὅσοι ἐν τοῖς ὄρεσι γίνονται* : Id. I. 14 ὅσα ἔστι οἱ πλεῖστα for *ὅσα ἔστι ἐν Δελφοῖσι πλεῖστα οἵ ἐστι*. So Latin, *quam plurima*. So Od. δ, 74 *ὅσσα ταδ' ἄσπετα πολλά*. So Lucian Toxar. c. 12 *πολλοὺς καὶ ἄλλους εἶχε περὶ αὐτὸν*—φιλίας πλεῖστον ὅσον *ἀποδέοντας* : Arist. Vesp. 213 *ἀπεκοιμήθημεν* ὅσον ὅσον στίλην : Plat. Charm. 155 C *ἀνέβλεψέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι* οἷον. Also θαυμαστὴ ὅση *ἡ προχώρησις αὐτοῦ* : Hdt. IV. 28 ἀφόρητος οἷος *γίνεται κρυμός*. Lastly in adverbs, θαυμαστῶς ὡς, θαυμασίως ὡς : Plat. Rep. 331 A *εὖ οὖν λέγει* θαυμαστῶς ὡς *σφόδρα* for *θαυμαστόν ἐστιν, ὡς*.—So θαυμασίως ὡς *ἄθλιος γέγονε* for *θαυμάσιόν ἐστιν, ὡς ἄθλιος γέγονε* : Plat. Phæd. 66 A ὑπερφυῶς—ὡς ἀληθῆ *λέγεις* : Ibid. 96 C θαυμαστῶς ὡς : Id. Symp. 173 C ὑπερφυῶς ὡς *χαίρω* for *ὑπερφύες ἐστιν, ὡς χαίρω* : Demosth. 844, 1 θαυμαστῶς ἂν ὡς *εὐλαβούμην* : so G. T. as Heb. x. 37 *μικρὸν ὅσον ὅσον*.

Obs 8. A peculiar method of making sentences coalesce occurs, when, after a verb of *asking* or *knowing*, &c. ὅστις or οἷος &c. might stand in the sense of "*who*" (*what*) *he is*, with a demonstrative as the subject (by inverse attraction, see below) of the verb *εἶναι* ; as, *ἔρειο ὅστις οὗτός ἐστιν* (for *ἔρειο τοῦτον ὅστις ἐστιν*), and on this a relative adjectival sentence follows, (such as *ὃν ἄγει*) referring to that demonstrative, the full sentence being *ἔρειο τοῦτον ὃν ἄγει ὅστις ἐστιν*. The verb *εἶναι* and the second relative are omitted, and the first relative and the demonstrative to which the omitted relative refers are in the case of the omitted relative ; as, Il. λ, 611 *Νέστορ' ἔρειο, ὅντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο*, i. e. *ὅστις οὗτός ἐστιν, ὃν ἄγει* : Od. ι, 348 *ὄφρ' εἰδῇς, οἷόν τι ποτὸν τόδε νηῦς ἐκεκεύθει ἡμετέρῃ*, i. e. *οἷόν τι ποτὸν τόδε ἐστὶν, ὃ νηῦς ἐκ*. So Hdt. IV. 133 *ὅτι βούλοιτ' ἂν* τοσοῦτο πλῆθος *γίνεσθαι* for *τί ἐστι ὁ βούλοιτο τοσοῦτο*. But a more simple way of explaining this construction is, to translate the demonstr. "*here*"—*whom brings he here*, or *in such numbers*.

Inverse Attraction. The Antecedent attracted to the case of the Relative.

§. 824. I. 1. Sometimes the relative does not stand in the case of the antecedent in the principal clause, but, *vice versa*, the antecedent in the case of the following relative—this is is called *Inverse*

Attraction. It most frequently occurs when the subst. should be in the nom. or acc., and the antecedent is separated from the rest of its clause by the relative clause to which it seems to belong; as, Il. ξ, 371 ἀσπίδες ὅσσαι ἄρισται ἐνὶ στρατῷ ἠδὲ μεγίσται, ἐσσάμενοι—ἴομεν: Il. κ, 416 φυλακὰς δ' ἂς εἴρεαι, ἥρως, οὔτις κεκριμένη ῥύεται στρατόν: Soph. Œ. C. 1150 λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ στείχοντι δεῦρο, (sc. τούτου,) συμβάλου γνώμην, *de eo tuam tecum reputa sententiam:* Id. Trach. 283 τάσδ' ἄσπερ εἰσορᾶς, ἐξ ὀλβίων ἄζηλον εὑροῦσαι βίον, ἥκουσι πρός σε: Lysias 649 τὴν οὐσίαν ἣν κατέλιπε τῷ υἱεῖ, οὐ πλείονος ἀξία ἐστίν: Plat. Lys. 221 B οἷόν τε οὖν ἐστίν, ἐπιθυμοῦντα καὶ ἐρῶντα τούτου οὗ ἐπιθυμεῖ καὶ ἐρᾷ μὴ φιλεῖν; Xen. Hell. I. 4, 2 πάντων ὧν δέονται πεπραγότες εἶεν: Soph. Trach. 151 τότ' ἄν τις εἰσίδοιτο—κακοῖσιν οἷς ἐγὼ βαρύνομαι: so G. T. as 1 Cor. x. 16 τὸν ἄρτον ὃν κλῶμεν οὐχὶ κοινωνία—τοῦ σώματος. The dative is very seldom thus lost by attraction: Eur. Med. 11 Μήδεια ἀνδάνουσα μὲν φυγῇ πολιτῶν (MSS.) ὧν ἀφίκετο χθόνα, i. e. *placere studens civibus, in quorum terram fugâ pervenit.*

Obs. 1. Sometimes a demonstrative is used in the principal clause to supply the case thus lost: Hom. Hymn. in Cer. 66 κούρην τὴν ἔτεκον, γλυκερὸν θάλος, εἶδεϊ κυδρήν, τῆς ἀδινὴν ὄπ' ἄκουσα: Arist. Plut. 200 τὴν δύναμιν ἣν ὑμεῖς φατὲ ἔχειν με, ταύτης δεσπότης γενήσομαι: Soph. Œ. R. 449 τὸν ἄνδρα τοῦτον ὃν πάλαι ζητεῖς ἀπειλῶν κἀνακηρύσσων φόνον τὸν Λαΐειον, οὗτός ἐστιν ἐνθάδε: Eur. Or. 1629 sq. Ἑλένην μὲν ἣν σὺ διολέσαι πρόθυμος ὢν ἥμαρτες—, ἥδ' ἐστὶν: Ibid. 591 sq. Ἀπόλλων ὃς μεσομφάλους ἕδρας νάων βροτοῖσι στόμα νέμει σαφέστατον—, τούτῳ πιθόμενος τὴν τεκοῦσαν ἔκτανον: Plat. Meno 96 A ὡμολογήκαμεν δέ γε, πράγματος οὗ μήτε διδάσκαλοι, μήτε μαθηταὶ εἶεν, τοῦτο διδακτὸν μὴ εἶναι. So G. T. as Luke xii. 48 παντὶ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ.

2. This inverse attraction is very common in οὐδεὶς ὅστις οὐ (or rarely ὅς, Plat. Alc. 103 B) the verb ἐστί being omitted: Plat. Protag. 317 C οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴην: Id. Phæd. 117 D κλαίων καὶ ἀγανακτῶν οὐδένα ὅντινα οὐ κατέκλαυσε τῶν παρόντων.—Hence the formula, οὐδεὶς ὅστις οὐ, as a pronom. subst. (for πάντες, *nemo non*), which is inflected through all the cases; as,

Nom.	οὐδεὶς	ὅστις	οὐκ ἂν ταῦτα ποιήσειεν.
Gen.	οὐδενὸς	ὅτου	οὐ κατεγέλασεν.
Dat.	οὐδενὶ	ὅτῳ	οὐκ ἀπεκρίνατο.
Acc.	οὐδένα	ὅντινα	οὐ κατέκλαυσε.

So οὐδαμός: Hdt. VII. 145 οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλῷ μέζω[a].

[a] Soph. Ant. 3 seq. may be explained by this analogy, joining οὐδέν ἐσθ' ὅποιον οὐ, taking the words οὔτ' ἄλγεινον, οὔτ' αἰσχρόν κ. τ. λ. as subdivisions of οὐδέν (§. 777. 5.), and the οὐκ before ὅπωτα as merely a repetition of the former negative. See οἷος, §. 823. *Obs.* 3.

3. But sometimes this formula suffers the common attraction, the relative following the case of *οὐδείς* instead of *οὐδείς* the case of the relative. So with an inf. depending on the attracted acc.: Xen. Cyr. I. 4, 25 **οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντ' ἀποστρέφεσθαι**, for *οὐδένα ἔφασαν γενέσθαι ὅστις οὐ δακρύων ἀποστρέφοιτο*: Plat. Protag. 323 C **ὡς ἀναγκαῖον οὐδένα ὄντιν' οὐχὶ ἀμωσγέπως μετέχειν αὐτῆς** (*τῆς δικαιοσύνης*).

4. So in questions with *τίς*: Thuc. III 39 **τίνα οἴεσθε ὄντινα οὐ βραχείᾳ προφάσει ἀποστήσεσθαι;**

Obs. 2. The local adverbs also are thus attracted, the demonstr. adverb assuming the form of the relative; as, Soph. Œ. C. 1227 **βῆναι κεῖθεν ὅθεν περ ἥκει** for **κεῖσε, ὅθεν**: Plat. Crit. 45 B **πολλαχοῦ γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκῃ, ἀγαπήσουσί σε** for **ἀλλαχοῦ ὅποι.**

Inverse Attraction by the transposition of the Substantive.

II. 1. There is also another sort of this attraction, whereby the connexion between the two sentences is clearly marked; it differs from the one just treated of, in that the antecedent is not merely attracted to the case of its following relative, but is actually transposed into the relative clause, and stands after the relative in immediate construction with the verb thereof, as **ὃν εἶδες ἄνδρα ἦλθε.** This deserves a further remark, as it is very frequently used, and sometimes creates at first sight a difficulty in the construction, while it gives force to the whole sentence. The object of this collocation is to bring prominently forward the adjectival sentence, on which in reality the chief emphasis is laid, and to give it a substantival character; while the substantive on the contrary is little more than an adjective expressing some attribute of the adjectival sentence, and is in the case of the verb thereof.—This is called *transposition.* (See also §. 898. 2.)

2. The most remarkable uses of it are: *a.* The cases required in the two clauses being the same, the principal clause or part of it standing first, but the antecedent being made to depend on the verb of the relative clause: Il. ρ, 640 **εἴη δ' ὅστις ἑταῖρος ἀπαγγείλειε τάχιστα Πηλείδῃ**: Eur. Or. 1184 **οἶδ' ἣν ἔθρεψεν Ἑρμιόνην μήτηρ ἐμή.** —*b.* The cases required in the two clauses being different, the relative clause standing first, and the transposed case being supplied by a demonstrative (see *Obs.* 1.) **Ὃν εἶδες ἄνδρα, οὗτός ἐστιν**: so G.T., as Mark vi. 16 **ὃν ἐγὼ ἀπέκεφάλισα Ἰωάννην, οὗτός ἐστιν**: John xvii. 2 **πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωήν.**—*c.* The cases in the principal and dependent clause being different, the principal clause or part of it

standing first and the transposed case not supplied by a demonstrative. Nom. lost: Il. θ, 131 τὰς μέν οἱ δώσω, μετὰ δ' ἔσσεται, ἣν τότ' ἀπηύρων κούρην Βρισῆος: Soph. Aj. 1044 τίς δ' ἔστιν, ὅντιν' ἄνδρα προσλεύσσεις στρατοῦ; Eur. Hipp. 389 οὐκ ἔσθ' ὁποίῳ φαρμάκῳ διαφθερεῖν ἔμελλον: So Cicero de Legg. III. 5, 12 *hæc est enim, quam Scipio laudat in libris et quam maxime probat temperationem reipublicæ.*—Acc. lost: Xen. Anab. I. 9, 19 εἴ τινα ὁρῴη κατασκευάζοντα, ἧς ἄρχοι χώρας: Æsch. Ag. 1457 sq. νῦν δὲ τελείαν ἐπηνθίσω—ἥτις ἦν—ἔρις: Choeph. 698 νῦν δ' ἥπερ ἐν δόμοισιν βακχείας καλῆς ἰατρὸς ἐλπὶς ἦν, παροῦσαν ἐγγράφει: Eur. Bacch. 246 sq. ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἐπάξια, ὕβρεις ὑβρίζειν, ὅστις ἐστὶν ὁ ξένος: so G. T. as Acts xxi. 16 ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι. So Cicer. pro Sulla c. 33 *quæ prima innocentis mihi defensio est oblata, suscepi.*—Dat. lost: Thuc. VI. 30 τοῖς πλοίοις καὶ ὅση ἄλλη παρασκευὴ ξυνείπετο, πρότερον εἴρητο κ. τ. λ.: Hdt. IX. 26 ὅσαι ἤδη ἔξοδοι ἐγένοντο, for ἐν πάσαις ἐξόδοις αἱ ἐγένοντο. So G. T., as Rom. vi. 17 ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς. So Cicero N. D. II. 48 *quibus bestiis erat is cibus, ut alius generis bestiis vescerentur, aut vires natura dedit aut celeritatem.*

Obs. 1. Generally when the subst. thus transposed would in the principal clause be in any other case than nom. or acc., a pronoun is used in the principal clause to supply its place: Eur. Or. 63 sq. ἣν γὰρ κατ' οἶκον ἔλιφ' ὅτ' ἐς Τροίαν ἔπλει, παρθένον—, ταύτῃ γέγηθε: sometimes even when the principal clause stands first, as Il. φ, 441 οὐδέ νυ τῶνπερ μέμνηαι, ὅσα δὴ πάθομεν κακά.

Obs. 2. This transposition sometimes takes place in the simple attraction, and sometimes when the cases are both in the accusative; as, Hdt. I. 57 τὸν ἠνείκαντο χαρακτῆρα—τοῦτον ἔχουσι ἐν φυλακῇ (see §. 822. 2.).

3. When attributive adjectives are joined to the substantive, either

(*a.*) The adjective and substantive are both transposed to the adjectival, while the demonstrative remains in the principal clause; as, Il. ω, 167 τῶν μιμνησκόμενοι, οἳ δὴ πολέες τε καὶ ἐσθλοὶ—κέατο ψυχὰς ὀλέσαντες: Demosth. 1239 ταύτην ἥτις εἴη μεγίστη πίστις;

(*b.*) Or the subst. remains in the principal, and the adj. only is transposed to the relative clause: Od. δ, 11 υἱεῖ—, ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης: Eur. Or. 853 πότνι' Ἠλέκτρα, λόγους ἄκουσον, οὓς σοι δυστυχεῖς ἥκω φέρων;

(*c.*) Or the adjective remains in the principal, and the subst. is transposed to the relative clause: Eur. Herc. F. 1163 ἥκω ξὺν ἄλλοις, οἳ παρ' Ἀσώπου ῥοὰς μένουσιν ἔνοπλοι γῆς Ἀθηναίων κόροι: Arist. Ran. 889 ἕτεροι γάρ εἰσιν οἷσιν εὔχομαι θεοῖς;

(*d.*) Or where there is more than one adjective, one of them remains with the subst. in the principal, the other is transposed to the relative clause; as, Il. ν, 339 sq. ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείῃσιν μακρῇς ἃς εἶχον ταμεσίχροας.

Obs. 3. Sometimes the demonstrative is transferred to the relative clause: Eur. Iph. Aul. 155 σφραγῖδα φύλασσ' ἣν ἐπὶ δέλτῳ τήνδε κομίζεις.

4. A word in apposition to the subst. to which the relative sentence refers is sometimes attracted to the relative clause: Od. α, 69 Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν, ἀντίθεον Πολύφημον: Od. δ, 11. Il. γ, 122. λ, 625. Plat. Hipp. M. 281 C τί ποτε τὸ αἴτιον, ὅτι οἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μεγάλα λέγονται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος κ. τ. λ.[a]: Plat. Apol. 41 A εὑρήσει τοὺς ὡς ἀληθῶς δικαστάς, οἵπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθυς καὶ Αἰακός[b]: Eur. Hec. 771 πρὸς ἄνδρ', ὃς ἄρχει τῆσδε, Πολυμήστωρ, χθονός[c]: Ibid. 986 πρῶτον μὲν εἰπὲ παῖδ', ὃν ἐξ ἐμῆς χερὸς, Πολύδωρον, ἔκ τε πατρὸς ἐν δόμοις ἔχεις. So Arist. Poet. XI. ἔλεός τε καὶ φόβον οἵων πράξεων ἡ τραγῳδία μίμησίς ἐστιν, for πράξεις τοιαύτας οἵων κ. τ. λ. So G. T. as Philem. 10 παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγὼ ἐγέννησα—Ὀνήσιμον: Luke i. 72 μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον (ὅρκου) ὃν ὤμοσε. So frequently when in apposition to a demonstr: Il. η, 187 ἀλλ' ὅτε δὴ τὸν ἵκανε—ὃς μιν ἐπιγράψας κυνέῃ βάλε φαίδιμος Αἴας: Eur. Hipp. 101 τήνδ', ἣ πύλαισι σαῖς ἐφέστηκεν, Κύπρις. And sometimes when the demonstr. is omitted; as, Plat. Rep. 402 C οὐδὲ μουσικοὶ πρότερον ἐσόμεθα, οὔτε αὐτοὶ οὔτε οὓς φαμεν ἡμῖν παιδευτέον εἶναι, τοὺς φύλακας[d].

Obs. 4. A substantive (mostly with the article) is often placed in the relative clause, in the same case with the relative, to explain or define a notion to which the relative refers: Plat. Theæt. 167 B ἕτερα τοιαῦτα, ἃ δή τινες τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν: Id. Rep. 477 C εἰ ἄρα μανθάνεις, ὃ βούλομαι λέγειν τὸ εἶδος: Id. 583 E ὃ μεταξὺ ἄρα νῦν δὴ ἀμφοτέρων ἔφαμεν εἶναι τὴν ἡσυχίαν, τοῦτό ποτε ἀμφότερα ἔσται λύπη τε καὶ ἡδονή: Soph. Antig. 404 ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν ἀπεῖπας.—Without the article: Thuc. III. 12 ὃ τοῖς ἄλλοις μάλιστα εὔνοια πίστιν βεβαιοῖ, ἡμῖν τοῦτο (τὴν πίστιν) ὁ φόβος ἐχυρὸν παρεῖχε.

A relative clause coalescing with its dependent clause.

§. 825. 1. When a relative clause is followed by another clause depending on it, they often coalesce, the relative being thrown into the dependent clause, and standing in the case required thereby; while the relative clause is placed, without any relative, after its dependent clause: Isocr. de Pace c. 16 ἀνθρώπους αἱρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὁπόταν τις πλείονα μισθὸν διδῷ, μετ'

[a] Heindorf ad loc. [b] Stallb. ad loc. [c] Pflugk ad loc. [d] Stallb. ad loc.

ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν, for οἳ ἀκολουθήσουσιν ὁπόταν τις αὐτοῖς —διδῷ: Plat. Rep. 466 A ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῦμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν, for οἷ, ἐξὸν αὐτοῖς—οὐδὲν ἔχοιεν[a]: Id. Gorg. 492 B οἷς ἐξὸν ἀπολαύειν τῶν ἀγαθῶν—δεσπότην ἐπαγάγοντο κ. τ. λ.[b]: Demosth. 128, 68 πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, ἃ τότ' εἰ προείδοντο, οὐκ ἂν ἀπώλοιντο, for εἰ αὐτὰ τότε προείδ., αὐτοὺς ἔσωσεν ἄν. The construction is still more peculiar when the relative clause is altered from the form in which it would have stood had the relative not been removed: Isocr. Panath. c. 18 συνέβη κυρίαν ἑκατέραν γενέσθαι τῆς ἀρχῆς τῆς κατὰ θάλατταν· ἣν ὁπότεροι ἂν κατάσχωσιν, ὑπηκόους ἔχουσι τὰς πλείστας τῶν πόλεων, for ἡ, ὁπότεροι ἂν αὐτὴν κατάσχωσιν, ὑπηκόους παρέξει τὰς πλείστας κ. τ. λ. For an analogous construction, see γάρ (§. 786. *Obs.* 5.).

Obs. Adverbial relatives.—What is said of the construction of the pronouns ὅς, ὅστις &c., holds good also of the adverbial relative pronouns; as, οὗ, οἷ, ὅθεν, ὅπως, ἵνα, ἔνθα, ἔνθεν &c. See the examples given under the *Adverbial Sentences*.

The Moods in Adjectival Sentences.

Indicative without ἄν.

§. 826. 1. The tenses of the indicative are used according to their respective powers, when the notion expressed in the adject. sentence is spoken of as something real or certain: ἡ πόλις, ἣ κτίζεται, ἣ ἐκτίζετο—ἣ ἐκτίσθη,—ἣ κτισθήσεται.

2. The indicative future is used very frequently when the certainty of something future is spoken of: στρατηγοὺς αἱροῦνται, οἳ τῷ Φιλίππῳ πολεμήσουσιν.—See §. 406.

3. After negatives also the indicative is used (where in Latin the conjunctive occurs,) when truth or certainty is to be expressed; as, Xen. Hell. VII. 1, 4 παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἱκανός ἐστιν ἴσα ποιεῖν ἐμοί, *nemo, qui non possit.*

Obs. Μή is used because the simple fact is stated with reference to the nature or requirements of the person spoken of—*who is not able.*—See §. 743.

4. The Greeks, as well as the Latins, use the indicative in those adject. sentences which are introduced by the indefinite relative pronouns; as, ὅστις, *quisquis;* ὅστις δή, *quicunque;* ὅστις δή ποτε (Demosth. and the later writers, ὅστις δή ποτ' οὖν,) ὅσος δή, ὅσος οὖν, *quantuscunque;* ὁπόσος, ὁποσοσοῦν &c., expressing indefinite and general notions; because, though the particular nature of

[a] Stallb. ad loc. [b] Ibid.

the object is unknown or indefinite, the event itself is considered as certain and real, while its indefiniteness is sufficiently marked by the indefinite pronouns: thus Hdt. VI. 12 δουλήην ὑπομεῖναι, ἥτις ἔσται, *qualiscunque erit;* (*I know it will be, though whether it will be intolerable or bearable I do not know:* ἥτις εἴη, *I am not certain whether it will be, nor do I know its nature:*) Id. VII. 16, 3 οὐ γὰρ δὴ ἐς τοιοῦτό γε εὐηθείης ἀνήκει τοῦτο, ὅ τι δή κοτέ ἐστι, τὸ ἐπιφαινόμενόν τοι ἐν τῷ ὕπνῳ, ὥστε δόξει, ἐμὲ ὁρῶν, σε εἶναι: Xen. Anab. VI. 5, 6 ἔθαπτον—, ὁπόσους ἐπελάμβανεν ἡ στρατιά: Eur. Or. 418 δουλεύομεν θεοῖς, ὅ τι πότ' εἰσὶν οἱ θεοί. (For ἤγγειλας οἵ' ἤγγειλας, *et simil.* see §. 835. 1.)

5. The indicative is also used after an indefinite relative when a notion, viewed as an actual fact in a particular case, is referred to the class under which the particular subject falls, where in Latin the indefinite conjunctive is used: Eur. Hipp. 921 δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν τοὺς μὴ φρονοῦντας δυνατός ἐστ' ἀναγκάσαι: Aristoph. Vesp. 1168 κακοδαίμων ἐγώ, ὅστις ἐπὶ γήρᾳ χίμετλον οὐδὲν λήψομαι, *one of those who.*

Indicative with ἄν (κέ).

§. 827. *a.* The indicative future with ἄν occurs (only, but very frequently, in Epic), when a future event is represented in the dependent clause, as certain under some particular condition: Il. ι, 155 ἐν δ' ἄνδρες ναίουσι πολύρρηνες, πολυβοῦται, οἵ κε ἑ δωτίνῃσι θεὸν ὡς τιμήσουσιν, *if he comes to them, they will surely honour him:* Il. μ, 226 πολλοὺς γὰρ Τρώων καταλείψομεν οὓς κεν Ἀχαιοὶ χαλκῷ δηώσουσιν, ἀμυνόμενοι περὶ νηῶν: Od. κ, 432 τί ἱμείρετε, Κίρκης ἐς μέγαρον καταβήμεναι; ἥ κεν ἅπαντας ἢ σῦς ἠὲ λύκους ποιήσεται (sc. εἰ καταβησόμεθα).

Obs. 1. Homer sometimes uses here the conjunct. instead of the future, with this difference, that the future event is expressed with less certainty: Il. θ, 353 οἵ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται, *who, if we take no care for them, will probably perish.* So Hdt. IX. 46 ὁκότεροι δὲ ἂν νικήσωσι for νικήσουσι. So Od. ζ, 200.

Obs. 2. Where κέ is found with ind. pres. the reading is corrupt: Od. α, 316 δῶρον δ', ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγει, where read either with Hermann ἀνώγῃ, or with Nitzsch ὅττι τε.

b. The indicative of historic tenses (impft., plpft., aor.) takes ἄν when it is to be expressed that the action of the relative sentence would either take place, or have taken place under certain conditions, which however do not, or have not happened (§. 424. *a.*): Od. ε, 39 sq. πόλλ', ὅσ' ἄν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπήμων

ἦλθε, λαχὼν ἀπὸ ληΐδος αἶσαν: Od. ξ, 62 ἦ γὰρ τοῦγε θεοὶ κατὰ νόστον ἔδησαν, ὅς κεν ἔμ' ἐνδυκέως ἐφίλει, sc. εἰ μὴ θεοὶ ἔδησαν: Od. ι, 129 sq. οὐδ' ἄνδρες νηῶν ἔνι τέκτονες . . . οἵ κε σφιν καὶ νῆσον ἐϋκτιμένην ἐκάμοντο: Soph. Œ. T. 1371 sq. ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων πατέρα ποτ' ἂν προσεῖδον εἰς Ἅιδου μολών; Eur. Med. 1339 οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνὴ ἔτλη, *quæ sustinuisset hoc:* Plat. Apol. 38 D οἷς ἂν (λόγοις) ἔπεισα, εἰ ᾤμην δεῖν ἅπαντα ποιεῖν καὶ λέγειν.

c. There is also a passage in Od. σ, 262 where κέ is used in a relative sentence in the sense of *frequency, being accustomed to do so;* the condition being conceived in *animo loquentis,* as taking place: καὶ γὰρ Τρῶάς φασι μαχητὰς ἔμμεναι ἄνδρας—οἵ κε τάχιστα ἔκριναν μέγα νεῖκος ὁμοιΐου πολέμοιο[a]. In G. T. we find ἄν joined to the indicative historic tenses in the sense of *quicunque* (see §. 826. 4.): Mark vi. 56 ὅποι ἂν εἰσεπορεύετο—ὅσοι ἂν ἥψαντο αὐτόν.—The ἂν or κέ belongs to the verb and not to the relative. Cf. Acts ii. 45.

Conjunctive.

§. 828. 1. If the attributive notion expressed by the relative sentence is not to be viewed as actually taking place, but only supposed and possible, the relative is followed by the conjunctive, if the verb of the principal clause is in one of the principal tenses (pres., pft., or fut.).

Obs. 1. The relative sentence can generally be taken as an expression of a condition under which the verb of the principal clause will take effect; and the relative, with or without ἄν, can frequently be resolved into ἐάν τις and the conjunctive.

2. Without ἄν it is used where the relative clause forms part of a general statement which is not merely viewed as universally true, but which is applied to some definite substantive or pronoun in the principal clause, *that—who,* or *which,* rather than *whosoever, whatsoever;* the conjunctive is used to give that indefiniteness which a general statement implies: Od. α, 351 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι, ἥτις ἀκουόντεσσι νεωτάτη ἀμφιπέληται, *men praise that song which is new.* The attribute of the song is not expressed as any thing actual, as it would be by the indic., but as something supposed—something possible, (*if it is new,* ἐὰν νεωτάτη ᾖ.) Comp. Cicero de Orat. II. 44, 185 *ut aut ad eos motus adducantur, si qui finitimi sunt et propinqui his ab talibus animi perturbationibus*[b]: Id. de Fin. III. 9, 31 *et iis, si quæ similes earum sunt:* Id. Acad. II. 41, 128 *earum etiam auctoritatem, si quæ*

[a] Hermann de Part. ἄν p. 21 (whom Kühner follows), would read οἵ τε. He does not give any MSS. authority for it, but says, "*poetam dedisse οἵ τε non dubium esse puto.*"

[b] O. M. Müller ad loc.

illustriores videantur, amittere (*si quæ i. q. quæcunque*): Il. π, 386 sqq. ὅτε δή ῥ' ἄνδρεσσι κοτεσσάμενος χαλεπήνῃ (Ζεύς), οἳ βίῃ εἶν ἀγορῇ σκολιὰς κρίνωσι θέμιστας: Od. λ, 427 sq. ὡς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, ἥτις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται (ἐάν τις, sc. γυνή,—βάληται): Il. ο, 491 sq. ῥεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή, ἠμὲν ὀτέοισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ, ἠδ' ὅτινας μινύθῃ (§. 816. 2.): Od. μ, 42 ὅστις ἀϊδρείῃ πελάσῃ, καὶ φθόγγον ἀκούσῃ Σειρήνων, τῷ οὔτι γυνὴ κ. τ. λ. So Hdt. IV. 46 τοῖσι γὰρ ἢ μήτε ἄστεα μήτε τείχεα ἐκτισμένα — κῶς οὐκ ἂν εἴησαν οὗτοι ἄμαχοι—here there is reference to the definite demonstrative following: Soph. Aj. 812 σώζειν θέλοντες ἀνέρ' ὃς σπεύδῃ θανεῖν. So G. T., as James ii. 10 ὅστις ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἕνι, the former clause is particularised by the latter, and the latter follows the construction. In Matt. x. 33 the relative clause is particularised by the following pronoun, but ἄν is the reading of the received text.

Obs. 2. ἄν is used in general statements when the universal truth, rather than any particular application thereof, is intended.—See §. 829. 2. And the conjunctive without ἄν is also sometimes used where the general notion is limited in its application only *in animo loquentis.* Cf. Il. ξ, 81, See §. 830. 2., 836.

3. Or it expresses some definite attribute of the principal clause, the existence of which is only supposed. This is rare in Attic Greek, as they usually preferred the optative for that purpose: Od. α, 415 οὔτε θεοπροπίης ἐμπάζομαι, ἥντινα μήτηρ, ἐς μέγαρον καλέσασα θεοπρόπον, ἐξερέηται (ἐάν τινα—ἐξερ.).

4. The conjunctive without ἄν is used when the relative sentence forms part of a comparison. The notion is considered as a condition or assumption under which the comparison expressed in the principal clause is conceived. If the comparison is considered absolutely, and the relative sentence expresses merely an attributive notion of one of the objects of comparison, and not any such condition of it, the indicative is used. As the comparison is always conceived by the speaker as present, the conjunctive follows after an historic, as well as after a principal tense: Il. ν, 63 αὐτὸς δ', ὥστ' ἴρηξ ὠκύπτερος ὤρτο πετέσθαι, ὃς ῥα τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθείς, ὁρμήσῃ πεδίοιο διώκειν ὄρνεον ἄλλο, ὡς ἀπὸ τῶν ἤϊξε Ποσειδάων ἐνοσίχθων (ἐὰν ὁρμήσῃ): Ibid. 179 ὁ δ' αὖτ' ἔπεσεν, μελίη ὥς, ἥτ' ὄρεος κορυφῇ—χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσσῃ: Il. ρ, 110 ὥστε λὶς ἠϋγένειος, ὅν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται: Ibid. 134 ἑστήκει, ὥς τις τε λέων περὶ οἷσι τέκεσσιν, ᾧ ῥά τε νήπι' ἄγοντι συναντήσωνται ἐν ὕλῃ ἄνδρες ἐπακτῆρες: Il. ο, 579 κύων ὥς, ὅστ' ἐπὶ νεβρῷ βλημένῳ ἀΐξῃ.

Obs. 3. In G. T., as Acts vi. 3, we find the conjunctivus adhortativus (see §. 416. 1.) used after the relative, ἐπισκεψώμεθα—ἄνδρας ἐξ—οὓς καταστήσωμεν.

Conjunctive with ἄν.

§. 829. 1. If ἄν is joined to the relative and the conjunctive, it generally belongs to the relative and not to the verb, and gives an indefiniteness to it, by annexing the notion, "*be he who he may*;" and in consequence of this indefiniteness the conjunctive is used, where in English the indicative stands; ὃς ποιεῖ, *he who does it*; ὃς ποιῇ, *he who may do it*; ὃς ἂν ποιῇ, *whosoever may do, or does, it.*

2. Thus the conjunctive with ἄν is most commonly used in all general statements, proverbs, and sentiments, &c. which are not limited or refered to any definite person or thing, but are universally true—*whosoever;* and here it is equivalent to ἐάν τις or ὅταν τις: Thuc. II. 62 καταφρόνησις δὲ (ἐγγίγνεται), ὃς ἂν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων προέχειν; Xen. Hell. II. 3, 51 νομίζω προστάτου ἔργον εἶναι οἷον δεῖ, ὃς ἂν ὁρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπῃ: Plat. Rep. 402 D ὅτου ἂν ξυμπίπτῃ ἔν τε τῇ ψυχῇ καλὰ ἤθη ἐνόντα καὶ ἐν τῷ εἴδει ὁμολογοῦντα ἐκείνοις,—τοῦτ' ἂν εἴη κάλλιστον θέαμα: so where the relative clause may be referred by an ellipse to a plural indefinite adjective or pronoun; as, Arist. Pax 371 ἆρ' οἶσθα θάνατον ὅτι προεῖφ' ὁ Ζεὺς (πᾶσι) ὃς ἂν (*be he who he may*) ταύτην ἀνορύττειν ἐθέλῃ: Thuc. II. 44 τὸ δὲ εὐτυχὲς (τούτοις sc.) οἷ ἂν κ. τ. λ. (Where the pronoun is expressed, the conjunctive stands without ἄν, see §. 828. 2.) So G. T., as Matt. x. 11 εἰς ἣν ἂν πόλιν—εἰσέλθητε: Gal. v. 17 ἃ ἂν θέλητε.

3. Hence also the relative with ἄν is used to express the indefinite nature, properties, or size of any thing; as, Od. α, 158 ξεῖνε φίλ', ἤ καί μοι νεμεσήσεαι, ὅττι κεν εἴπω; *si quid dixero:* Hdt. VI. 139 ἡ δὲ Πυθίη σφέας ἐκέλευε Ἀθηναίοισι δίκας διδόναι ταύτας, τὰς ἂν αὐτοὶ Ἀθηναῖοι δικάσωσι, *quascunque—constituissent:* Id. IV. 68 λέγοντες τῶν ἀστῶν τὸν ἂν δὴ λέγωσι: Soph. Ant. 563 ὃς ἂν βλάστῃ μένει νοῦς, *whatsoever it be:* Ibid. 1071 ἆρ' οἶσθα ταγοὺς ὄντας, ἂν λέγῃς, λέγων. So G. T., as Col. iii. 17 πᾶν ὅ τι ἂν ποιῆτε: Matt. xxi. 22 ὅσα ἂν αἰτήσητε. The conjunctive expresses that possibility and uncertainty which is implied in an indefinite notion.

Obs. 1. On the conjunctive after an historic tense, see §. 806. The speaker identifies himself with the time past, so that he conceives of it as present. For Pres. and Aor. Conj., see §. 405. 2. and *Obs.* 2.

Obs. 2. The indefinite notion expressed by the ind. with ὅστις, ὁπόσος &c. is different from that of the conjunctive, in that the former relates to the

indefinite nature of the thing spoken of, the latter to the indefinite chances of the thing spoken of happening; when both these notions are required, ὅστις ἄν is used with the conjunctive.

Obs. 3. If ἄν belongs to the verb it is used in much the same sense as the future: Il. φ, 103 νῦν δ' οὐκ ἴσθ' ὅς κέν θάνατον φύγῃ, *can possibly escape*, (§. 827. *Obs.* 1.); but where it is wished to give an indefiniteness to the action of the verb beyond that which arises from the indefiniteness of the relative, the optative is commonly used.

4. It is also used with a peculiar force to signify that what is spoken of in the relative clause is the sole condition of the action of the principal clause; so in the instance above: τὰς ἄν δικάσωσι, *whatsoever*—nothing else was to be taken into consideration but the judgment of the Athenians: Hdt. I. 29 ὁρκίοισι γὰρ μεγαλοῖσι κατείχοντο δέκα ἔτεα χρῆσθαι νόμοισι τοὺς ἄν σφι Σόλων θῆται — the only point for them to consider was, whether Solon enacted them. So Thuc. II. 34 ᾑρημένος—ὃς ἄν γνώμῃ τε δοκῇ μὴ ἀξύνετος εἶναι καὶ ἀξιώματι προήκῃ—any one was eligible who came up to this standard: Hdt. IV. 66 πίνουσι ἄνδρες τῶν Σκυθέων τοῖσι ἂν ἄνδρες πολέμιοι ἀραιρημένοι ἔωσι—this was the sole condition: Xen. Cyr. III. 1, 20 οὓς δ' ἂν βελτίους τινὲς ἑαυτῶν ἡγήσωνται, τούτοις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι πείθεσθαι: Ibid. I. 1, 2 ἄνθρωποι δὲ ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὓς ἂν αἴσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας.

5. The conjunctive sometimes gets from the context the sense of indefinite frequency, *as often as*. The relative sentence contains a condition, recurring with several indefinite persons or things, under which the principal verb has taken or will take place. The ἄν belongs to the verb: Il. β, 391 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνάζειν κ. τ. λ., *as often as I observe*, &c. See Plat. Apol. Socr. 23 A.—See the examples, §. 828, above.

Obs. 4. In G. T. ἐάν is used after the relatives for ἄν.

Remarks on the position, and the omission of ἄν *with the Conjunctive.*

§. 830. 1. Ἄν is so closely connected with the relative that it forms but one word with it, as in ὅταν, ἐπάν, ἐπειδάν, &c. (§. 428. *a.*); and hence it cannot be separated from it, except by little words, such as δέ.

2. The relative is found with the conjunctive without ἄν in Homeric language very frequently, often in traged., sometimes in Hdt., rarely in Attic prose writers. Where it is omitted it falls under one of the rules given in §. 828. For Homer see above, §. 828: Soph. El. 771 οὐδὲ γὰρ κακῶς πάσχοντι μῖσος ὧν τέκῃ προσγίγνεται: Eur. Iph. T. 1064 καλόν τοι γλῶσσ', ὅτῳ πίστις παρῇ: Id. Med. 516 ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ὃς κίβδηλος ᾖ τεκμήρι' ἀνθρώποισιν ὥπασας σαφῆ: Id. Alc. 76 ὅτου τόδ' ἔγχος κρατὸς ἀγνίσῃ τρίχα: Ibid. 978 καὶ γὰρ Ζεύς, ὅ τι νεύσῃ, ξὺν σοὶ τοῦτο τελευτᾷ: Id. Or. 805

ἀνήρ, ὅστις τρόποισι συντακῇ, θυραῖος ὤν, μυρίων κρείσσων (ἐστὶν) ὁμαίμων—φίλος: Thuc. IV. 18 οἵτινες νομίσωσι: Id. VII. 77 ἐν ᾧ ἀναγκασθῇ χωρίῳ μάχεσθαι is a doubtful reading, as are most of the few passages in Attic prose, where the relative is found with the conjunctive without ἄν. In G. T. we find the conjunctive without ἄν: James ii. 10 (See §. 828. 2.) and Luke viii. 17 ὃ οὐ γνωθῇ (al. γνωσθήσεται).

3. The omission of ἄν generally modifies the sense as follows:

Ὁ γενήσεται, *which will be;* not a supposition, but a certainty.

Ὁ γενῆται, *which may* (or *will*) *probably be;* not a certainty, but a supposition, in some case more or less definite.

Ὁ ἂν γενῆται, *whatsoever it may* (or *will*) *probably be*, without limitation to any particulars. (See §. 829.)

4. The relative with ἄν and conjunctive is sometimes interchanged with the indicative: when the conjunctive is used it is viewed as something which may happen to all, but it is not thought of as happening to any one in particular; by the indicative the actual existence of the verbal notion is denoted. So Thuc. IV. 92 οὐ γὰρ τὸ προμηθὲς, οἷς ἂν ἄλλος ἐπῇ—ἐνδέχεται λογισμὸν, καὶ ὅστις τὰ ἑαυτοῦ ἔχει κ. τ. λ., *Pagondas is thinking of the Athenian.*

Optative without ἄν.

§. 831. 1. The relative without ἄν is joined to the opt. after an historic, in the some way as with the conj., after a principal tense, and expresses a supposed condition of some past action, and may be resolved into εἴ τίς with opt.: Il. κ, 20 ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, Νέστορ' ἔπι πρῶτον Νηλήϊον ἐλθέμεν ἀνδρῶν, εἴ τινά οἱ σὺν μῆτιν ἀμύμονα τεκτήναιτο, ἥτις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο =εἴ τις—γένοιτο.

2. Hence after an expression of indefiniteness (§. 826. 2.): Soph. Trach. 905 sq. ἔκλαιε δ' ὀργάνων ὅτου ψαύσειεν, *whatsoever:* Thuc. VII. 29 πάντας ἐξῆς, ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες: Hdt. III. 1 ἰητρὸν ὀφθάλμων ὅς εἴη ἄριστος.

3. Indefinite frequency. The principal verb is either in impft. or frequentative aor., and expresses repetition or recurrence: (§. 402. 1. 2.;) Il. κ, 489 sq. ὄντινα Τυδείδης ἄορι πλήξειε παράστας, τὸν δ' Ὀδυσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκεν: Il. β, 188 ὄντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη, τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς: v. 198 ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκε: Il. μ, 268 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν· ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσιν νείκεον, ὄντινα πάγχυ μάχης μεθιέντα ἴδοιεν: Il. ο, 743 ὅστις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο—, τὸν δ' Αἴας οὔτασκε: Xen. Anab. I. 9, 20 φίλους γε μὴν ὅσους ποιήσαιτο καὶ εὔνους γνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὅ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.

4. We have seen that when an indefinite character is to be given to the relative ἄν is used with conjunctive; when the indefinite character of the action is to be called out the optative is used—where the optative does not definitely refer to past time, it is used in some of its secondary and implied forces (§. 418. 1. *a.*) of uncertainty, indefinite possibility—a supposition without any notion of any particular case in which it was realised.

a. When the relatival sentence expresses something uncertain, doubtful: Soph. Antig. 666 ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν (εἴ τινα στήσειε): Id. Œ. Tyr. 713 ὡς αὐτὸν ἥξει μοῖρα πρὸς παιδὸς θανεῖν, ὅστις (εἴ τις) γένοιτ' ἐμοῦ τε κἀκείνου πάρα: Xen. Cyr. I. 6, 19 τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδείη, φεῖδεσθαι δεῖ, *when perhaps he does not know them for a certainty:* Plat. Rep. 455 B ἆρα οὕτως ἔλεγες, τὸν μὲν εὐφυῆ πρός τι εἶναι, τὸν δὲ ἀφυῆ, ἐν ᾧ ὁ μὲν ῥᾳδίως τι μανθάνοι, ὁ δὲ χαλεπῶς.

β. When the verb of the principal clause is in the optative, as being indefinite: Il. ν, 344 μάλα κεν θρασυκάρδιος εἴη, ὃς τότε γηθήσειεν ἰδὼν πόνον, οὐδ' ἀκάχοιτο, i. e. εἰ γηθήσειεν: Il. μ, 228 ὧδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ εἰδείη τεράων, καί οἱ πειθοίατο λαοί i. e. εἰ—εἰδείη: Od. α, 47 ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι, i. e. εἴ τις ῥέζοι: Il. γ, 299 ὀππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν, ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὡς ὅδε οἶνος: Il. ζ, 521 οὐκ ἄν τις τοι ἀνήρ, ὃς ἐναίσιμος εἴη, ἔργον ἀτιμήσειε μάχης.

γ. Hence when the relative sentence forms part of an indefinite wish; as, Il. ξ, 107 νῦν δ' εἴη, ὃς τῆσδέ γ' ἀμείνονα μῆτιν ἐνίσποι: Il. ρ, 640 εἴη δ' ὅστις ἑταῖρος ἀπαγγείλειε τάχιστα Πηλείδῃ: Soph. Trach. 94 εἴθ' ἀνεμόεσσά τις γένοιτ' ἔπουρος ἐστιῶτις αὔρα, ἥτις μ' ἀποικίσειεν ἐκ τόπων: Arist. Vesp. 1431 ἄρδοι τις, ἣν ἕκαστος εἰδείη τέχνην. But the indicative is sometimes found when it is wished to exclude the notion of indefiniteness: Eur. Med. 659 ἀχάριστος ὄλοιθ', ὅτῳ πάρεστι, "*hic enim Chorus loquitur definite, quippe Jasonem cogitans.*" So when the relative sentence is a member of a compound dependent clause, expressed as a wish, the optative is used.

Obs. 1. Sometimes the opt. without ἄν is interchanged with the conjunct. with ἄν, but in different notions: Xen. Cyr. II. 4, 10 δοκεῖ γάρ μοι, ἔφη, πάντας μέν, οὓς ἄν τις βούληται ἀγαθοὺς συνεργοὺς ποιεῖσθαι ὁποιουτινοσοῦν πράγματος, ἥδιον εἶναι εὖ τε λέγοντα καὶ εὖ ποιοῦντα παρορμᾶν μᾶλλον, ἢ λυποῦντα καὶ ἀναγκάζοντα· οὓς δὲ δὴ τῶν εἰς τὸν πόλεμον ἔργων ποιήσασθαί τις βούλοιτο συνεργοὺς προθύμους, τούτους παντάπασιν ἔμοιγε δοκεῖ ἀγαθοῖς θηρατέον εἶναι καὶ λόγοις καὶ ἔργοις: οὓς ἄν βούληται, *if a person wishes* (supposition, but with a notion of its really happening every day) *to make some others, be they who they may, I know not;* here ἄν belongs to the οὓς (*if there be*

such); οὓς δέ τις βούλοιτο, *but if a person should wish...I am not joining that he does, but supposing he does* (without any notion of realization) *wish to make certain others* &c. So that in the first clause the junctive supposes something which does really take place every day, ough without any notion of its taking place in any particular case; but the second clause it is not to be expressed that any one ever does ally wish to do this, but only *suppose one should do so;* and therefore it put in that indefinite form, οὓς τις βούλοιτο, instead of οὓς ἄν τις βούληται; o in the first case ποιεῖσθαι, to express the reality in present time of the ction; in the second, ποιήσασθαι, because it is not supposed as present, nor yet future, but is a mere supposition, without any regard to time, and therefore in aorist, (§. 401. 1.) For some other uses of the moods after relatives, see the *Oratio Obliqua*, §. 886. 3. *b*.

Obs. 2. In Il. ο, 82 ὡς δ' ὅτ' ἀναΐξῃ νόος ἀνέρος ὅστ' ἐπὶ πολλὴν γαῖαν ἱλληλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ ἐνθ' εἴην ἢ ἔνθα, μενοινήσειέ τε πολλά. The optative following on a conjunctive seems to arise from its juxtaposition with the wish, in the words ἐνθ' εἴην.

Obs. 3. The optative is not used in G. T. after relatives either with or without ἄν, but the conjunctive (generally the aorist) is used in its stead, see §. 806. *Obs.* 2.

Optative with ἄν.

§. 832. The optative is used with ἄν (κέ), in the relative sentence in the same sense as in independent sentences, to express a supposition or assumption depending on certain conditions, hence a still more indefinite possibility; or it is merely a polite form of the future; the ἄν belongs not to the relative, but to the verb: Il. ο, 738 οὐ μέν τι σχεδόν ἐστι πόλις πύργοις ἀραρυῖα ἥ κ' ἀπαμυναίμεσθ', sc. εἰ ἡμῖν εἴη τοιαύτη πόλις: Od. ι, 126 οὐδ' ἄνδρες νηῶν ἔνι τέκτονες, οἵ κε κάμοιεν νῆας ἐϋσσέλμους, αἵ κεν τελέοιεν ἕκαστα: Od. ε, 142 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι, οἵ κεν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης: Od. ε, 165 αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν ἐνθήσω μενοεικέ', ἅ κεν τοι λιμὸν ἐρύκοι, *which will perhaps:* Thuc. III. 59 καὶ ὡς ἀστάθμητον τὸ τῆς συμφορᾶς ὥτινί ποτ' ἂν καὶ ἀναξίῳ συμπέσοι, *it will possibly fall:* Xen. M. S. I. 2, 6 τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν; Plat. Phæd. 89 D οὐκ ἔστιν ὅτι ἄν τις μεῖζον τούτου κακὸν πάθοι.

Obs. Some commentators have been much troubled by the optative without ἄν, where they expected the optative with ἄν; and some have laid it down that the optative without ἄν is a solecism; but there are enough instances given in the last section to set their minds at rest. Ἄν is used with the optative when some condition of the verbal notion is to be signified; so by the optative without ἄν the event is represented as indefinitely possible, without dependence or connexion with any circumstances which might affect its realization: and that view of the matter in

hand depends on the judgment or fancy of the writer, whether the act is or is not so viewed[a]. It is more commonly omitted in poetry than prose, as prose writers naturally paid more attention to the actual circumstances of the case: Il. ε, 303 μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν. A prose writer would have probably added ἄν to represent the condition, εἰ βούλοιντο: Plat. Euthyd. 292 E τίς ποτ' ἐστὶν ἡ ἐπιστήμη ἐκείνη, ᾗ ἡμᾶς εὐδαίμονας ποιήσειεν (but 293 A τίς ποτ' ἐστὶν ἡ ἐπιστήμη, ἧς τυχόντες ἂν καλῶς τὸν ἐπίλοιπον βίον διέλθοιμεν). So where a negative or a perfectly indefinite clause precedes; as, Æsch. P. V. 291 οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμ' ἢ σοι. It being previously stated that there is no such person, makes it unnecessary to refer by ἄν to his existence; as, οὐκ ἔστιν ὅτῳ ἄν &c., *there is no one, to whom if he existed* (ἄν), &c.; the construction with ἄν after such a negative is admissible, when it is wished to lay emphasis on it; as, Eur. Electr. 224 οὐκ ἔσθ' ὅτου θίγοιμ' ἄν (*could possibly*) ἐνδικώτερον: Soph. Ant. 912 οὐκ ἔσθ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ, the impossibility is more emphatic than without ἄν; and when the negative is not indefinite we find ἄν: Eur. Alc. 79 ἀλλ' οὐδὲ φίλων τις πέλας οὐδεὶς ὅστις ἂν εἴποι, *who, if he were present, might* &c.

Construction of several relatival Sentences together.—Change from the Relative to the Demonstrative Construction.

§. 833. 1. When there are two or more relatival clauses in succession, depending on the same verb, or on different verbs but in the same government, the relative is generally used only once, and thereby the two sentences are united into one; as, ἀνὴρ, ὃς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολεμίους ἔπραξεν—ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλεῖτο—ἀνὴρ, ὃν ἐθαυμάζομεν καὶ (ὃν) πάντες ἐφίλουν.

2. But if the verbs of the two clauses require different cases, the relative should stand with each in its proper case; as, ὁ ἀνὴρ, ὃς παρ' ἡμῖν ἦν, καὶ ὃν πάντες ἐφίλουν. The Greeks however endeavoured to avoid this repetition either (*a.*) by omitting the second relative, or (*b.*) by using a demonstrative (mostly αὐτός) or a personal pronoun in the place of the second relative, so that the dependent relative clause assumes the character of a demonstrative principal clause, connected with the other by καί or δέ &c.: *a.* Od. β, 114 ἄνωχθι δέ μιν γαμέεσθαι τῷ, ὅτεῷ τε πατὴρ κέλεται καὶ (sc. ὅς τις) ἀνδάνει αὐτῇ: Od. ι, 110 ἄμπελοι, αἵτε φέρουσιν οἶνον ἐριστάφυλον καί (sc. ἅς) σφιν (Κυκλώπεσσι) Διὸς ὄμβρος ἀέξει: Il. ν, 634 Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται φυλόπιδος κορέσασθαι ὁμοιΐου πολέμοιο for καὶ οἱ οὐ δύνανται κ. τ. λ.: Il. γ, 235 οὕς κεν ἐὺ γνοίην καὶ (sc. ὧν)

[a] In fact, in this, as in many if not most other constructions in Greek, it seems to be unreasonable to try to bind down writers to laws for which no reason can be given, and which they evidently did not always observe. It could hardly fail to be more profitable if, admitting the exceptional passages, we were to endeavour to catch the shades of meaning which are conveyed by the more or less usual construction.

τοὔνομα μυθησαίμην. So in prose where the clauses are opposed: Plat. Rep. 533 D ὃς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ τὸ ἔθος, δέονται δὲ ὀνόματος ἄλλου.——*b.* Il. α, 78 ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων Ἀργείων κρατέει καί οἱ (for ᾧ) πείθονται Ἀχαιοί: Il. κ, 243 sqq. πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, οὗ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγήνωρ ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἑ (for ὃν δὲ φιλεῖ) Παλλὰς Ἀθήνη; Il. μ, 300 ὥστε λέων ὀρεσίτροφος, ὅστ' ἐπιδευὴς δηρὸν ἔῃ κρειῶν, κέλεται δέ ἑ θυμὸς ἀγήνωρ: Od. α, 70 ἀντίθεον Πολύφημον, ὃν κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θόωσα δέ μιν τέκε Νύμφη: Od. ι, 20 ὃς πᾶσι δόλοισιν ἀνθρώποισι μέλω (*curæ sum*), καί μευ (for καὶ οὗ) κλέος οὐρανὸν ἵκει: Hdt. III. 34 Πρηξάσπεα, τὸν ἐτίμα τε μάλιστα, καί οἱ τὰς ἀγγελίας ἔφερε οὗτος: Plat. Rep. 395 D οὐ δὴ ἐπιτρέψομεν, ἦν δ' ἐγώ, ὧν φαμὲν κήδεσθαι καὶ δεῖν αὐτοὺς ἄνδρας γενέσθαι ἀγαθούς (for καὶ οὕς φαμεν δεῖν ἄνδρ. ἀγ. γεν.)[a]: Ibid. 505 E ὃ δὴ διώκει μὲν ἅπασα ψυχὴ καὶ τούτου ἕνεκα πάντα πράττει: Id. Gorg. 452 D ὃ φῂς σὺ μέγιστον ἀγαθὸν εἶναι τοῖς ἀνθρώποις καί σε δημιουργὸν εἶναι αὐτοῦ[b]: Id. Phileb. 12 B ἣν ὅδε Ἀφροδίτην μὲν λέγεσθαί φησι, τὸ δ' ἀληθέστατον αὐτῆς ὄνομα Ἡδονὴν εἶναι: Demosth. 122, 47 Λακεδαιμόνιοι, οἳ θαλάττης μὲν ἦρχον καὶ γῆς ἁπάσης, ὑφίστατο δ' οὐδὲν αὐτούς, for οὓς οὐδὲν ὑφίστατο, *quibus nihil non cessit:* Ibid. 35, 24 ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτούς[c]. So the Latin, Cic. de Orat. II. 74 *Themistocles, ad quem quidam doctus homo—accessisse dicitur, eique artem memoriæ—pollicitus esse se traditurum.* So G. T., as 2 Pet. ii. 3 οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

Obs. 1. So also the relative adverbs are changed into demonstr. adverbs: Hdt. V. 49, 11 ἔνθα βασιλεύς τε μέγας δίαιταν ποιέεται, καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαῦτά εἰσι.

Obs. 2. There are even some passages where, in the same sentence, we find both the relative and demonstr.: Hdt. IV. 44 Ἰνδὸν ποταμόν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται: Eur. Andr. 650 (γυναῖκα βάρβαρον) ἣν χρῆν σ' ἐλαύνειν τήνδ' ὑπὲρ Νείλου ῥοάς: Soph. Phil. 315 οἷς Ὀλύμπιοι θεοὶ δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν. In such passages the demonstr. is emphatic and points to some thought to be supplied—*which—and indeed that river is one of two,* &c.—*which—this I mean.* So G. T., as Mark vii. 25 γυνή, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα: Rev. vii. 2 οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν: Gal. ii. 10 ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Sometimes if the relative is separated from its verb by some other sentence, or if the adjectival sentence is very long, the demonstrative is used for the sake of clearness: Xen. R. Lac. X. 4 ὃς (Λυκοῦργος) ἐπειδὴ κατέμαθεν, ὅτι οἱ μὴ βουλόμενοι ἐπιμελεῖσθαι τῆς ἀρετῆς οὐχ ἱκανοί εἰσι τὰς πατρίδας αὔξειν, ἐκεῖνος ἐν τῇ Σπάρτῃ ἠνάγκασε κ. τ. λ.

Obs. 3. Sometimes a clause, which, although it is logically dependent, yet does not stand in the form of the relative construction, is joined to the

[a] Stallb. ad loc. [b] Ibid. [c] Bremi ad loc.

preceding clause as grammatically a principal clause; as, Plat. Gorg. 483 E *ἐπεὶ ποίῳ δικαίῳ χρώμενος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν; ἢ ὁ πατὴρ αὐτοῦ ἐπὶ τοὺς Σκύθας; ἢ ἄλλα μυρία ἄν τις ἔχοι τοιαῦτα λέγειν* (for *ἢ τοιαῦτα ἄλλα μυρία ἃ ἄν τις ἔχοι λέγειν*).

Relative used for Demonstrative.

§. 834. 1. The relative pronoun is used not only to connect a dependent to a principal clause, but also sentences generally, between which there is no such relation, as it stands for *καί* and a demonstrative, referring to a word in the preceding clause. This is used but seldom in Greek when compared with its very wide use in Latin—in Greek sentences very often begin, *ταῦτα δὲ εἰπόντες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δέ, ὡς δὲ ταῦτα ἐγένετο* &c., where in Latin the relative *qui* &c. would be used.

2. We shall give some of the more unusual cases of this idiom:

a. In sentences which express the ground or reason, in place of the demonstr. with *γάρ*, both in poetry and prose (see also §. 836. 3.); as, Xen. M. S. III. 5, 15 sq. *πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἢ πρεσβυτέρους αἰδέσονται;—οἳ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν πατέρων—ἢ σωμασκήσουσιν οὕτως;—οἳ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελῶσι κ. τ. λ.* So Latin: Cicero Phil. IV. 5 *virtus est una altissimis defixa radicibus: quæ* (i. e. *hæc enim*) *nunquam ullâ vi labefactari potest, nunquam demoveri loco.*

b. When the whole sentence is interrupted by one or more parentheses: generally there is joined to the relative some conjunction, as *ἄρα*, *igitur*, which denotes that the interrupted sentence is taken up again: Il. λ, 221 (*τίς δὴ πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν;*) *Ἰφιδάμας Ἀντηνορίδης, ἠΰς τε μέγας τε, ὃς τράφη ἐν Θρήκῃ κ. τ. λ.*: Vers. 230 *ὃς ῥα τόν' Ἀτρείδεω Ἀγαμέμνονος ἀντίος ἦλθεν.* So also in prose.

c. In addresses, questions, commands, but mostly only in poetry: Soph. Œ. C. 1352 *νῦν δ' ἀξιωθεὶς εἶσι κἀκούσας γ' ἐμοῦ τοιαῦθ', ἃ μὴ τοῦδ' οὔποτ' εὐφρανεῖ βίον· ὃς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,*—for *σύ γ', ὦ κάκιστε*: Eur. Or. 746 Or. *ψῆφον ἀμφ' ἡμῶν πολίτας ἐπὶ φόνῳ θέσθαι χρεών*: Pyl. *ἢ κρινεῖ τί χρῆμα*; for *αὕτη δὲ τί χρῆμα κρινεῖ*: Soph. Œ. T. 723 *τοιαῦτα φῆμαι μαντικαὶ διώρισαν· ὧν ἐντρέπου σὺ μηδέν* for *τούτων δὲ ἐντρέπου σὺ μηδέν.* So Hdt. I. 89 *οἱ λεγόντων*=*καὶ οὗτοι λεγόντων.*—See §. 816. 2.

Obs. As the proper force of the relative is a mental repetition of the demonstrative, it is naturally used for the demonstrative and copula.

Especial peculiarities.—Relative with the principal Verb repeated. —Relative joined to an explanatory Infinitive or whole Sentence.

§. 835. 1. Sometimes the relative pronouns are joined in poetry with the principal verb repeated, to avoid by an indefinite expression the direct assertion of something disagreeable: Eur. Med. 889 *ἀλλ' ἐσμέν, οἷόν ἐσμεν, οὐκ ἐρῶ κακόν, γυναῖκες*: Ibid. 1011 *ἤγγειλας οἵ' ἤγγειλας, οὔ σε μέμφομαι.* So with relative adverbs: Soph. Œ. C. 273 *ἱκόμην ἵν' ἱκόμην*: so *ὅπη* Æsch. Ag. 67 *ἔστι δ' ὅπη νῦν ἐστί*: especially *ὡς* and *ὅπως* Eur. Or. 78 sq. *ἐπεὶ πρὸς Ἴλιον ἔπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ*: Id. Hec. 873 *πάσχον-*

τος ἀνδρὸς Θρῃκὸς οἷα πείσεται: *Ita loquuntur, qui rei gravis aut male omi-natæ mentionem declinent*[a]. So to express indefiniteness: Hdt. IV. 5 ἐστὶν ὅπως πέρ ἐστι.

2. As a substant. is taken into a relative sentence as an explanation or illustration of the notion signified by it (§. 824. II. *Obs.* 4.), so the relative is sometimes explained in an analogous manner by an infinitive, or a whole sentence, which repeats as it were, but in a more definite way, that to which the relative refers: Thuc. V. 6 ὥστε οὐκ ἂν ἔλαθεν αὐτόθεν ὁρμώμενος ὁ Κλέων τῷ στρατῷ· ὅπερ προσεδέχετο ποιήσειν αὐτὸν, ἐπὶ τὴν Ἀμφίπολιν, ὑπεριδόντα σφῶν τὸ πλῆθος, ἀναβήσεσθαι. So Cicero de Offic. III. 31, 112 *criminabatur etiam, quod Titum filium ab hominibus relegasset, et ruri habitare jussisset. Quod cum audivisset adolescens filius, negotium exhiberi patri, accurrisse Romam—dicitur.* So Xen. Hier. VI. 12 ὁ δ' ἐζήλωσας ἡμᾶς, ὡς τοὺς μὲν φίλους μάλιστα εὖ ποιεῖν δυνάμεθα, τοὺς δ' ἐχθροὺς πάντων μάλιστα χειρούμεθα, οὐδὲ ταῦτ' οὕτως ἔχει, as in Latin, *quod* for *quod attinet ad id, quod.* Sometimes in plur.: Xen. Hell. II. 3, 45 ἃ δ' αὖ εἶπεν, ὡς ἐγώ εἰμι οἷος ἀεί ποτε μεταβάλλεσθαι, κατανοήσατε καὶ ταῦτα: Eur. Or. 564 ἐφ' οἷς δ' ἀπειλεῖς, ὡς πετρωθῆναί με δεῖ, ἄκουσον.

The Relative Sentence used for the other Dependent Sentences.

§. 836. 1. Adjectival sentences have the force of substantival sentences, when they represent an adj. or partic. used as a substantive; as, ἦλθον οἱ ἄριστοι ἦσαν, for ἦλθον οἱ ἄριστοι (sc. ἄνδρες). These we call Substantival Adjective Sentences. The relative which introduces such adject. sentences is not an adjectival, but a substantival pronoun. In English we use the demonstrative, "*they who were the bravest came.*" This use of the adj. sentence is mostly Epic. So Il. η, 50 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις ἄριστος (=Ἀχαιῶν τὸν ἄριστον): Plat. Rep. 466 E ἄξουσι τῶν παίδων εἰς τὸν πόλεμον ὅσοι ἁδροί, *ex liberis quotquot adoleverunt* (=*omnes adolescentes*): Demosth. 231, 4 οἷς γὰρ εὐτυχήκεσαν ἐν Λεύκτροις, οὐ μετρίως ἐκέχρηντο (=τοῖς εὐτυχήμασιν).

2. The relative clause which refers not to a single subst., but to the substantival notion expressed by the whole sentence, has also the force of a substantival sentence: Plat. Symp. 193 B φίλοι γὰρ γενόμενοι καὶ διαλλαγέντες τῷ θεῷ ἐξευρήσομέν τε καὶ ἐντευξόμεθα τοῖς παιδικοῖς τοῖς ἡμετέροις αὐτῶν, ὃ τῶν νῦν ὀλίγοι ποιοῦσι. In Latin we generally find "*id quod.*" So sometimes in Greek, especially in Plato: Theæt. 172 D: Gorg. 461 C ἐν ταύτῃς ἴσως τῇς ὁμολογίας ἐναντίον τι συνέβη ἐν τοῖς λόγοις, τοῦθ' ὃ δὴ ἀγαπᾷς, αὐτὸς ἄγων ἐπὶ τοιαῦτα ἐρωτήματα. Here also an attraction occurs, as we have seen above (§. 821.): Demosth. 205, 13 προσήκει δήπου πλείω χάριν αὐτοὺς ἔχειν ὧν ἐσώθησαν ὑφ' ἡμῶν,—ἢ ὧν ἀδικεῖν κωλύονται νῦν ὀργίζεσθαι, ἢ ἐκείνων, ὅτι. Even a real substantival sentence introduced by ὅτι assumes sometimes the form of a (substantival) adjective sentence, as ἀντὶ τούτου ὅτι may be resolved into ἀντὶ τούτου οὗ or ἀνθ' ὅτου.

Obs. 1. On οἷος, ὅσος &c., for ὅτι τοιοῦτος, τόσος &c., see §. 804. 9.

3. The adjectival sentence frequently supplies the place of an adverbial sentence introduced by ὅτι, or of a gerundial participle, *because*: Hdt. I. 33 (Κροῖσος Σόλωνα) ἀποπέμπεται, κάρτα δόξας ἀμαθέα εἶναι, ὃς, τὰ παρεόντα ἀγαθὰ

[a] Pflugk ad loc.

μετεὶς, τὴν τελευτὴν παντὸς χρήματος ὁρᾶν ἐκέλευε (=κελεύσαντα): Xen. M. S. II. 7, 13 θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν οὐδὲν δίδως (=θ. π. ἡμῖν—διδούς).

4. The adjectival sentence can also be used for a substant. final sentence. The moods follow the usual rules of this construction (§. 805. sqq.): Eur. Iph. T. 1208 καὶ πόλει πέμψον τίν', ὅστις σημανεῖ: Xen. M. S. II. 1, 14 ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας: Plat. Men. 89 E εἰς καλὸν ἡμῖν αὐτὸς ὅδε παρεκαθίζετο, ᾧ μεταθῶμεν τῆς σκέψεως, *quem* (*ut eum*) *participem facere possimus*: Thuc. VII. 25 καὶ τῶν νεῶν μία εἰς Πελοπόννησον ᾤχετο, πρέσβεις ἄγουσα, οἵπερ τὰ σφέτερα φράσωσιν: Il. ι, 165 κλητοὺς ὀτρύνομεν, οἵ κε ἕλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος: Od. ο, 457 καὶ τότ' ἄρ' ἄγγελον ἦκαν, ὃς ἀγγείλειε γυναικί. So G. T., as Matt. xi. 10 ὅς κατασκευάσει τὴν ὁδόν κ. τ. λ.

5. The adject. sentence is very often used for an adverb. sentence introduced by ὥστε.

a. After οὕτως or ὧδε: Soph. Ant. 220 οὐκ ἔστιν οὕτω μῶρος, ὃς θανεῖν ἐρᾷ: Demosth. 13, 15 τίς οὕτως εὐήθης ἐστὶν ὑμῶν, ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα[a]: Id. 100, 44 οὐ γὰρ οὕτω γ' εὐήθης ἐστὶν ὑμῶν οὐδείς, ὃς ὑπολαμβάνει.

b. After τοιοῦτος, τηλικοῦτος, τοσοῦτος: Isocr. Epist. 408 D χρὴ ἐπιθυμεῖν δόξης—τηλικαύτης τὸ μέγεθος, ἣν μόνος ἂν σὺ τῶν νῦν ὄντων κτήσασθαι δυνηθείης. Generally the demonstratives are followed by their proper relatives, οἷος, ὅσος: Eur. Heracl. 742 σύμμαχος γένοιό μοι τοιοῦτος, οἷος ἂν τροπὴν Εὐρυσθέως θείην. And generally the verb is in the infin. (as after ὥστε), as the adjectiv. sentence expresses the consequence or result of the principal clause: Thuc. III. 49 ἡ μὲν ἔφθασεν τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι: Plat. Symp. 211 B τὰ δὲ ἄλλα πάντα καλὰ ἐκείνου μετέχοντα τρόπον τινὰ τοιοῦτον, οἷον—μήτε τι πλέον μήτε ἔλαττον γίγνεσθαι μηδὲ πάσχειν μηδέν: Id. Apol. 31 A ἐγὼ τυγχάνω ὢν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι: Soph. Œ. T. 1295 θέαμα δ' εἰσόψει τάχα τοιοῦτον, οἷον καὶ στυγοῦντ' ἐποικτίσαι: Xen. Anab. IV. 8, 12 δοκεῖ—τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοὺς λόχους, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων. This illustrates the derivation of ὡς from ὅς.

Obs. 2. So the phrases ὅσόν γ' ἔμ' εἰδέναι, *quantum equidem sciam*, must be explained, *in so far as* (or *that*) *I can know*: so Soph. Œd. Col. 150 μακραίων γ' ὅσ' ἐπεικάσαι. Also οὐδὲν οἷον with infin. (*in n'y a rien de tel*); as, Arist. Aves 966 οὐδὲν οἷον ἀκοῦσαι τῶν ἐπῶν αὐτοῦ, properly "*nothing is of such a nature as—nothing is better than to hear his words=it is best*" &c.

Obs. 3. When οὕτως (or ὧδε) is followed by the relative ὅς, ὅστις for ὥστε, there is something contrary to the general character of the Greek construction, which aims at connecting the principal and dependent clauses together by the use of the forms corresponding to each other; as, ὁ or οὗτος—ὅς; τοσοῦτος—ὅσος; τοιοῦτος—οἷος; οὕτως—ὥστε. On the contrary, the construction in which τοιοῦτος, τοσοῦτος, is followed by οἷος, ὅσος instead of ὥστε, is in harmony with this general principle of the language.

c. This takes place in the forms ἐπὶ τούτῳ, (ἐπὶ τοῖσδε) ἐφ' ᾧτε, or (the demonstrative being merged in the relative) ἐφ' ᾧτε alone, *on condition that*, with the ind. fut., or usually with the infin., for ἐπὶ τούτῳ, ἐπὶ τοῖσδε, ὥστε, as often in Thuc.; as, III. 114 σπονδὰς καὶ ξυμμαχίαν ἐποιήσαντο—ἐπὶ τοῖσδε, ὥστε μήτε Ἀμπρακιώτας—στρατεύειν ἐπὶ Πελοποννησίους, μήτε κ. τ. λ.

[a] Bremi ad loc.

6. On ὅς, ὅς ἄν, ὅστις ἄν, with conjunct. for an hypothetical adverbial sentence with ἐάν, see §. 828. 1. So after general sentences or affirmations which are true under certain circumstances or conditions, a relative clause is used to explain and give these circumstances; as, βέλτερον ὅς, = *it is better for one, if he* &c.: see §. 817. 4: Il. ξ, 81 βέλτερον ὃς φεύγων προφύγῃ κακὸν ἠὲ ἁλώῃ: Hes. Op. 327 ἴσον δ' ὅς θ' ἱκέτην ὅστε ξεῖνον κακὸν ἔρξῃ, ὅς τε κασιγνήτοιο ἑοῦ ἀνὰ δέμνια βαίνῃ—, ὅς τε τεν ἀφραδίῃς ἀλεταίνεται ὀρφανὰ τέκνα, ὅς τε γονῆα γέροντα—νεικείῃ· τῷ δ' ἤτοι Ζεὺς αὐτὸς ἀγαίεται: Eur. Fragm. inc. 49 συμφορὰ δ', ὃς ἂν τύχῃ κακῆς γυναικός: Thuc. VI. 16 οὐκ ἄχρηστος ἥδ' ἡ ἄνοια, ὃς ἂν—τὴν πόλιν ὠφελῇ: Id. II. 44 τὸ δ' εὐτυχὲς, οἳ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἵδε νῦν τελευτῆς, ὑμεῖς δὲ λύπης: Xen. Hell. II. 3, 51 νομίζω, προστάτου ἔργον εἶναι οἷον δεῖ, ὃς ἂν ὁρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπῃ: Id. Anab. II. 6, 6 ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν—εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἱρεῖται πολεμεῖν.

7. In G. T. we find ὅς ἐάν for ὅς ἄν.

ADVERBIAL SENTENCES.

§. 837. An adverbial sentence is the resolution of an adverb or gerundial participle, and expresses therefore the *accidents*, or *circumstances* attending on the action of the verb; as, ὅτε τὸ ἔαρ ἦλθε, (=τοῦ ἔαρος ἐλθόντος) τὰ ἄνθη θάλλει. The adverbial is joined to the principal clause by the relative adverbs, such as οὗ, ὅθι, ὡς, ὅτε &c. These relatives refer back to a demonst. adverb (expressed or implied) in the principal clause, whereby the two clauses are joined into one (§. 795. 3.); as, ὅτε τὸ ἔαρ ἦλθε, τότε τὰ ἄνθη θάλλει—ὡς ἔλεξας, οὕτως ἔπραξας. The demonstrative adverbs (local, temporal, &c.) signify the notion (local, temporal, &c.) which the adverbial clause represents.—Local; as, ἐνταῦθα, ἐκεῖ.—Temporal; as, τότε.—Mode and Manner; as, οὕτως.—Causality; as, ἐκ τούτου, ἐπὶ τούτῳ.—Comparison; as, οὕτως, τοσοῦτον, τοσούτῳ. As one or other of these demonstr. adverbs stands in the principal clause, the adverbial sentence is local, temporal, &c.

Local Adverbial Sentences.

§. 838. 1. A local adverbial sentence is the resolution of a local adverb, or of the case of a subst. which, either with or without a preposition, expresses an adverbial notion of *place*. These sentences are introduced by the relative local adverbs, οὗ, ᾗ, ὅπῃ, ὅπου, ἔνθα, ἵνα (not in G. T. or LXX)—*ubi*—; ὅθεν, ἔνθεν—*unde*—; οἷ, ὅποι, ᾗ, ὅπῃ—*quo*—and like the local adverbs express either *where, whence, whither*. The principal clause contains a corresponding demonstrative adverb, either expressed or implied; as, ἐνταῦθα, ἐκεῖ, ἐκεῖσε, ταύτῃ &c.

2. The use of the moods in the adverbial is exactly the same as in the relative sentence: Il. μ, 48 ὅπῃ τ' ἰθύσει, τῇ τ' εἴκουσι στίχες ἀνδρῶν, *where—there:* Hdt. I. 11 ἐκ τοῦ αὐτοῦ μὲν χωρίου ἡ ὁρμὴ ἔσται, ὅθεν περ καὶ ἐκεῖνος ἐμὲ ἐπεδέξατο γυμνήν: Id. III. 39 ὅκου γὰρ ἰθύσειε στρατεύεσθαι, πάντα οἱ ἐχώρεε εὐτυχέως (*indefinite frequency*): Hdt. VII. 25 ἵνα ἐπιτηδεώτατον εἴη: Xen. Anab. IV. 2, 24 μαχόμενοι δὲ οἱ πολέμιοι καὶ ὅπῃ εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυον τὰς παρόδους (optative on account of the historic tense, ἐκώλυον): Id. Cyr. III. 3, 5 ἐθήρα ὁπουπερ ἐπιτυγχάνοιεν θηρίοις, *anywhere where:* Od. ε, 490 ἵνα μὴ πόθεν ἄλλοθεν αὔοι, as being a mere supposition. So when ἄν is joined to the adverb and conjunctive it signifies *wheresoever:* Hes. Opp. 206 τῇ δ' εἶς, ᾗ σ' ἂν ἐγώ περ ἄγω, *wheresoever:* Soph. Ant. 773 ἄγων ἔρημος ἐνθ' ἂν ᾖ (*wheresoever*), βροτῶν στίβος: Thuc. II. 11 ἔπεσθε (ἐκεῖσε), ὅποι ἄν (*whithersoever*) τις ἡγῆται: Plat. Apol. 28 D οὗ ἄν τις ἑαυτὸν τάξῃ—ἐνταῦθα δεῖ—μένοντα κινδυνεύειν.

Obs. 1. On the attraction of local adverbs, see §. 822. *Obs.* 6. §. 824. *Obs.* 2; on their pregnant construction §. 646. *Obs.* 1; and change of relative into demonstrat. construction, §. 833. *Obs.* 1.

Obs. 2. The local adverbial clauses sometimes express the aim of a motion; as, Soph. Œ. R. 796 ἔφευγον ἔνθα μήποτ' ὀψοίμην κακῶν χρησμῶν ὀνείδη.

Temporal Adverbial Sentences.

§. 839. 1. A temporal adverbial sentence is the resolution of a temporal adverb or gerundial participle, or the case of a subst. with or without a preposition, expressing a notion of *time*. Thus the sentence ὅτε ἡ νὺξ ἐγένετο may be a resolution either of νύκτωρ, or a partic., νυκτὸς γενομένης (§. 696.); or a subst. with a preposition, ἐν τῇ νυκτί; or the dative alone, τῇ νυκτί; or the genit. alone, τῆς νυκτός. The adverbial sentence is less used in Greek than in modern languages in consequence of the powers of the participle; as, *when he had done this he went away,* ταῦτα ποιήσας, ἀπέβη (§. 696.).

2. The time in which the dependent verb stands in relation to the principal verb is either coincident, ἐν ᾧ σὺ γράφεις, ὁ ἑταῖρος ἐπιγίγνεταί—ὅτε σὺ ἔγραφες, ὁ ἑταῖρος ἐπεγίγνετο &c.; or antecedent, ἐπειδὴ ὁ Κῦρος ἐπελελύθει (ἐπῆλθεν), οἱ πολέμιοι ἀπέφυγον; or consequent, πρὶν ὁ Κῦρος ἐπῆλθεν, οἱ πολέμιοι ἀπέφυγον.

3. The conjunctions whereby these adverb. sentences are introduced are,

a. When the adverbial sentence is coincident in time with the

principal clause, ὅτε, (εὅτε Epic, formed by a resolution of the aspirated form ὅτε,) ὁπότε, ὡς (ὥσπερ Hdt.; ὅπως in Attic poetry, ὅκως Hdt.), ἡνίκα, which expresses a point, and ἐν ᾧ, ἕως, *while*, (ὄφρα, *as long as*,) which express a space of time.

b. Antecedent to the principal clause, ἐπεί, ἐπέαν (ἐπειή poet.; ἐπεί τε Hdt.), ἐπειδή, *postquam;* ἐξ οὗ, ἐξ ὅτου, also ἐξ ὧν, *ex quo;* and ἀφ' οὗ, *since.*

c. Consequent, πρίν, *before;* πρὶν ἤ, *before that, priusquam;* ἕως (τέως in Post-Homeric Epic writers, and even now and then in Attic prose), ἕως (χρόνου) οὗ (ἕως ὅτου G. T.), εἰς ὅ (ἐς οὗ Hdt.), ἔστε, μέχρις or ἄχρις οὗ, μέχρις ὅτου, μέχρι, (ἄχρι poet.) (ὄφρα poet.)

Obs. Ὅτε, ὁπότε, ὡς, ἐπεί, ἐπειδή, have also very often a causal force—*since.*

4. These relative adverbs refer to a demonstr. adverb, either expressed or implied in the principal clause; as, Ὅτε—τότε; Ἕως—τέως (poet.); Ἧμος—τῆμος poet.; Ὄφρα—τόφρα poet.; Ἡνίκα—τηνίκα (poet.); Πρὶν (sc. τούτου), *prius*, —ἤ, *quam;* Ὡς—ὧς; and frequently, especially in Hdt., Ὡς, Ὅτε—ἐνταῦθα, Οὕτω δή, often stands in the principal clause when it is placed after the subordinate clause, and expresses the result thereof. Sometimes the demonstrative adverb is supplied by a pronoun or adjective agreeing with a suppressed substantive; as, Il. ι, 21 ἐξέτι τοῦ (χρόνου) ὅτε; Soph. Phil. 493 παλαί' ἂν ἐξότου δέδοικα.

Use of the Moods in Temporal Adverbial Sentences.

Indicative.

§. 840. The indic. is used when what is said is to be represented as a fact—past, present or future: Il. δ, 221 ὄφρα τοι ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον: Il. λ, 90 ἧμος δὲ δρυτόμος περ ἀνὴρ ὡπλίσσατο δόρπον,—τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας: Il. ω, 31 ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς, καὶ τότ' ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων: Il. α, 432 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο, ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηῒ μελαίνῃ· Od. ι, 233 μένομέν τε μιν ἔνδον ἥμενοι, ἕως ἐπῆλθε νέμων: Il. ν, 495 Αἰνείᾳ θυμὸς ἐνὶ στήθεσσι γεγήθει, ὡς ἴδε λαῶν ἔθνος ἐπισπομένον ἑοῖ αὐτῷ: Od. α, 363 κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὄφρα οἱ ὕπνον ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη: Hdt. VI. 41 καὶ ὥσπερ ὡρμήθη ἐκ Καρδίης πόλιος, ἔπλεε διὰ τοῦ Μέλανος κόλπου: Ibid. 83 οἱ δοῦλοι—ἔσχον πάντα τὰ πρήγματα—, ἐς ὃ ἐπήβησαν οἱ τῶν ἀπολομένων παῖδες: Id. VII. 7 ὡς δὲ ἀνεγνώσθη Ξέρξης στρατεύεσθαι

ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα—στρατηίην ποιέεται: Id. IX. 6 ἐπεὶ δὲ—σχολαίτερα ἐποίεον—, οὕτω δὴ ὑπεξεκομίσαντο—πάντα: Id. I. 11 ὡς δὲ ἡμέρη τάχιστα ἐγεγόνεε (ὡς τάχιστα, *quum primum, as soon as*): Thuc. I. 8 οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ, ὅτε περ (*just when*) καὶ τὰς πολλὰς αὐτῶν κατῴκιζε: Isocr. 348 B οὐ πρότερον ἐπαύσαντο, πρὶν τόν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον: Xen. Hell. I. 1, 3 ἐμάχοντο, μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν: Xen. Cyr. VII. 5, 39 ὁ δὲ ὄχλος πλείων καὶ πλείων ἐπέρρει, ἕως περ ἔφθασεν ἑσπέρα γενομένη, *until that*: Ibid. VIII. 8, 9 ἀρχόμενοι δὲ τοῦ σίτου ἡνίκα περ οἱ πρωϊαίτατα ἀριστῶντες, μέχρι τούτου ἐσθίοντες καὶ πίνοντες διάγουσιν, ἔστε περ οἱ ὀψιαίτατα κοιμώμενοι, *until that.*

Obs. The perfect coincidence of two clauses is also signified by making the logically dependent clause grammatically independent, and joining it with the other clause by καί, (or generally τέ—καί,) or δέ. Compare the examples given (§. 754.), and the following: Il. τ, 241 αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον: Hdt. III. 135 καὶ ἅμα ἔπος τε (ἔφατο) καὶ ἔργον ἐποίεε. Hence the proverbial phrases, ἅμ' ἔπος καὶ ἅμ' ἔργον, ἅμ' ἔπος τε καὶ ἔργον, *dictum factum, no sooner said than done*: Demosth. 50, 19 τοιγαροῦν ἅμα ἀκηκόαμέν τε καὶ τριηράρχους καθίσταμεν.

Conjunctive.

§. 841. 1. The conjunctive is used after temporal relative adverbs or conjunctions, when what is said is not considered as an actual fact, but only as something imagined or thought of, the verb of the principal clause being in a principal tense. These conjunctions most frequently take the particle ἄν, as ὅταν, ὅταν περ, (εὖτ' ἄν epic), ὁπόταν, ἡνίκ' ἄν, (ἐπεί ἄν Hdt.,) ἐπάν, (ἐπήν, ἐπέαν), ἐπειδάν; πρὶν ἄν, ἕως ἄν, μέχρις ἄν (ἄχρις ἄν poet.), ἔστ' ἄν (εἰσόκε epic, ὄφρ' ἄν poet.),—this ἄν points to certain circumstances on which the time of the conjunction, or action of the conjunctive depends.

2. With those relative conjunctions which express a *point of time*, such as those from ὅταν down to ἐπειδάν, the ἄν marks that the action may take place at some indefinite time or times; thus while ὅτε would express *when*, ὅταν &c. signify *whensoever*[a]: the action depending on ὅταν &c. is viewed as probable, though uncertain and future, and as the conjunctive is the proper expression of future probability, these conjunctions, compounded or joined with ἄν, take the conjunctive, except sometimes in the *oratio obliqua*. And thus they frequently mark that the principal clause depends on an action probably taking place at some uncertain indefinite time, which is re-

[a] Ellendt. Lex. Soph. ad voc. ὅταν et ἡνίκα.

presented as the condition, cause, or reason of the principal clause; *then, when, or if, soever you do what is right:* τότε δὴ, ὅταν, ἃ χρὴ, ποιῇς, εὐτυχεῖς, or εὐτυχήσεις. Thus also πρὶν ἄν introduces the temporal condition of the principal verb, so that the dependent verb having previously happened, is viewed as the condition of the principal action.

3. But with the other conjunctions (coming after πρὶν ἄν in the above list) expressing *until, whilst,* the conjunctive expresses some event conceived as probable but yet uncertain in its occurrence or duration, representing an indefinite space or point of time up to or during which the principal action continues; thus it often represents the final cause, the aim or intent of the principal verb, so that these conjunctions come very near to the final conjunctions, and indeed ὄφρα is often used as such in poetry: ἄν, if used, generally adds to the uncertainty of the point or duration of time, thus making the temporal condition less definite.

Remarks on the Conjunctive Construction.

4. When an historic tense in the principal clause is followed by a conjunctive in the dependent clause, this is a change from the *oratio obliqua* to the *recta.* (See §. 886.)

5. We find some of the conjunctions given in §. 839. 3. with the conjunctive without ἄν in the more definite sense of *when, &c.* as distinguished from *whensoever, &c.,* frequently in Epic, sometimes in Ionic prose, as, ὡς, Hdt. V. 172: ἐς οὗ, Id. III. 31 οἱ δὲ βασιλήϊοι δικασταὶ κεκρίμενοι ἄνδρες γίνονται Περσέων, ἐς οὗ ἀποθάνωσι, ἤ σφι παρευρεθῇ τι ἄδικον, μέχρι τούτου: πρίν, Id. VI. 82 πρίν γε δὴ ἱροῖσι χρήσηται καὶ μάθῃ: πρὶν ἤ, Id. I. 19. IV. 196: μέχρι, IV. 119 μέχρι δὲ τοῦτο ἴδωμεν, μενέομεν παρ' ἡμῖν, &c. Some are thus used, though but seldom, in Attic; as, ἐπεί Soph. Œ. C. 1226. Ant. 1025: ἡνίκα, πρίν in Attic poets and prose writers; as, Eur. Or. 1343 πρὶν ἐτύμως ἴδω τὸν Ἑλένας φόνον: Thuc. VIII. 9 οἱ δὲ Κορίνθιοι—οὐ προεθυμήθησαν ξυμπλεῖν, πρὶν τὰ Ἴσθμια—διεορτάσωσιν: Ibid. οὐ βουλόμενοί πω πολέμιον ἔχειν, πρίν τι καὶ ἰσχυρὸν λάβωσι: Plat. Tim. 57 B λυόμενα οὐ παύεται, πρὶν ἢ—διαλυτὰ ὄντα ἐκφύγῃ—ἢ νικηθέντα—μείνῃ: Id. Legg. 873 A. Æschin. §. 60. ed. Bremi μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω, πρὶν ἀκούσῃ: Antiphon. ad Pharm. 619 πρὶν ἐν αὐτῷ ὦσι τῷ κακῷ γ' ἤδη καὶ γιγνώσκωσι τὸν ὄλεθρον, ἐν ᾧ εἰσί: μέχρι, ἄχρι, ἕως, *until,* without ἄν in poetry; Soph. Aj. 571 μέχρις μυχοὺς κίχωσι νερτέρου θεοῦ; and Thuc. I. 137 μέχρι πλοῦς γένηται: Soph. Aj. 555 ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.—μέχρις οὗ often Thucyd.

Obs. 1. Homer joins ὅτε κε, εἰσόκε sometimes with ind. fut.: Il. υ, 335 ἀλλ' ἀναχωρῆσαι, ὅτε κεν ξυμβλήσεαι αὐτῷ: Od. θ, 317 ἀλλά σφωε δόλος καὶ δεσμὸς ἐρύξει, εἰσόκε μοι μάλα πάντα πατὴρ ἀποδώσει ἕεδνα. This may be accounted for by the near affinity of the conjunct. to the fut. (§. 415. 2.): so G. T. as Rev. ix. 4 ὅταν δώσουσιν τὰ ζῶα δόξαν.

Obs. 2. Ὅταν is found with the present ind. in G. T., Mark xi. 25 ὅταν στήκετε προσευχόμενοι: so LXX. Exod. I. 16: and with the impft. in the frequentative sense: (the ἄν, though combined with ὅτε into ὅταν, yet belongs to the verb rather than to the conjunctive:) Mark iii. 11 ὅταν αὐτὸν ἐθεώρει: cf. LXX. Gen. xxxviii. 9 &c.: so Polyb. iv. 34 ὅταν—ἦσαν.

Ὅτε &c.—Ὅταν &c.

§. 842. 1. Hence *first*, the conjunctive with conjunctions compounded with ἄν expresses an indefinite frequency. The principal clause expresses an action repeated at different times, or places, or by different persons; the adverbial clause gives the time in which, and at the same time the condition under which the action of the principal verb is thus repeated: Od. α, 192 (Λαέρτῃ) βρῶσίν τε πόσιν τε παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν: cf. Od. λ, 16: Xen. Cyr. III. 3, 26 ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς· ὁπόταν στρατοπεδεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν: Soph. Elect. 696 ὅταν, *whensoever*, τις θεῶν βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.

2. The conjunctive without ἄν is sometimes found when the principal clause gives some general statement which does not depend for its realisation on the action of the temporal clause, but merely happens at some definite time signified by that action: Od. η, 202 θεοὶ φαίνονται ἐναργεῖς ἡμῖν, εὖτ' (*when*) ἔρδωμεν ἀγακλειτὰς ἑκατόμβας: Od. ζ, 183 οὐ μὲν γὰρ τοῦγε κρεῖσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον ἀνὴρ ἠδὲ γυνή. (Εὖτ ἄν would represent that the principal action took place whenever the other occurred.) Seldom ὡς: Hdt. IV. 172 τῶν δὲ ὡς ἕκαστός οἱ μιχθῇ, διδοῖ δῶρον, τὸ ἂν ἔχῃ φερόμενος ἐξ οἴκου.

Obs. 1. As a corollary from this difference it follows that ὅταν gives a greater probability of the occurrence of the action than ὅτε; as that which is conceivable at a number of indefinite times is more likely to happen than that which is conceived only at some one definite time.

3. *Secondly*, the conjunctive with ἄν is used when there is some connexion of cause and effect between the clauses; when some particular fact is spoken of, not only as taking place when the action of the temporal clause takes place, but depending for its realization on the event to take place at the *indefinite time* so signified—*when-*

soever this takes place, so does the other; whatever may be the other circumstances, the arrival of that time is the definite condition on which it depends (see §. 829. 4.): Od. θ, 444 μήτις τοι καθ' ὁδὸν δηλήσεται, ὁππότ' ἂν αὖτε εὕδησθα γλυκὺν ὕπνον: Od. α, 41 ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρείδαο, ὁππότ' ἂν ἡβήσῃ: Il. ο, 232 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀχαιοὶ φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκωνται: Il. α, 509 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ υἱὸν ἐμὸν τίσωσιν: Plat. Prot. 335 B ἐπειδὰν σὺ βούλῃ διαλέγεσθαι, ὡς ἐγὼ δύναμαι ἕπεσθαι, τότε σοι διαλέξομαι; Il. ι, 702 μαχήσεται, ὁππότε κέν μιν θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ: Od. ι, 138 ἀλλ' ἐπικέλσαντας μεῖναι χρόνον, εἰσόκε ναυτέων θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται. Cf. Æsch. Pers. 364.

4. The conjunctive is used in Epic (with or without ἄν, according as it is wished to give the sense of *when* or *whensoever*) when the adverbial clause forms part of a simile, expressing the condition under which the simile holds good, as this is not an actual fact, but only something imagined: Il. ν, 334 ὡς δ' (ἔστιν) ὅθ' ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι: (Ἔστιν, as it actually takes place; ὅτε σπέρχωσιν, *at the supposed moment when &c.*:) Il. ξ, 16 ὡς δ' ὅτε πορφύρῃ πέλαγος—· ὣς ὁ γέρων ὥρμαινε: Il. ο, 605. 624 ἐν δ' ἔπεσ', ὡς ὅτε κῦμα θοῇ ἐν νηῒ πέσῃσιν: Il. π, 212. 297. Od. ι, 392 ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἠὲ σκέπαρνον εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα, φαρμάσσων·—ὣς τοῦ (Κύκλωπος) σίζ' ὀφθαλμὸς ἐλαΐνέῳ περὶ μοχλῷ: Il. ο, 80 ὡς δ' ὅτ' ἂν ἀΐξῃ νόος ἀνέρος—ὥς κ. τ. λ.: Soph. Ant. 587 ὁμοίον ὥστε ποντίαις οἴδμα ὅταν ἐπιδραμῇ: Eur. Hec. 1026, we must read ἐκπεσεῖ for ἐκπέσῃ.

Obs. 2. Ὅταν in these comparisons gives more reality to the action, representing it as frequently happening.

5. The difference then between ὅτε &c., with the conjunctive, and ὅταν &c. is twofold.

1. Ὅτε, *when*, and ὅταν, *whensoever*.

2. Ὅτε, *when*, as a mere point of time: ὅτε τοῦτο ποιῇ, ἁμαρτήσεται, *he will be wrong when he does this.* Ὅταν, *whensoever*, time as a condition of the action with the additional notion of the probability of its happening: ὅταν τοῦτο ποιῇ, ἁμαρτήσεται, *whensoever he does this, he will be wrong.*

6. The aorist conjunctive expresses something which is conceived of as complete at some future time, and is translated into Latin by the *fut. exactum:* as, τότε δὴ, ὅταν, ἃ χρὴ, ποιήσῃς, εὐτυχήσεις, *tum demum, quum officia tua expleveris, felix eris.* See §. 407. *Obs.* 2.

Optative.

§. 843. 1. The optative is used with the uncompounded conjunctions ὅτε &c., not ὅταν &c. (see §. 844. *Obs.*), after historic tenses (besides the *oratio obliqua*, §. 885. 3.) in the same constructions as the conjunctive after principal tenses (§. 414.).

2. Very frequently to express indefinite frequency (§. 842. 1.). After the impft. or frequentative aorist, in the principal clause: Od. θ, 69 sq. πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν, πὰρ δὲ δέπας οἴνοιο, πιεῖν, ὅτε θυμὸς ἀνώγοι, *when*, or *as often as he might have a mind:* Il. κ, 14 αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθελύμνους ἕλκετο χαίτας: Od. η, 136 εὗρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας σπενδόντας δεπάεσσιν ἐϋσκόπῳ Ἀργειφόντῃ, ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου: Od. λ, 510 sqq. ἤτοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλάς, αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·—αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῷ, οὔποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν,—ἀλλὰ πολὺ προθέεσκε: Il. ν, 711 λαοὶ ἔπονθ' ἕταροι, οἵ οἱ σάκος ἐξεδέχοντο, ὁππότε μιν κάματός τε καὶ ἱδρὼς γούναθ' ἵκοιτο: Hdt. VI. 61 ὅκως δὲ ἐνείκειε ἡ τροφὸς (τὸ παιδίον), πρός τε τῶγαλμα ἵστα καὶ ἐλίσσοιτο τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον: Ibid. 75 ὅκως γάρ τεῳ ἐντύχοι Σπαρτιητέων, ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκῆπτρον: Id. VII. 119 ὅκως δὲ ἀπίκοιτο ἡ στρατιή, σκηνὴ μὲν ἔσκε πεπηγυῖα ἑτοίμη, ἐς τὴν αὐτὸς σταθμὸν ποιεέσκετο Ξέρξης· ἡ δὲ ἄλλη στρατιὴ ἔσκε ὑπαίθριος· ὡς δὲ δείπνου γένοιτο ὥρη, οἱ μὲν δεκόμενοι ἔχεσκον πόνον· οἱ δὲ, ὅκως πλησθέντες νύκτα αὐτοῦ ἀγάγοιεν (*transegissent*), τῇ ὑστεραίῃ τήν τε σκηνὴν ἀνασπάσαντες καὶ τὰ ἔπιπλα πάντα λαβόντες, οὕτω ἀπελαύνεσκον: Id. I. 17 ὡς δὲ ἐς τὴν Μιλησίην ἀπίκοιτο, *so often.*

Obs. Sometimes in this construction ἄν is joined to the impft. (seldom the aorist) in the principal clause (§. 424. β.): Hdt. III. 51 ὁ δὲ, ὅκως ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελαύνετ' ἄν καὶ ἀπὸ ταύτης—, ἀπελαυνόμενος δ' ἄν ἤϊε ἐπ' ἑτέρην τῶν ἑταίρων: Xen. Cyr. VII. 1, 10 ὁπότε προσβλέψειέ τινας τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἄν κ. τ. λ.: Id. Anab. I. 5, 2 οἱ μὲν ὄνοι, ἐπεί τις διώκοι, προδραμόντες ἄν εἱστήκεσαν (the plpft. has the force of impft.). See *Hypothetical Sentences.*

§. 844. Secondly, the opt. is used, when the time is not past, in its secondary force (§. 418.) of an *indefinite possibility—uncertainty.*

a. When the adverbial clause contains an uncertain doubtful condition, or circumstances under which the verb of the principal clause would take effect: Od. β, 31 ἠέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, ἥν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο; *when perhaps he has heard it:* Thuc. I. 91 μὴ οἱ Λακεδαιμονίοι σφᾶς ὁποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν: Xen. M. S. II. 1, 18 ὁ μὲν ἑκὼν πει-

νῶν φάγοι ἄν, ὁπότε βούλοιτο (but directly afterwards, *τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν, ὁπόταν βούληται, παύεσθαι*): Plat. Amat. 133 A *ὁπότε γάρ τοι τὸ φιλοσοφεῖν αἰσχρὸν ἡγησαίμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἐμαυτὸν εἶναι.* So also *ὅτε μή, nisi;* often in Homer with optative.

b. When the temporal clause forms part of a wish: Il. *φ*, 249 *τοιοῦτοι νῦν πάντες ὅσοι Τρώεσσιν ἀγωγοί,—εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῇσιν*: Il. *σ*, 465 *αἴ γάρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἱκάνοι.*

c. When the dependent clause is a continuation of an optative construction; as, Soph. Œ. C. 776 *ὥσπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι, πλήρη δ' ἔχοντι θυμὸν ὧν χρῄζοις, τότε δωροῖθ', ὅτ' οὐδὲν ἡ χάρις χάριν φέροι.*

Obs. Sometimes instead of the simple conjunctions *ὅτε, ἐπεί* &c. the forms compounded with *ἄν, ὅταν, ἐπάν*, are used with the opt. both in its primary and secondary force. In prose this seems only to happen, either in the *oratio obliqua* when the notion is borrowed from another person and is not the original creation of the speaker's own mind, or when the principal verb is in the opt. with or without *ἄν*[a]: Od. *β*, 105 *ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν, νύκτας δ' ἀλλύεσκεν, ἐπὴν δαΐδας παραθεῖτο* (indefinite frequency): Il. *ω*, 226 *αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς—, ἐπὴν γόον ἐξ ἔρον εἴην* (continuation of a wish): Il. *τ*, 205 sqq. *ἦ τ' ἂν ἔγωγε νῦν μὲν ἀνώγοιμι πτολεμίζειν υἷας Ἀχαιῶν—· ἅμα δ' ἠελίῳ καταδύντι τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λώβην* (*oratio obliqua*): Æsch. Pers. 450 *ἐνταῦθα πέμπει* (Præs. histor.) *τούσδ', ὅπως, ὅταν νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκσωζοίατο, κτείνειαν εὐχείρωτον Ἑλλήνων στρατόν* (*oratio obliqua*): Xen. Cyr. I. 3, 11 *ἐπειδὰν δὲ πάνυ σπουδάζοι φαγεῖν, εἴποιμ' ἄν, ὅτι παρὰ ταῖς γυναιξίν ἐστιν*: Demosth. 865, 6 *οὐκ ἔσθ' ὅστις οὐχ ἡγεῖτο τῶν εἰδότων δίκην με λήψεσθαι παρ' αὐτῶν, ἐπειδὰν τάχιστα ἀνὴρ εἶναι δοκιμασθείην.* In many passages the reading varies[b].

Optative with ἄν (κέ).

§. 845. The opt. is used with *ἄν*, as in independent sentences, when the adverbial sentence expresses an assumption, supposition, conjecture, of something happening at some time or season, depending on some condition to be supposed or expressed (§. 418.): Demosth. 48, 31 *φυλάξας* (*Φίλιππος*) *τοὺς ἐτησίας ἢ τὸν χειμῶνα ἐπιχειρεῖ* (*ἡμῖν*), *ἡνίκ' ἂν ἡμεῖς μὴ δυναίμεθα ἐκεῖσε* (*εἰς τὴν τοῦ Φιλίππου χώραν*) *ἀφικέσθαι, when though we wished it ever so much, at any rate, we could not come.*

Obs. The local adverbial clauses follow the same constructions and idioms as the temporal; *ἕπεσθε ὅποι ἡγοῦμαι, follow where I lead; ὅποι ἥγωμαι, where I may lead; ὅποι ἂν ἥγωμαι, wheresoever* (no matter where) *I lead; ὅποι ἡγοιμι, where I may possibly lead; ὅποι ἂν ἡγοιμι, where I may* (*on such or such conditions*) *lead.*

[a] Stallb. Plat. Phæd. 101 D. [b] Bernhardy, Synt. 413.

Remarks on the use of ἕως.

§. 846. Ἕως, *until*, expresses a point of time up to which the principal action did or is to continue, or up to which it did or will not take place; so that the dependent clause frequently denotes the aim or intent of the principal verb. When this point of time is past, the indicative is used; when present or future, the conjunctive.

1. With the historic tenses of the indicative, after an historic tense in the principal clause: Od. η, 280 νῆχον πάλιν ἕως ἐπῆλθον ἐς ποταμόν: Æsch. Pers. 426 οἰμωγὴ κατεῖχεν ἅλα, ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο. Or where it is said in the principal clause, "that an action might continue, or have continued, until another action took place:" Plat. Gorg. 506 B ἡδέως ἂν διελεγόμην ἕως τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν: so G. T. as Matt. i. 25 οὐκ ἐγίνωσκεν αὐτὴν ἕως ἔτεκεν κ. τ. λ.

Obs. 1. Sometimes we find ἕως with an historic tense after the historic present: Eur. Alc. 757 πίνει ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ.

2. With the conjunctive, of a present or future point of time—expressing the event which determines the action (whether positive or negative) of the principal clause as something future and possible, not as a fact. It is used both with ἄν and without, but in prose writers it generally takes it[a]. *a.* With ἄν: 1. ἄν adds to the uncertainty of the time of the event by making the conjunction more indefinite—*until whensoever it may be;* but adds to the probability of its taking place some time or other: Soph. Œ. R. 834 ἕως δ' ἂν ἐκμάθῃς, ἔχ' ἐλπίδα. 2. With ἄν the clause frequently denotes the aim of the principal clause, as being that on the gaining of which the action will cease: Soph. Œ. C. 77 σιγήσομαι—ἕως ἂν ἐκμάθω. See ὅτε and ὅταν §. 842. *β.* Without ἄν it gives a point of time *up* to which the action of the principal clause continues, or *before* which it will not take place: Soph. Phil. 764 ἕως ἀνῇ τὸ πῆμα, σῶζ' αὐτά. Without ἄν in prose: Xen. Cyr. VII. 5, 39 περιμένετε ἕως τὸν ὄχλον διωσώμεθα. So G. T. 2 Thess. ii. 7,

3. With the optative (*a*) in the same sense as the conjunctive, but depending on an historic tense: Od. ε, 385 ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, ἕως ὅγε Φαιήκεσσι φιληρέτμοισι μιγείη. So in the *oratio obliqua:* Soph. Trach. 684 σώζειν (ἐκέλευε) ἕως ἂν ἀρτίχριστον ἁρμόσαιμί σου: Arist. Ran. 766 ἕως ἀφίκοιτο τὴν τέχνην σοφώτερος: cf. Arist. Eq. 135. (*b.*) When the adverbial clause is a continuation of the opt. in the principal clause, as of a *wish*, &c.: Plat. Rep. 501 C καὶ τὸ μὲν ἄν, οἶμαι, ἐξαλειφοῖεν, τὸ δὲ ἐγγραφοῖεν ἕως ὅτι μάλιστα ποιήσειαν κ. τ. λ.: Id. Phæd. 101 D οὐκ ἀποκρίναιο ἕως ἂν τὰ ἀπ' ἐκείνης ὁρμηθέντα σκέψαιο. (*c.*) So after a clause expressing an indefinitely repeated past action: Plat. Phæd. 59 D περιεμένομεν ἑκάστοτε ἕως ἀνοιχθείη τὸ δεσμωτήριον.

Obs. 2. Ἄν is generally omitted[b]; if it is used, it has the same force of indefinite time (*until whensoever*) as with the conjunctive.

Obs. 3. In G. T., as Luke xix. 13, ἕως is used with pres. ind. in the sense of future, πραγματεύσασθε ἕως ἔρχομαι.

§. 847. Ἕως, *as long as—whilst*, denotes a space of time during which some action did, does, or will continue.

[a] Elms. Heracl. 959. [b] Ibid. Stallb. Rep. 501 C.

1. With the historic tenses of the indicative, when a past action is spoken of: Od. ν, 314 πάρος ἠπίη ἦσθα, ἕως ἐνὶ Τροίῃ πολεμίζομεν.

2. With the pres. ind., when a present space of time is spoken of, in which something is doing or to be done—*whilst:* Plat. Apol. Socr. 39 οὐδὲν γὰρ κωλύει διαμυθολογῆσαι—ἕως ἔξεστι.

3. With the conjunctive, when a present action is conceived as possibly continuing during another action, over an indefinite space of time, *as long as.* In this construction the conjunctive always takes ἄν, to mark a connexion between the two clauses, in that it represents the indefinite duration of the action of the temporal clause as the sole condition of the principal clause—*as long as,* however long it may be: the two clauses are coextensive in duration: Æsch. Ag. 1435 ἕως ἂν αἴθῃ πῦρ ἐπ' ἐσχαρῆς ἐμῆς Αἴγισθος. In G. T. with conj. without ἄν in the sense of "*whilst,*" Matt. xxvi. 36. In the *oratio obliqua* it is used with the optative, but without ἄν: Plat. Theæt. 155 A φήσομεν μηδὲν ἂν μεῖζον μήτε ἔλαττον γενέσθαι ἕως ἴσον εἴη αὐτὸ ἑαυτῷ.

Obs. The difference between the ind. and conj. with ἕως in this sense is, that the conjunctive implies that the principal action is to continue to the end of the dependent action; the indic., that the principal action is to be done, while the other is taking place, but not that it is necessarily to be coextensive with it: Arist. Eq. 110 χρησμοὺς ἔνεγκε ἕως καθεύδει, do it *while he is sleeping;* ἕως ἂν καθεύδῃ would be, continue to do so *as long as he sleeps.*

Remarks on the use of πρίν.

§. 848. 1. Πρίν, *before, before that, until,* is used with the indicative, conjunctive, optative and infinitive. The clause in which it stands defines and limits the preceding clause, by giving the event whereupon it will begin, or whereupon it will end, or up to which it did or will continue, or before which it did or will happen.

2. It is used with conjunctive and optative only when a negative clause precedes; with the indicative and infinitive after both negative and affirmative clauses.

3. Indicative, *until;* when the action which is defined, and the event which limits it are both past, and are represented as past facts. Hence in narrations; as, Æsch. P. V. 479 οὐκ ἦν ἀλέξημ' οὐδέν ——— πρὶν ἐγὼ σφίσιν ἔδειξα κράσεις. So with an historic present: Thuc. I. 132 οὐδὲ—ᾐξίωσαν νεώτερόν τι ποιεῖν εἰς αὐτόν—πρίν γε δὴ—ὁ μέλλων—τὰς ἐπιστολὰς κομεῖν μηνύτης γίγνεται. So with ἤ: Xen. Ages. 2, 4 πρὶν ἢ ἐγένοντο.

Obs. 1. The indicative is sometimes used seemingly in expressions of future events, after negative clauses; as, Il. α, 29 τὴν δ' ἐγὼ οὐ λύσω—πρίν μιν καὶ γῆρας ἔπεισιν—but πρίν is in these passages to be translated as simple adverb—*sooner:* Il. σ, 283. Cf. Il. π, 62.

4. Conjunctive[a] of something future—and only after negative clauses and principal tenses. The reason of this is founded on the logical relations of the two sentences: the temporal clause expresses by πρὶν ἄν and conjunctive the event or condition on which the principal clause depends; (cf. ὅς ἄν, §. 829. 4., also 841. 2.) so that it is implied, that if the principal clause has taken place, the event of the temporal clause has preceded it. Now if the principal clause were affirmative, as ποιήσω πρὶν ἂν ἔλθῃ, it would imply that the person had come before the action took place,

[a] Elmsley Med. 215. Herm. on Elmsley Med.

whereas the action is said to take place before the person comes, and he may never come at all: so that πρὶν ἄν after an affirmative sentence would express a degree of connection between the two clauses which does not exist; but οὐ ποιήσω πρὶν ἂν ἔλθῃ contains no such contradiction, as, if the action is done, the person must have come, for the action was not to be done unless or until he came; so that πρὶν ἄν with conjunctive=ἐὰν μή, and may be translated *until* or *unless*: ἄν is sometimes omitted[a]; with ἄν, Soph. Œ. C. 1040 οὐχὶ παύσομαι πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων: without ἄν, Id. Philoct. 917 μὴ στέναζε πρὶν μάθῃς: Hdt. I. 136.

Obs. 2. The difference between πρίν and πρὶν ἄν seems to be that the latter marks that the action of the temporal clause is viewed as something which will probably take place some time or other: hence it gives a greater probability than πρίν alone; ἄν is omitted where there is no notion of realisation: Eur. Alc. 849, Soph. Ant. 619.

5. The optative is used in the same sense, but not so frequently as the subjunctive, in the *oratio obliqua*, after historic tenses, or an opt. preceding, (and only after negative clauses, for the same reason as given above;)

a. Where the event on which the principal clause depends as its condition is quoted from the original assertion of another person, and adopted by the writer into his own sentence (§. 884.): Soph. Phil. 199 τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ τεῖναι τὰ θεῶν ἀμάχητα βέλη, πρὶν ὅδ' ἐξήκοι χρόνος: πρὶν ὅδ' ἐξήκοι χρόνος is a quotation from the supposed original decree of the gods, in which it would have been ἐξήκῃ: cf. Arist. Pax 1076: so Xen. Cyr. I. 4, 14 ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπληθείη: Isocr. Evag. 201 D εἰθισμένων—μὴ διαλλάττεσθαι τοῖς ἀποστᾶσι πρὶν κύριοι γένοιντο τῶν σωμάτων: Xen. Anab. VII. 7, 57 ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπάγαγοι, the original words of entreaty, adopted by the writer.

β. After an optative or some word introducing some past *opinion, mental determination, will*, &c., which either is or might be in the optative, and of which the condition expressed by the optative is a continuation; so *a determination*, Soph. Phil. 551 ἔδοξέ μοι μὴ σῖγα πρὶν φράσαιμί σοι τὸν πλοῦν ποιεῖσθαι: *wish*, Soph. Phil. 961 ὄλοιο μή πω, πρὶν μάθοιμ' εἰ καὶ κ. τ. λ.: cf. Ibid. 656: after καταφαίην, Œ. R. 505: ἔθελε, Il. φ, 581: ἡγοῦντο, Isocr. 347 E; νομίσαντες, Thuc. IV, 117: οἴεσθαι, Xen. Hell. II. 3, 48; or when the opinion is implied in the context: so Plat. Rep. 402 B προθυμούμεθα διαγιγνώσκειν ὡς οὐ πρότερον ἐσόμενοι γραμματικοὶ (*as we thought we should* not) πρὶν οὕτως ἔχοιμεν. So G. T., as Acts xxv. 16 πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους.

Obs. 3. Πρίν is very seldom indeed found with the conjunctive after an affirmative clause: Simonid. in Brunck. Gnom. n. 4. v. 11. Gaisf. poet. Gr. min. n. 231 φθάνει δὲ τὸν μὲν γῆρας ἄζηλον λαβὸν, πρὶν τέρμ' ἵκηται. So in Hdt. VII. 10 ἀναπειθόμενος πρὶν ἢ ἀτρεκέως ἐκμαθῇ, the conjuctive seems to stand here from this combination being an almost proverbial form.

Obs. 4. There are some passages where an affirmative clause seems to precede the conjunct., but in reality the negative is implied in some part of the principal clause[b]; as, Soph. Ant. 175 ἀμήχανον=οὐκ ἂν μάθοις: Eur. Or. 1218 φύλασσε δ' ἥν τις=μή τις: so τίς interrog. (Id. Her. 180) —οὐδείς.

Obs. 5. There are passages where the optative follows a principal tense, and the conjunct. an historic tense; as, Soph. Aj. 741 τὸν ἄνδρ' ἀπηύδα—μὴ 'ξω παρήκειν, πρὶν παρὼν αὐτὸς τύχῃ[c], but this is for emphasis (see §. 887. 1.).

[a] R. P. Med. 222. [b] Elmsley Med. 215. Ellendt Lex. Soph. πρίν.
[c] τύχοι Dindorf. Herm. ad loc. "Omnes libri τύχῃ."

When an infin. pres. or fut. follows the past verb, the conjunctive depends upon that, and not on the verb, which accounts for the optative. In Soph. Phil. 199 *οὐκ ἔσθ' ὡς οὐ θεῶν του μελέτῃ*=*οὐκ ἔσθ' ὅπως οὐ θεός τις ἐμελέτησε*[a]: and Id. Trach. 2 *λόγος μὲν ἔστ' ἀρχαῖος*=*ἦν λόγος*.

6. When the temporal clause does not signify the condition of the principal clause, but only a point of time up to which the principal action (whether positive, *I will*,—or negative, *I will not*,) will last, or before which it will happen, so that the action of the temporal clause is posterior to, and in some sort a result of the principal, *πρίν* is used with the infinitive after the analogy of *ὥστε* with infin. which expresses the result (§. 665. *Obs.*): Il. *ι*, 387 *οὐδέ κεν ὣς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων, πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην*=*I will continue unpersuaded by Agamemnon till in consequence hereof*; *οὐ πείσει* is prior and continues till *δόμεναι*: Od. *κ*, 385 *τίς γάρ κεν ἀνὴρ πρὶν τλαίη πάσσασθαι ἐδητύος ἠδὲ ποτῆτος, πρὶν λύσασθ' ἑτάρους*: Il. *α*, 98 *οὐδ' ὅγε πρὶν λοίμοιο βαρείας Κῆρας ἀφέξει, πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι* (sc. *Ἀγαμέμνονα*) *ἑλικώπιδα κούρην ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην*: Hdt. VI. 119 *Δαρεῖος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἐρετριέας, ἐνεῖχέ σφι δεινὸν χόλον*—*ἐνεῖχε χόλον* is prior, and continues till *αἰχμαλώτους γενέσθαι τοὺς Ἐρετριέας*: Eur. Med. 78 *ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι*: Id. Alc. 362. So also *πρὶν ἤ*: Il. *ε*, 288 *πρίν γ' ἦ*—*ἆσαι*: Hor. II. 2 *πρὶν μὲν ἦ Ψαμμάτικον*—*βασιλεῦσαι*. So sometimes *πρότερον ἤ*: Hdt. VII. 2 *ἔσαν γὰρ Δαρείῳ, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες*. So G. T., as Matt. i. 18 *πρὶν ἢ συνελθεῖν*.

Obs. 6. *Πρίν* with pres. infin. expresses that something happened up to the beginning of an action; with perfect infin. up to the time following it; with aor. infin. up to the perfection or end: so *πρὶν δειπνεῖν*, *priusquam cœnem*[b]; or *cœnatum eo*[c]: *δειπνῆσαι*, *priusquam cœnavero*: *δεδειπνηκέναι*, *priusquam a cœnâ surrexero*.

Obs. 7. When the principal and dependent clauses have a common subject, it is not repeated in the latter: when the subject is different, it stands in the dependent clause in accus. before the infin., but sometimes it is wanting, as in Il. *α*, 98 given above; but Il. *ζ*, 82 *στῆτ' αὐτοῦ*,—*πρὶν αὖτ' ἐν χερσὶ γυναικῶν φεύγοντας πεσέειν, δηΐοισι δὲ χάρμα γενέσθαι*—*φεύγοντας* refers to *λαόν* in the former part of the sentence.

Obs. 8. The Homeric *πάρος*, when it is used as a conjunction, as *πρίν*, always has the infinitive; as, Il. *σ*, 245 *ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι*: Il. *ψ*, 764 *αὐτὰρ ὄπισθεν ἴχνια τύπτε πόδεσσι, πάρος κόνιν ἀμφιχυθῆναι*.

Obs. 9. In some passages we find the infinitive and conjunctive (or optative) construction, with *πρίν* in successive sentences, joined together by *ἤ*, or: Il. *ρ*, 504 *οὐ γὰρ ἔγωγε Ἕκτορα Πριαμίδην μένεος σχήσεσθαι ὀΐω, πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω, νῶϊ κατακτείναντα, φοβῆσαί τε στίχας ἀνδρῶν Ἀργείων, ἤ κ' αὐτὸς ἐνὶ πρώτοισιν ἁλώῃ*.

Obs. 10. *Πρὶν ἄν* is found with the infinitive in Hdt. I. 140; *ὡς οὐ πρότερον θάπτεται ἀνδρὸς Περσέω ὁ νέκυς πρὶν ἂν ἀπ' ὄρνιθος ἢ κυνὸς ἑλκυσθῆναι*. (See §. 889.)

Obs. 11. *Οὐ ποιήσω πρὶν ἐλθῇς*, *I will not do it until you come.*
——— *ἂν ἐλθῇς*, *until you come, whensoever that is—an expectation of your coming at some time.*
——— *ἐλθεῖν*, *I will continue not to do it before you come.*

[a] Ellendt Lex. Soph. *πρίν*. [b] Herm. Med. 78. [c] Elm. Med. 78.

Causal Adverbial Sentences.

§. 849. A causal adverbial sentence is a resolution of a gerundial participle; as, ἐπεὶ ταῦτα λέγεις, ἁμαρτάνεις (ταῦτα λέγων ἁμαρτάνεις), or a substantive, or infin. used as a substantive, joined with a causal preposition: or subst. in the local dat.; as, διὰ τοῦτο, ὅτι πολλά τε καὶ καλὰ ἔργα ἀπεδείξατο, μεγάλην δόξαν ἐκτήσατο (διὰ τὴν πολλῶν τε καὶ καλῶν ἔργων ἀπόδειξιν or πολλά τε καὶ καλὰ ἔργα ἀποδειξάμενος μεγάλην δόξαν ἐκτήσατο.)

Adverbial sentences expressing the reason of the principal clause.

1. The reason or cause of what is said in the principal clause is expressed by a temporal adverbial sentence introduced by the temporal conjunctions ὅτε, ὁπότε, ὡς, ἐπεί, *since,* (perhaps connected with ἕπομαι, *sequor,*) (ἐπεί τε Hdt., ἐπειή Epic,) *quoniam, puisque,* ἐπειδή, *quoniam,* ἐπεί, ἐπείπερ, ἐπειδήπερ, and by the conjunctions of place, applied to notions of time; as, ὅπου, *quandoquidem.* The reason is conceived as coincident with the principal verb (ὅτε, ὁπότε, ὡς) or antecedent to it, (ἐπεί, ἐπειδή.)

2. In these sentences the ind. is the most usual mood, but sometimes, as in the temporal dependent clauses (§. 845.), the opt. with ἄν, and also the ind. of historic tenses with ἄν, when it is to be signified that the action of the adverbial sentence would have taken or would take place, under certain conditions—the possibility of its happening being conceived of as the reason of the principal clause; *a.* Indicative: Il. φ, 95 μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἕκτορός εἰμι, *quoniam—sum:* Hdt. I. 68 ἦ κου ἄν, ὦ ξεῖνε Λάκων, εἴπερ εἶδες, τόπερ ἐγώ, κάρτα ἂν ἐθωύμαζες, ὅκου νῦν οὕτω τυγχάνεις θώϋμα ποιεύμενος: Æsch. Ag. 827 νίκη δ', ἐπείπερ ἔσπετ', ἐμπέδως μένοι! Demosth. 9, 4 ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν—*b.* Optative with ἄν: Il. ι, 304 νῦν γάρ χ' Ἕκτορ' ἕλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι, *since he might come near enough to you:* Plat. Prot. 335 D δέομαι οὖν σοῦ παραμεῖναι ἡμῖν, ὡς ἐγὼ οὐδ' ἂν ἑνὸς ἥδιον ἀκούσαιμι ἢ σοῦ.—*c.* Ind. of historic tenses with ἄν.—(Some such clause as *if he had not,* must be supplied: Il. ο, 228 ὑπόειξεν χεῖρας ἐμὰς, ἐπεὶ οὔ κεν ἀνιδρωτί γ' ἐτελέσθη, *he retreated, since, if he had not, it* &c.

Obs. 1. The clause, of which the reason is so given, must sometimes be supplied from the context, when ὡς (and also γάρ) is used: so in an answer: Soph. Aj. 38 ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ; Minerva: ὡς

ἔστιν ἀνδρὸς τοῦδε τἄργα ταῦτά σοι: *yes, since* &c. So often in the dialogues of tragedy.

Obs. 2. Ἐπεί is also used as an independent adverb, *then, thus*[a]; thus it introduces questions and commands, where it must be translated "*then*." See below under ὅστε.

3. The reason or cause may be also expressed by a subst. sentence, introduced by ὅτι, διότι (formed from διὰ τοῦτο, ὅτι) διόπερ, διότι περ, *from exactly the same reason that,* and the two poetic words οὕνεκα (τούτου ἕνεκα, ὅ) or ὀθούνεκα (ὅτου ἕνεκα, as οὕνεκα for οὗ ἕνεκα.) The relative ὅτι, *quod,* refers to a demonstr. in the principal clause, expressed or supplied; as, τούτῳ, διὰ τοῦτο, ἐκ τούτου &c.

4. Here also when there is no condition to be expressed, the ind. is the prevailing mood: Od. ψ, 224 αὐτὰρ μή νυν μοι τόδε (i. e. ἕνεκα τούτου) χώεο, μηδὲ νεμέσσα, οὕνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὧδ' ἀγάπησα: Plat. Euthyphr. 9 sq. ἆρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστι: Soph. Aj. 123 ἐποικτείρω δέ νιν—, ὀθούνεκ' ἄτῃ συγκατέζευκται κακῇ.

Conditional Adverbial Sentences.

§. 850. 1. A conditional or hypothetical sentence expresses a condition, and is introduced by the hypothetical conjunctions εἰ and ἐάν (ἤν, ἄν). It is a resolution of an adverb, as εἰ οὕτω ποιοίης, ἁμαρτάνοις ἄν (=οὕτω γ' ἂν ἁμαρτάνοις): or a gerundial participle, as εἰ ταῦτα λέξειας, ἁμάρτοις ἄν (=ταῦτα λέξας ἁμάρτοις ἄν): or a substantive, (or infin. used as a subst.) with a preposition, (ἐπὶ with dat., ἀνεύ with gen.:) εἰ τὰ πράγματα οὕτως ἔχει (=ἐπὶ τῷ τὰ πράγματα οὕτως ἔχειν) — εἰ μὴ τοῦτο ἐγένετο, καὶ ἐκεῖνο οὐκ ἂν ἐγένετο (=ἄνευ τούτου καὶ ἐκεῖνο οὐκ ἂν ἐγένετο). *See below.* The conjunction εἰ (ἐάν) refers to a demonstrative in the principal clause, generally supplied, but sometimes expressed, in τότε, τότε δή, οὕτως: Xen. Cyr. VIII. 1, 3 εἰ τοίνυν μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθά, οὕτως ἴστε, ὅτι κ. τ. λ. The principal clause expresses something which depends on the other clause as its condition, or as some consequence or effect resulting from it: as the condition precedes that to which it is the condition, the cause the effect, the dependent is termed *protasis,* the principal clause *apodosis.*

2. The conditional construction appears, in the Greek language, in a variety of different forms, whereby the nicest relations between

[a] See Michet. Eth. 135.

the protasis and apodosis are accurately distinguished; and therefore it will be advisable to treat separately of the different forms of protasis and apodosis.

Obs. Εἰ is, both in form and meaning, the same as the Lat. *si*: εἰ, *si*, *si* French, *if* Engl., *ob* German, are used as expressions of deliberation, as well as of condition. See below, *Interr. Sentences.*

Different forms of the Protasis.

§. 851. 1. The condition stands to that whereof it is the condition, as the cause to the effect. The condition is an assumed or supposed cause. When therefore the speaker states the condition, he does not know whether it will be viewed by others as really the cause of the apodosis, or not. Wherefore, as it is merely a possibility or supposition, we might expect that the subjunctive moods would be used; —but the notion of its only being a possibility is given in this construction, not by the moods of the verb only, but by the conjunctions εἰ, ἐάν; and the view which others might take of it is not regarded, but only the degree of persuasion in the speaker's mind, as to the existence or non-existence of the condition.

2. The condition then may be viewed in a threefold way:

I. The condition, though only a supposition, is viewed by the speaker, as if it were before his eyes as a fact in its nature and results. It represents itself vividly to him as a past, present, or future reality, whether it may, or may not ever, have been or be in existence; in which case εἰ with any tense of the indicative is used; as, εἰ τοῦτο λέγεις—εἰ τοῦτο ἔλεγες—εἰ τοῦτο πεποίηκας—εἰ τοῦτο ἐπεποιήκεις (ἐποίησας)—εἰ τοῦτο λέξεις.

II. The condition is laid down more in its true character as a possibility: in this case either the conjunctive with ἐάν is used, as ἐὰν τοῦτο λέγῃς, or the optative with εἰ, as εἰ τοῦτο λέγοις.

a. Conjunctive in its secondary sense (§. 411. 1.), with ἐάν:—when the speaker regards the condition as a supposition of which he is not certain, but yet has some expectation that it will be realized; as, ἐὰν τοῦτο λέγῃς, *I know not whether you will say it, I only suppose you may, but from the present posture of affairs, I rather expect you will.*

b. Optative in its secondary sense (§. 411. 1.), with εἰ:—when the speaker regards the condition as a mere supposition, without any notion of its realization, so that the notion of doubt, uncertainty,

indefiniteness is implied thereby; as, εἰ τοῦτο λέγοις, *supposing you were to say this.*

Obs. 1. The Latin generally uses the present conjunct. for both these forms, *si hoc dicas*=ἐὰν τοῦτο λέγῃς and εἰ τοῦτο λέγοις; but sometimes the optative, as in Greek; as, *si hoc diceretur, vere diceretur.* In G. T. the conjunctive construction has almost entirely superseded the optative.

III. The condition is regarded by the speaker as a supposition, of the non-existence or impossibility of which he has a conviction. In this case the indicative (impft., or aor. used for impft., §. 398. 3.) is used; as, εἰ τοῦτο ἔλεγες, *si hoc diceres, if you said this;* εἰ τοῦτο ἔλεξας, *si hoc dixisses, if you had said this, but I know you did not.* In French the indicative is used as in Greek; as, *s'il avait, il donnerait.*

Obs. 2. The forms of the hypothetical conjunction ἤν, ἄν, come from ἐάν, but the shortened form ἄν is not used in tragedy. The Æolic and Doric used αἰ for εἰ which is also found in Epic, but only in combinations with γάρ and θε, αἰ γάρ—αἴθε for the Attic εἰ γάρ, εἴθε, in wishes or addresses; and with κε (αἴ κε for the Attic ἐάν) both in indirect questions, after verbs of seeking, trying, &c. and also in real hypothetical sentences, when the protasis implies a hope, or wish, or anxiety for something.

Obs. 3. Of course the indicative is used where the speaker or writer means to imply that the condition is not only supposed to be true, but actually is true; hence in all constructive conditional syllogisms, whether in matter purely logical or physical, as εἰ θεὸς ἔστι, σοφός ἐστι—εἰ ἐβρόντησεν καὶ ἤστραψεν. (See §. 853. 1.)

Different Forms of the Apodosis.

§. 852. 1. The relation between that which depends on the condition, and the condition itself, is also threefold:

a. It is either a necessary, certain, undoubted result from the protasis, or to be viewed as such; in which case the indic. is used; as, εἰ τοῦτο λέγεις, ἁμαρτάνεις—εἴ τι ἔχει, καὶ δίδωσιν—εἰ εἰσὶ βωμοὶ, εἰσὶ καὶ θεοί—ἐὰν τοῦτο λέγῃς, ἁμαρτάνεις:

b. Or only a supposed, uncertain, indefinite, possible result; in this case the opt. is used with ἄν; as, εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν, *erraveris;* εἴ τι ἔχοι, δοίη ἄν:

c. Or it depends on a condition which is conceived not to take place (§. 424. 3. *a.*), and therefore is itself certain not to take place; in which case the indic. of historic tenses is used with ἄν; as, εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, *si hoc diceres, errares (at, ut scio, hoc non dicis; ergo non erras);* εἴ τι εἶχεν, ἐδίδου ἄν, *si quid haberet, daret, s'il avait quelque chose, il donnerait;* εἰ τοῦτο ἔλεξας, ἥμαρτες ἄν, *si hoc dixisses, errasses (at, ut scio, hoc non dixisti; ergo non errasti);* εἴ τι ἔσχεν, ἔδωκεν ἄν, *si quid habuisset, dedisset.*

Obs. 1. The protasis in which the conjunctive with ἄν is used has no corresponding conjunctive for the apodosis in the common speech, as for it the fut. ind. is used; the supposed certainty and reality of the conjunct. being expressed in the form of an actual certainty and reality by the fut. But in Homer we find a good many passages when the conjunct. with ἄν, with or without κέ, stands in the apodosis; as, Il. *a*, 137 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι.—See §. 855. *Obs.* 3.

2. The character of the protasis would naturally determine that of the apodosis, as in the above instances. A condition which is known to be certain (εἰ with ind.) admits of the result being expressed with certainty; as, εἰ τοῦτο λέγεις, ἁμαρτάνεις. So a condition which, though only supposed, yet conveys a notion of its realization (conj. with ἐάν); as, ἐὰν τοῦτο λέγῃς (λέξῃς), ἁμαρτήσῃ, *errabis*, or ἁμαρτάνεις, *erras*. A condition which is a mere supposition—a possibility (εἰ with opt.), properly admits of no result more certain than itself—a mere supposition or possibility; as, εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν. And when the speaker has determined on the non-existence or impossibility of the condition (εἰ with ind.), the result which would have followed therefrom is also denied and impossible; as, εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν.

3. But in Greek this general principle is deviated from, and the apodosis is often expressed in a form which does not correspond with the protasis; as, εἰ τοῦτο λέγεις, ἁμαρτάνοις ἄν. And with most of the forms of the protasis, each of the three forms (ind. conj. and opt.) of apodosis is used.—See the following Sections.

4. The apodosis is sometimes expressed by an infinitive, depending upon λέγω, οἶμαι, &c.: εἰ τοῦτο λέγοις ἁμαρτάνεις: as, Soph. Œ. R. 87 λέγω γὰρ καὶ τὰ δύσφορ' εἰ τύχοι κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν: cf. Thuc. I. 10: Il. *a*. 61 (see *Obs.*) Without ἄν, Plat. Prot. 316 C τοῦτο δὲ οἴεταί οἱ μάλιστα γενέσθαι. So G. T., as John xxi. 25 ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι: or by a participle with ἄν: Hdt. VII. 15 εὑρίσκω ὧδε ἂν γινόμενα ταῦτα, εἰ κ. τ. λ.; or by an imperative; or by a substantive: Arist. Equit. 660 τῇ δ' Ἀγροτέρῃ κατὰ χιλίων παρῄνεσα εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοὐβόλου: or by a question.

Obs. 2. We sometimes find a protasis followed by another sentence depending on it as its protasis: Il. *a*, 61 νῦν ἄμμε παλιμπλαγχθέντας ὀΐω ἀψ' ἀπονοστήσειν εἴ κεν θάνατόν γε φύγοιμεν, εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς. So G. T., as 1 Cor. vii. 36 εἴ τις ἀσχημονεῖν νομίζει—ἐὰν ᾖ ὑπέρακμος. So also a second protasis following upon an apodosis: John xiii. 17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.—See also §. 860. 10.

Forms of the Protasis and Apodosis[a].

Εἰ *with Indicative in the Protasis.*

§. 853. 1. Εἰ with any tense of the indicative:

The thing supposed is really an actual fact, though for the sake of politeness or a form of argument it is stated hypothetically, as εἰ λέγεις τοῦτο ἁμαρτάνεις, instead of ἐν ᾧ λέγεις ἁμαρτάνεις: cf. Eur. Phœn. 1201 (see below, *Obs.* 2.): or where that which is really a supposition is, for the sake of argument, or out of deference to the view of some one else, stated as a fact. So Soph. Œd. Tyr. 692, see below, *Obs.* 1: and of course the apodosis may be looked upon in the same view, and stand in the indicative. So G. T., as 1 Cor. xv. 26 εἰ νεκροὶ οὐκ ἐγείρονται οὐδὲ Χριστὸς ἐγήγερται κ. τ. λ. Cf. Rom. iv. 2.

Obs. 1. It will generally be found that the protasis and apodosis taken together give the real view of the speaker, however much in one or the other it may be supported for the sake of politeness: Soph. Œd. Tyr. 692 ἄπορον ἐπὶ φρόνιμα πεφάνθαι μ' ἂν εἴ σε νοσφίζομαι: the negation of the apodosis destroys the seeming admission in the protasis, see also §. 855. *b*.

2. The result thereof is expressed in the apodosis,

a. By a tense of the indic. (or by the imperative), as a certain, undoubted, necessary consequence; as, εἰ τοῦτο λέγεις, ἁμαρτάνεις —εἰ θεὸς ἔστι, σοφός ἐστι: Plat. Rep. 408 C εἰ μὲν θεοῦ ἦν, οὐκ ἦν, φήσομεν, αἰσχροκερδής· εἰ δ' αἰσχροκερδής, οὐκ ἦν θεοῦ, *si Apollinis filius erat, non erat sordidi lucri cupidus.*—Εἰ ἐβρόντησε, καὶ ἤστραψεν: Plat. Protag. 319 A ἦ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ κέκτησαι, *if you really possess it, you possess a fine contrivance.*

b. By an opt. with ἄν when the result is to be represented as uncertain, as only possible, not decided upon in the speaker's mind, and hence this is a less decided, more polite way of expressing the notion of the fut. indic., ἄν referring to the condition of the former sentence: Εἰ τοῦτο λέγεις, ἁμαρτάνοις ἄν: Od. ι, 277 οὐδ' ἂν ἐγὼ πεφιδοίμην οὔτε σεῦ οὔθ' ἑτάρων, εἰ μὴ θυμός με κελεύει: Il. ζ, 128 sq. εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας, οὐκ ἂν ἔγω γε θεοῖσιν ἐπουρανίοισι μαχοίμην: Il. α, 293 sq. ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην, εἰ δή σοι πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς: Eur. Hipp. 471 ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις, ἄνθρωπος οὖσα, κάρτα γ' εὖ πράξειας ἄν, "*ubi enuntiatum conditionale rem continet, quæ pro*

[a] Dissen Kleine Schrift. p. 47—92 sqq.

verâ ponitur, indicativus adjungi solet, quamvis sequatur optativus, quippe de re, quæ probabili conjectura inde efficitur:" Plat. Apol. 25 B πολλὴ γὰρ ἄν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἷς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν, "*loquitur Socrates ita, ut verum esse ponat, quod Melitus antea affirmaverat,*" *great would be the good fortune of the young, if one only, as you say* &c.: Ibid. 37 D πολλὴ μέντ' ἄν με φιλοψυχία ἔχοι,—εἰ οὕτως ἀλόγιστός εἰμι, (*ἄν in that case*): Ibid. 30 B εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἂν εἴη βλαβερά: Id. Theæt. 171 B οὐκοῦν τὴν αὑτοῦ (οἴησιν) ἂν ψευδῆ ξυγχωροῖ, εἰ τὴν τῶν ἡγουμένων αὐτὸν ψεύδεσθαι ὁμολογεῖ ἀληθῆ εἶναι: Demosth. 52, 42 νῦν δ' ἴσως ἂν ἐκκαλέσαιθ' ὑμᾶς (ὁ Φίλιππος), εἴπερ μὴ παντάπασιν ἀπεγνώκατε.

Obs. 2. When ἄν is wanting in the apodosis, a wish is expressed, or the possibility is represented as nearly approaching to a wish, without any notion at all of realization; something which might possibly happen without any notion of circumstances which might make it more or less possible: Eur. Phœn. 1201 εἰ δ' ἀμείνον' οἱ θεοὶ γνώμην ἔχουσιν, εὐτυχὴς εἴην ἐγώ, *happy should I be!* Cf. §. 855. *Obs.* 6.

c. Sometimes by the indic. of historic tenses with ἄν, when the result is considered by the speaker as something which does not or will not happen—*It would be thus, if this were so; but this is not so,* and therefore the condition is denied also, either directly or by implication: Eur. Or. 566 sq. εἰ γὰρ γυναῖκες ἐς τόδ' ἥξουσιν θράσους, ἄνδρας φονεύειν, καταφυγὰς ποιούμεναι ἐς τέκνα,—παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσεις: Demosth. 833, 63 εἰ γὰρ ἐκεῖνα ἀνήλωται ὀρθῶς, οὐδὲν ἂν τῶν νῦν παραδοθέντων ἐξήρκεσεν εἰς ἕκτον ἔτος, ἀλλ' ἢ παρ' αὐτῶν ἄν με ἔτρεφον, ἢ τῷ λιμῷ περιεῖδον ἀπολόμενον.

Obs. 3. So χρῆν without ἄν, *oportebat:* Eur. Hipp. 459 sqq. χρῆν σ' ἐπὶ ῥητοῖς ἄρα πατέρα φυτεύειν ἢ ἐπὶ δεσπόταις θεοῖς ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις νόμους: Ibid. 507 εἴ τοι δοκεῖ σοι, χρῆν μὲν οὔ σ' ἁμαρτάνειν. Here the apodosis, though without ἄν, is only so far denied as to mark that it ought not to be, not that it actually is not.

Obs. 4. We sometimes find οὐ after εἰ instead of μή, where the οὐ is either actually privative, or is made to seem so by an antithesis, see §. 744. *Obs.* This usage is more common in G. T. than in classical Greek, though the passages may all be referred to the rules laid down in §. 744. *Obs.* Thus 1 Cor. xi. 6 εἰ οὐ κατακαλύπτεται, *is uncovered:* Id. ix. 2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, has a privative character given it by the antithetical clause ἀλλά γε ὑμῖν: so James ii. 11 εἰ οὐ μοιχεύσεις, is opposed to φονεύσεις δέ. Of course the use of εἰ with the adverbial οὐδέ does not belong here, see Luke xii. 26.

Obs. 5. Ἐάν is found in G. T. also with the indicative, though in many passages the reading varies: Rom. xiv. 8 ἐάν ἀποθνήσκομεν (al. ἀποθνήσκωμεν): 1 John v. 15 ἐὰν οἴδαμεν.

Ἐάν (ἤν, ἄν; Epic, εἴ κε, αἴ κε, *also* εἰ *alone*) *with Conjunctive.*

§. 854. 1. The conjunctive with ἐάν is used in the protasis when the speaker regards the condition, as a supposition, something not actually existing or thought of as existing, but of the realization of which he has some notion.

Obs. 1. Εἰ is also sometimes in Epic (especially in the combinations, εἴπερ, εἰ γοῦν, εἰ δή and καὶ εἰ), and very usually in Doric and Attic poets, as regularly for instance in Pindar, used with the conjunct.: cf. Od. α, 204. μ, 96. ξ, 337. Il. μ, 223, &c. Theocr. 25, 6. In Hdt. (II. 13 εἰ μὴ—ἀναβῇ: VIII. 49 εἰ νικηθέωσι: Ibid. 118 εἰ μὴ—γένηται) MSS. vary. In traged. some single instances are found[a]: Æsch. Eum. 234 εἰ προδῶ: Soph. Œ. R. 198 εἴ τι νὺξ ἀφῇ: Ibid. 874 εἰ ὑπερπλησθῇ: Id. Œ. C. 1443 εἴ σου στερηθῶ: Id. Ant. 710. So in a wish: Id. Phil. 1092 εἴθ' ἕλωσί με[b]—εἰ μή: Arist. Equit. 698 εἰ μή σ' ἐκφάγω. Cf. §. 700. In Attic prose writers the MSS. are very doubtful: Thuc. VI. 21 εἰ ξυστῶσι: Plat. Crat. 435 D εἰ—ἀπαλλαγῶμεν (al.—εἶμεν). In later writers the use of εἰ for ἐάν however returns, and they even use ἐάν with ind., which is also found in Hdt. (II. 13. III. 69. I. 206) though the readings are most probably corrupt. In Homer ἐάν can be resolved into εἰ ἄν by the interposition of a small word; as, εἴπερ ἄν, εἰ δ' ἄν. So G. T., as Rev. xi. 5 εἴ τις θελήσῃ (al. θέλει), Luke ix. 13.

Obs. 2. The Æolic or Doric writers regularly join αἰ (without κά) to the conjunct.; and on the other hand αἴκα (=ἐάν), and also ὅκκα (=ὅταν), ἐπεί κα (=ἐπάν) to the indicative.

Obs. 3. The difference between εἰ γένηται, εἰ γένοιτο, and ἐὰν γένηται, seems to be, that εἰ γένηται is said of something which may or may not happen, without any notion of its actually happening at any definite time —*if he does:* εἰ γένοιτο marks that it is decidedly a supposition, and improbable—*if it should:* ἐὰν γένηται marks that the person rather expects it to happen, *when it does;* the notion of εἰ γένηται is usually expressed by εἰ γένοιτο.

2. The consequent is expressed in the apodosis.

a. Generally by a principal tense of the indicative, to express the actual certainty of the apodosis, most usually the fut. (or the imperative; as, ἢν τοῦτο λέγῃς, ἁμαρτάνεις.—Ἐάν τι ἔχῃς, δώσεις: Od. μ, 53 αἱ δέ κε λίσσηαι ἑτάρους, λῦσαί τε κελεύῃς, οἱ δέ σ' ἔτι πλέονεσσι τότ' ἐν δεσμοῖσι δεούτων, (αἴ κε expresses the anxiety, and wish of Circe, §. 851. *Obs.* 2.:) Plat. Rep. 473 D ἐὰν μὴ—ἢ οἱ φιλόσοφοι βασιλεύσωσιν, οὐκ ἔστι κακῶν παῦλα—ταῖς πόλεσι. So G. T., as Matt. ix. 21 ἐὰν μόνον ἅψωμαι—σωθήσομαι.

Obs. 4. Ἄν is sometimes added to the fut. ind.[c]: Xen. Cyr. IV. 5, 49 κἂν μὲν δοκῶμεν ὠφελεῖν πλέον ἐπ' αὐτῶν συναγωνιζόμενοι, οὕτω προθυμίας οὐδὲν ἂν ἐλλείψομεν: and similarly Ibid. VII. 5, 21 ὅταν δὲ καὶ αἴσθωνται ἡμᾶς

[a] Herm. Aj. 491. [b] But see Herm. ad loc. Ellendt Lex. ad voc. εἴθε.
[c] Dissen Kleine Schrift. pp. 101, 113.

ἔνδον ὄντας, πολὺ ἂν μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπλῆχθαι. Cf. §. 424. δ.

Obs. 5. Analogously to this fut. ind., Homer uses the aor. or pres. conj. with ἄν, but sometimes also without it.

b. Sometimes by optative with ἄν (as §. 853. *b.*): Il. δ, 97 τοῦ κεν δὴ παμπρῶτα παρ' ἀγλαὰ δῶρα φέροιο, αἴ κεν ἴδῃ Μενέλαον—πυρῆς ἐπιβάντ' ἀλεγεινῆς: Xen. Apol. 6 ἢν δὲ αἰσθάνωμαι χείρων γιγνόμενος, πῶς ἂν ἐγὼ ἂν ἡδέως βιοτεύοιμι; Plat. Phæd. 93 B οὐχὶ,—ἐὰν μὲν μᾶλλον ἁρμοσθῇ (ἁρμονία)—, μᾶλλον—ἂν ἁρμονία εἴη καὶ πλείων.

Obs. 6. Ἐάν with conjunct. differs very little from εἰ with ind. fut., hence we find both forms in the same paragraph: Hdt. III. 36 οἱ δὲ θεράποντες, ἐπιστάμενοι τὸν τρόπον αὐτοῦ (τοῦ Καμβύσεω), κατακρύπτουσι τὸν Κροῖσον, ἐπὶ τῷδε τῷ λόγῳ, ὥστε, εἰ μὲν μεταμελήσει τῷ Καμβύσῃ, καὶ ἐπιζητήσει τὸν Κροῖσον, οἱ δὲ, ἐκφήναντες αὐτὸν, δῶρα λάμψονται ζωάγρια Κροίσου, ἢν δὲ μὴ μεταμέλῃται μηδὲ ποθῇ μιν, τότε καταχρῆσθαι (*interfecturos esse Crœsum*).

Obs. 7. In G. T. we find ἐάν with conjunctive used for εἰ with the optative to express a merely supposed case; as, John xxi. 25 ἐὰν γράφηται καθ' ἕν. The effect of this is to lay emphasis on the supposed case as if it were really possible,—*if they were actually written* &c.

Εἰ *with Optative.*

§. 855. 1. The optative with εἰ is used in the protasis when the antecedent is regarded by the speaker as a mere supposition, *supposing that,* without any notion of its past or future realization, and is to be represented as uncertain, simply as possible. So in a wish or vow: Arist. Equit. 662 αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοὐβόλου. So the phrase εἰ δύναιντο, Thuc. VI. 1, &c., seems to express the wish that they may be able: (cf. G. T. Acts xxvii. 39. xx. 16.) so Thuc. VI. 56 ἤλπιζον εἰ καὶ ὁποσοιοῦν τολμήσειαν seems to confess a wish joined to the hope: so Soph. Œ. R. 87 εἰ τύχοι. So G. T., though but seldom, as 1 Cor. xv. 37 εἰ τύχοι, *it may be.*

Obs. 1. From this usage of εἰ with opt. in the conditional sentence, is derived the common form for expressing a wish; the apodosis, which forms part of the wish in the speaker's mind, being suppressed; as, εἰ τοῦτο γένοιτο, scil. εὐτυχὴς ἂν εἴην: Il. π, 559 ἀλλ' εἴ μιν δεικισσαίμεθ' ἑλόντες, τεύχεά τ' ὤμοιϊν ἀφελοίμεθα, καί τιν' ἑταίρων αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλεῖ χαλκῷ! cf. Il. π, 99. So in Latin, *O si.*

Obs. 2. We must not confound with the conditional protasis such phrases as εἴ τι ἄλλο with opt., for there εἴ τι = ὅ τι.

Obs. 3. Where a condition of some past aim is spoken of, the fut. opt. may be used: Æsch. Pers. 369 ὡς εἰ μόρον φευξοίαθ' Ἕλληνες, κακὸν—πᾶσι στέρεσθαι κρατὸς ἦν προκείμενον: cf. §. 406. 6.

2. Hence εἰ with the optative is used, in a temporal sense of a frequently recurring action, without there being a definite notion of its happening at any particular time, *si quando:* Eur. Hipp. 1226 εἰ (*when*) μὲν ἐς τὰ μαλθακὰ γαίας—ἰθύνοι δρόμον προὐφαίνετ' ἐς τοὔμ-

προσθεν: Thuc. I. 18 *εἴ τινές που διασταῖεν.* So Eur. Elect. 1077 *εἰ μὲν τὰ Τρώων εὐτυχοῖ, κεκαρμένην, εἰ δ' ἧσσον εἴη κ. τ. λ.* So G. T., as 1 Pet. iii. 14 *εἰ καὶ πάσχοιτε διὰ δικαιοσύνην.*

3. The consequent is then expressed:

a. Most generally by the optative with *ἄν*, so that both antecedent and consequent are represented as mere suppositions. This is a peculiar idiom of the Attic dialect, which loved to modify disagreeable facts or assertions or wishes into polite possibilities or suppositions.—*Εἴ τι ἔχοι, δοίη ἄν.*—*Εἰ ταῦτα λέγοις, ἁμαρτάνοις ἄν*: Od. *ε*, 177 sq. *οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδίης ἐπιβαίην, εἰ μή μοι τλαίης γε, θεά, μέγαν ὅρκον ὀμόσσαι, μήτι μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.*

Obs. 4. The protasis is sometimes not directly expressed as such, but contained in a relative sentence, or in the general sense of the context; but it sometimes is altogether wanting, being supposed to be known to the person spoken to: so the protases—*If one wished—if I might—if this were the case* &c., are generally omitted as easily supplied; as, *ἡδέως ἂν ἀκούσαιμι*; and the consequent sometimes must be repeated in the place of a regular antecedent, as it actually is in Æsch. Ag. 1049 *πείθοι' ἄν, εἰ πείθοι'· ἀπειθοίης δ' ἴσως*: Hdt. IX. 71 *ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν* (§. 425. *c.*); *ἄν* here marks that there is some antecedent to be supplied (sc. *εἰ εἴποιεν*). Hence also the use of the opt. with *ἄν* for the imper. *λέγοις ἄν, would you say, if you please.* These elliptic forms are used, especially in Attic, as more moderate expressions of the notion of indic. (§. 425. *a.*, *b.*) On *κέ* or *ἄν* in protasis, see §. 860. 1.

Obs. 5. Sometimes the antecedent is contained in a participle such as *ἐλθὼν* (=*εἰ ἔλθοις*) *λάβοις ἄν.*

b. Sometimes by the indicative, when the consequent is spoken or thought of as certainly following on the antecedent, should it occur; it also frequently modifies the uncertainty conveyed by the protasis.—*Εἰ τοῦτο λέγοις, ἁμαρτάνεις.*—*Εἰ τοῦτο γένοιτο, ἔσται καὶ ἐκεῖνο*: Il. *κ*, 222 sq. *εἴ τις μοι ἀνὴρ ἅμ' ἕποιτο καὶ ἄλλος, μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται*: Hdt. I. 32 *οὐ γάρ τοι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιώτερός ἐστι, εἰ μή οἱ τύχη ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον*: Thuc. II. 39 extr. *εἰ ῥαθυμίᾳ μᾶλλον ἢ πόνων μελέτῃ, καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ τρόπων ἀνδρείας ἐθέλοιμεν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκάμνειν.*

Obs. 6. On the omission of *ἄν* in apodosis, see §. 853. *Obs.*: Il. *ε*, 214 *αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς, εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην, let him cut off*; Xen. Cyr. IV. 1, 21 *ἀλλ' εἴ γε μέντοι ἐθέλων τις ἕποιτο, καὶ χάριν ἔγωγέ σοι εἰδείην, will willingly feel grateful.*

Obs. 7. Homer uses the conj. with *ἄν* instead of ind. fut. in the apodosis: Il. *λ*, 386 *εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης, οὐκ ἄν τοι χραίσμῃσι βιός.*—See §. 852. *Obs.* 1.

Obs. 8. Sometimes the opt. and indic. are used in different parts of the same protasis: Lysias 179, 32 *δεινὸν ἂν εἴη, εἰ νῦν μὲν—συγγνώμην ἔχοιτε, ἐν δὲ τῷ τέως χρόνῳ—θανάτῳ ἐκολάζετε, if you were* &c. (uncertain) *and yet did* &c. (—certain past fact): Eur. Orest. 508 sqq. *εἰ τόνδ' (ἄνδρα) ἀποκτείνειεν ὁμόλεκτρος γυνή, χὡ τοῦδε παῖς αὖ μητέρ' ἀνταποκτενεῖ, κἄπειθ' ὁ κείνου γενόμενος φόνῳ φόνον λύσει, πέρας δὴ ποῖ κακῶν προβήσεται*: Thuc. I. 27 *εἰ δέ τις τὸ παραυτίκα μὲν μὴ ἐθέλοι ξυμπλεῖν* (supposition) *μετέχειν δὲ βούλεται κ.τ.λ.* (taken for granted). So the opt. and conj., Il. ω, 688 *τρὶς τόσα δοῖεν ἄποινα—αἴ κ' Ἀγαμέμνων γνοίη σ' Ἀτρείδης, γνώωσι δὲ πάντες Ἀχαιοί*—the second clause is represented as very probable, supposing the first clause takes place—*if Atreides were to know*, and then (as it would probably happen) *all the Greeks* &c.

Obs. 9. Sometimes *ἄν* (*κέ*) is used with fut. ind. in apodosis. (See §. 854. *Obs.* 3.): Od. μ, 345 *εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν, αἶψά κεν Ἠελίῳ Ὑπερίονι πίονα νηὸν τεύξομεν*: Od. ρ, 540 *εἰ δ' Ὀδυσεὺς ἔλθοι, καὶ ἵκοιτ' ἐς πατρίδα γαῖαν, αἶψά κε σὺν τῷ παιδὶ βίας ἀποτίσεται ἀνδρῶν.*

Obs. 10. In G. T., as Mark ix. 42, a mere supposition stands in the present with the apodosis also in the present instead of imperfect: *καλόν ἐστιν αὐτῷ—εἰ περίκειται.* This gives emphasis, as the whole is represented as taking place before the eyes of the audience.

c. By the indicative of historic tenses with *ἄν*.

α. When the antecedent is viewed as not taking place (but seldom): Plat. Alc. III E *εἰ βουληθείημεν εἰδέναι μὴ μόνον ποῖοι ἄνθρωποί εἰσιν, ἀλλ' ὁποῖοι ὑγιεινοὶ ἢ νοσώδεις, ἆρα ἱκανοὶ ἂν ἡμῖν ἦσαν διδάσκαλοι οἱ πολλοί*; Xen. Venat. XII. 22 *εἰ οὖν εἰδεῖεν τοῦτο, ὅτι θεᾶται αὐτοὺς (ἡ Ἀρετή), ἵεντο ἂν ἐπὶ τοὺς πόνους καὶ τὰς παιδεύσεις*: Id. Cyr. II. 1, 9 *ἐγὼ μὲν ἄν, ἔφη ὁ Κῦρος, εἰ ἔχοιμι, ὡς τάχιστ' ἂν ὅπλα ἐποιούμην* (so vulg.) *πᾶσι Πέρσαις κ. τ. λ.*: Eur. Or. 1132 *εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέραν ξίφος μεθεῖμεν, δυσκλεὴς ἂν ἦν φόνος.*

β. Very commonly to express the frequency of a past action, as with the temporal conjunctions, *ὅτε, ὁπότε* &c. The opt. is here used in its proper force, as the subjunctive of an historic tense in the principal clause. *Ἄν*, in its affirmative force, expresses the condition, on the recurrence of which the action takes place. It would seem that this construction was not used by Homer, at least there are very few instances of it where the reading is not doubtful: Xen. Anab. II. 3, 11 *καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαιεν ἄν*: Ibid. I. 9, 19 *εἰ δέ τινα ὁρῴη ὄντα οἰκονόμον, ἐκ τοῦ δικαίου [καὶ] κατασκευάζοντά τε ἧς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδου*: Id. M. S. IV. 6, 13 *εἰ δέ τις αὐτῷ περί του ἀντιλέγοι,—ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον.* In Lat. the imperf. conjunct. is used both in protasis and apodosis: Horat. Sat. I. 3, 4 *Cæsar, qui cogere posset, si peteret per amicitiam patris atque suam, non quidquam proficeret.*—See §. 424. *β.*

Obs. 11. The opt. with εἰ is also used where a proposal is humbly made to a person in the shape of a suggestion: Hdt. VII. 235 τὸ ἄριστον εἰ— νέας τριηκοσίας ἀποστείλειας &c.

Εἰ *with Indicative of Historic Tenses.*

§. 856. Εἰ is used with indicative of historic tenses, when the truth of the antecedent is denied. The consequent is then expressed,

a. Generally by a corresponding tense of the indicative with ἄν, whereby the truth of the consequent also is (illogically) denied; as, εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, *si hoc diceres, errares; at hoc non dicis: ergo non erras:* Il. λ, 750 sqq. καί νυ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα (*evertissem*), εἰ μή σφωε πατὴρ εὐρυκρείων Ἐνοσίχθων ἐκ πολέμου ἐσάωσε (*servasset*): Thuc. I. 9 οὐκ ἂν οὖν νήσων ἐκράτει (ὁ Ἀγαμέμνων), εἰ μή τι καὶ ναυτικὸν εἶχεν: Plat. Gorg. 516 E εἰ ἦσαν (*essent*) ἄνδρες ἀγαθοί, οὐκ ἄν ποτε ταῦτα ἐπάσχον (*paterentur*): Id. Phæd. 73 A εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνοῦσα καὶ ὀρθὸς λόγος, οὐκ ἂν οἷοί σ' ἦσαν τοῦτο ποιεῖν: Id. Apol. 31 D εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη καὶ οὔτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὔτ' ἂν ἐμαυτόν: Id. Euthyd. 12 D εἰ μὲν οὖν σύ με ἠρώτας, εἶπον ἄν (*interrogares, dicerem*): Id. Rep. 329 B εἰ γὰρ ἦν (*esset*) τοῦτ' αἴτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθη (*eadem mihi evenissent*, with the notion of the continuance of the consequent): Xen. Cyr. I. 2, 16 ταῦτα δὲ οὐκ ἂν ἐδύναντο (*possent*) ποιεῖν, εἰ μὴ καὶ διαίτῃ μετρίᾳ ἐχρῶντο (*uterentur*): Demosth. 830, 55 εἰ δ' ἐπίστευεν (αὐτοῖς) (*fidem haberet*), οὐκ ἂν δήπου τὰ μὲν πλεῖστ' αὐτοῖς τῶν χρημάτων ἐνεχείρισε (*tradidisset*).

Obs. 1. The tenses are used as follows: Impft.—to express a continued action, either extending from past time to present or future, or continuing in past time. In Latin also generally the impft. is used, as the speaker places himself in past time: εἰ ἐπείσθην, οὐκ ἂν ἠρρώστουν, *si obediissem, (nunc) non ægrotarem, I should not now be sick, or have been sick;* εἰ ταῦτα εἶδες, κάρτ' ἂν ἐθαύμαζες, *mirareris, you would wonder—you had wondered*: Xen. M. S. I. 1, 5 δῆλον οὖν, ὅτι οὐκ ἂν προέλεγεν (ὁ Σωκράτης), εἰ μὴ ἐπίστευεν ἀληθεύσειν, implying the custom of Socrates as long as he lived. Plpft.—to express the notion of the continued duration of the consequent (§. 400. 2.). The Aorist has the force of the impft., both with regard to past and present time, but with the action brought forward rather than the time in which it took place, or its duration: Plat. Gorg. 447 E εἰ ἐτύγχανεν ὢν ὑποδημάτων δημιουργὸς, ἀπεκρίνατο ἂν δήπου σοι.

Obs. 2. From this form of the hypothetical sentence is derived the form of expressing a wish which cannot be realized, by ind. of historic tenses (the apodosis being suppressed); as, εἰ τοῦτο ἐγένετο, sc. εὐτυχὴς ἂν ἦν or ἐγενόμην: Xen. M. S. I. 2, 46 εἴθε σοι συνεγενόμην! *utinam tecum fuissem!* Eur. El. 1061 εἴθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας! *utinam haberes!* The

optative, on the contrary, expresses a wish without any notion whether it be possible or impossible: πῶς ἄν &c. with opt. the intensity of the wish: Il. λ, 670. See §. 418. *Obs.* 1. The forms of expressing an useless wish, εἰ γάρ or εἴθ', ὡς ὤφελον, (*if I had been destined—if it had been my fate,*) -ες, -ε (ὤφελον not Attic), are remarkable; they are used especially in poetry joined with the infin. pres. when the action is present, with the inf. aorist when it is past: Il. α, 415 *αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων ἧσθαι! if you had been destined to set by the ships; O that you were sitting!* Il. φ, 269 ὡς μ' ὄφελ' Ἕκτωρ κτεῖναι! *utinam me interfecisset!* Sometimes ὤφελε without εἴθε: Il. σ, 19 ἢ μὴ ὤφελλε γενέσθαι &c. (like *fuisset*, Virg. Æn. IX. 149:) Soph. Phil. 964 μήποτ' ὤφελον λιπεῖν τὴν Σκῦρον: Eur. Or. 879 ὁρῶ δ' ἄελπτον φάσμ', ὃ μήποτ' ὤφελον: Demosth. 783, 23 ὤφελε γὰρ μηδεὶς ἄλλος Ἀριστογείτονι χαίρειν. Here also belongs the Homeric formula, εἴποτ' ἔην γε! as an expression of regret, *if he were yet, but he is not! would that he were!* Il. γ, 180. λ, 762. ω, 426. Od. ο, 268. τ, 315. ω, 219.

Obs. 3. In G. T. ὄφελον has almost an adverbial force, as 1 Cor. iv. 8 ὄφελον ἐβασιλεύσατε: 2 Cor. xi. 1 ὄφελον ἀνείχεσθε. So with future: Gal. v. 12 ὄφελον καὶ ἀποκόψονται (for the future, see §. 406. 5.) Optative: Rev. iii. 15 ὄφελον ψυχρὸς εἶης, better ἦς.

Obs. 4. The protasis suppressed.—The ellipse of εἰ παρῆσθα, εἰ μὴ οἶσθα, εἰ μὴ εἶδες, εἴ τις ἔλεγε, εἰ ἐδυνάμην &c., is very common: Xen. Anab. I. 5, 8 εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν, θᾶττον ἢ ὥς τις ἂν ᾤετο, μετεώρους ἐξεκόμισαν τὰς ἁμάξας as in Latin, *putares, crederes, diceres, cerneres, videres, you would think* &c.: Plat. Theæt. 144 A ἐγὼ μὲν οὔ τ' ἂν ᾠόμην γενέσθαι, *if any one had said it to me:* Eur. Iph. A. 1582 πληγῆς κτύπον γὰρ πᾶς τις ᾔσθετ' ἂν σαφῶς, scil. εἰ παρῆν: Xen. Cyr. VII. 1, 38 ἔνθα δὴ ἔγνω ἄν τις, ὅσου ἄξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων.—Ἐβουλόμην ἄν (sc. εἰ ἐδυνάμην), *vellem* (*si possem; at non possum*); but βουλοίμην ἄν, *velim*, is often a polite way of saying, βούλομαι, *volo*.—Ἐβουλήθην ἄν, *voluissem*,—ἥκιστ' ἂν ἠθέλησα, *minime voluissem:* Plat. Phædr. 228 A καίτοι ἐβουλόμην γ' ἂν μᾶλλον (ἀπομνημονεύειν τὰ Λυσίου), ἤ μοι πολὺ χρυσίον γενέσθαι: so Æsch. Ag. 1252. In these cases ἄν refers to the suppressed antecedent.

Obs. 5. On this ellipse of the protasis is founded the conditional use of the indicative historic tenses. The protasis denied *in animo loquentis* is represented by ἄν.—See §. 424. 3. *a.*

b. Not unfrequently by the optative with ἄν. The antecedent is denied, but the consequent not actually denied, but signified to have been a possible consequence of the antecedent had it been true: Il. β, 80 εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον: Thuc. II. 60 εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἑτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπείσθητε, οὐκ ἂν εἰκότως νῦν γε τοῦ ἀδικεῖν αἰτίαν φεροίμην, *if you had been persuaded* &c., *it would have followed that* &c. In Epic the apodosis is frequently placed first as a possible event, but is afterwards denied, at least as far as it is a result of the antecedent, by the use of the negative form of the protasis, and thus a feeling of surprise is awakened by disappointing the expectations raised by the apodosis: Il. ε, 311 καί

νυ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη, and now might have perished, cf. 388: Il. ρ, 70 *ἔνθα κε ῥεῖα φέροι κλυτὰ τεύχεα Πανθοΐδαο Ἀτρεΐδης, εἰ μή οἱ ἀγάσσατο Φοῖβος Ἀπόλλων.* So also the opt. is found when *εἰ* with an historic tense is used, not in a conditional, but in a concessive force to express a past action: Thuc. VI. 92 *εἰ πολέμιός γε ὢν σφόδρα ἔβλαπτον* (*since or although I did you great injury—nocebam,* not *nocerem*), *καὶ ἂν φίλος ὢν ἱκανῶς ὠφελοίην,* as the result of the former clause: Soph. El. 797 *πολλῶν ἂν ἥκοις, ὦ ξέν', ἄξιος τυχεῖν, εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς, si hanc avocaveras,* not *avocasses.*

Obs. 6. Of course the conditional *εἰ if,* must be distinguished from *εἰ, whether.*—See §. 877.

Imperative in Apodosis.

c. When a command is given conditionally on some other event (expressed by any of the above forms of the protasis) happening, the imperative or prohibitive conjunctive (Eur. Med. 822.) is used in the apodosis; and when the protasis is of such a nature as to render necessary a more limited command than would otherwise have been given, an adverb is often used with the imper. to express —*at least, nevertheless,* &c.; Il. μ, 348 *εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νεῖκος ὄρωρεν, ἀλλά περ οἶος ἴτω κ. τ. λ.* So G. T., John xviii. 23.

§. 857. 1. *The most usual forms of the Protasis or Apodosis.*—See also §. 852. 4.

1. *Condition—actual, or viewed as such.*

PROTASIS.	APODOSIS.
εἰ τοῦτο ποιεῖς,	*ἁμαρτάνεις,* result certain.
——— *ἐποίεις,*	*ἁμαρτάνοις ἄν,* result uncertain.
——— *πεποίηκας,*	*ἡμάρτανες ἄν,* result denied.
——— *ἐποίησας.*	*ἁμάρτανε,* command.
——— *ἐπεποιήκεις.*	
——— *ποιήσεις.*	

2. *Condition supposed without any definite notion of its realization.*

εἰ τοῦτο ποίοις,	*ἁμαρτάνοις ἄν,* result uncertain.
	ἁμαρτάνεις, result certain.
	ἡμάρτανες ἄν (rarely), result denied.
	——— frequency.
	ἁμάρτανε, command.

3. *Condition supposed with notion of realization.*

PROTASIS.	APODOSIS.
ἐὰν τοῦτο ποιῇς,	ἁμαρτάνεις, result certain.
	ἁμαρτάνοις ἄν, result uncertain.
	ἁμάρτανε, command.

4. *Condition conceived as neither existing nor possible.*

εἰ τοῦτο ἐποίεις,	ἡμάρτανες ἄν, result certain.
——— ἐποίησας,	ἁμαρτάνοις ἄν, result probable.

2. The negative protasis is expressed by the same constructions as the positive, the negative being μή—εἰ οὐ is a solecism. See §. 744. *Obs.*

3. In the *oratio obliqua* both the protasis and apodosis may remain in the form of the *oratio recta*, or the protasis only. In either case it is for the sake of emphasis. See §. 887.

4. The moods however of the negative protasis are affected not only by the view taken of the act denied, whether it is a real or only a supposed fact, but also by the character of the negation, whether it is actual or supposed. Thus the indicative εἰ μὴ ποιεῖς is either, *if you do not* (absolutely) *do this*, or, *if you do not do this act* (real act). εἰ μὴ ποιοῖς, *supposing you were not to do this*, or, *if you were not to do this supposed action.*

Remarks on the ellipse of ἄν in the Apodosis with Indicative.

On the opt. without ἄν, see §. 853. *Obs.*

§. 858. 1. Ἄν is omitted also with the historic tenses of the indicative (see §. 853. *c.* 855. *c.* 856. *a.*), when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis on which the consequent depends, and thus represents the action of the apodosis, independently of any such restrictions, as if it had actually happened; while the conditional form of the protasis guards sufficiently against the supposing that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare Liv. XXXIV. 29 *et difficilior facta erat oppugnatio, ni T. Quinctius supervenisset:* Hor. Od. II. 17, 27 *me truncus illapsus cerebro sustulerat, nisi Faunus ictum dextrâ levasset:* Soph. Œ. R. 1386 ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν πηγῆς δι' ὤτων φραγμός, οὐκ ἠνεσχόμην (ἂν ἐσχόμην Dind.) τὸ μὴ 'ποκλεῖσαι τοὐμὸν ἄθλιον δέμας; Eur. Hec. 1111 εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ᾔσμεν Ἑλλήνων δορὶ, φόβον παρέσχεν οὐ μέσως ὅδε κτύπος: Lycurg. Leocr. 154 εἰ μὲν οὖν ζῶν ἐτύγχανεν ὁ Ἀμύντας, ἐκεῖνον αὐτὸν παρειχόμην· νῦν δὲ ὑμῖν καλῶ τοὺς συνειδότας: Plat. Gorg. 514 C εἰ δὲ μήτε διδάσκαλον εἴχομεν—, οὕτω δὴ

ἀνόητον ἦν δήπου ἐπιχειρεῖν τοῖς δημοσίοις ἔργοις[a]: so in English—I *had* done so. So G. T., as John ix. 33 εἰ μὴ ἦν—οὐκ ἐδύνατο ποιεῖν: Gal. iv. 15 εἰ δυνατὸν—ἐδώκατέ μοι. So when the opt. with εἰ stands in the protasis: Il. γ, 453 οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο: Xen. Cyr. V. 5, 22 οὐκοῦν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἤνυον, εἰ μὴ τούτους πείσαιμι.

Obs. 1. In G. T. 2 Cor. xi. 4, the ἄν is omitted after a protasis in the pres. ind. εἰ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει—καλῶς ἠνείχεσθε (al. ἀνέχεσθε), but if the impft. is the right reading, it may perhaps be frequentative, alluding to the several cases mentioned in the protasis.

2. Hence the indic. of the historic tenses without ἄν is ironical—*without doubt*: Arist. Nub. 1338 ἐδιδαξάμην μέντοι σε νὴ Δί', ὦ μέλε, τοῖσιν δικαίοις ἀντιλέγειν, εἰ ταῦτά γε μέλλεις μ' ἀναπείσειν, κ.τ.λ., *I had to be sure sent you to school*; (but without irony, οὐκ ἂν ἐδιδαξάμην σε, *te in disciplinam non tradidissem*.) When the apodosis is expressed by inf. or part., if ἄν would have been used with the usual form, it is also used with inf. or part.

Obs. 2. The protasis is sometimes wanting, and is supplied by the context to the mind of the reader, which is thus secured from any danger of taking the ind. assertion to be really unconditional: Plat. Symp. 190 C οὔτε γὰρ ὅπως ἀποκτείναιεν εἶχον καὶ ὥσπερ τοὺς γίγαντας κεραυνώσαντες τὸ γένος ἀφανίσαιεν—αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο.

3. This ellipse of ἄν in the apodosis is most usual in expressions of necessity, *duty*, *propriety*, *possibility*, *liberty*, *inclination*, &c.; as, χρῆν, ἔδει, ὄφελον, αἰσχρὸν ἦν, καλῶς εἶχε, ἐξῆν, ἐνῆν, ἦν, ὑπῆρχε, ἔμελλες, ἐβουλόμην, καλὸν, εἰκὸς ἦν, καιρὸς ἦν, εἰκὸς ἦ[illegible] it accorded with the genius of the Greeks as well as Latins, to repres[illegible] that which was necessary or viewed as such &c., as unconditionally tru[illegible] being kept out of sight, that it sometimes did not happen, or only parti[illegible] Hdt. I. 30 εἰ μὲν γὰρ ὑπὸ ὀδόντος τοι εἶπε τελευτήσειν με—, χρῆν δή σε π[illegible] *oportebat te hoc facere*, *you ought—but now it said not thus*, *therefo[illegible]* *ought not*, &c.: Soph. Œ. R. 225 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατο[illegible] Ἄρτον ἡμᾶς εἰκὸς ἦν οὕτως ἰέναι, *decebat*, *it was fitting*: Thuc. I. 38 κα[illegible] αὐτοὶ προαιρετέον ἦν· *mors præferenda erat*. So also with infin[illegible] Xen. M. S. II. 7, 10 εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσασθαι, θάν[illegible] I. 3. 3 οὔτε γὰρ θεοῖς ἔφη καλῶς ἔχειν, εἰ τοῖς μεγάλαις θυσίαις μᾶλ[illegible] σμικραῖς ἔχαιρον: Demosth. 112, 6 εἰ μὲν οὖν ἅπαντες ὡμολογοῦμεν[illegible] τῇ πόλει πολεμεῖν—, εἶδεν ἄλλο ἔδει (*oportebat*) τὸν παριόντα (o[illegible] λέγειν κ.τ.λ.: so G. T. as Acts xxiv. 19 οὓς ἔδει—παρεῖναι—[illegible] κ.τ.λ.: Matt. xxvi. 24 καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη.

Obs. 3. So very often without any expressed protasis: Xen[illegible] 7, 40 αἰσχρὸν ἦν τὰ μὲν ἐμὰ διαπεπρᾶχθαι, *it were base*: Id. H[illegible] ἐξῆν ταῦτα ποιεῖν: Plat. Rep. 458 D καλῶς εἶχε ἡ παραμυθία: [illegible] 364 D καὶ [illegible] ἄξιον γ' ἦν δεῖσθαι: Id. Charmid. 171 E [illegible] ἐκεῖνα ἔμελλον πάσχειν, *futuri erant*: Æschin. 455, 2 ἐβο[illegible] κ.τ.λ.: Demosth. 518, 10 τὴν μὲν διαθήκην ἠφανίκατε, ἐξ ἧ[illegible] πάντων τὴν ἀνάγκην.

Obs. 4. But ἄν is sometimes used with all the expressio[illegible] (8.), as in Latin the conjunctive is sometimes used inste[illegible] Sall. Cat. - [illegible] *poteram* [illegible] for the more usual [illegible] [illegible] [illegible]

νῦν ἔδει βουλεύεσθαι: Id. 813, 1 εἰ μὲν ἐβούλετο Ἄφοβος—τὰ δίκαια ποιεῖν—, οὐδὲν ἂν ἔδει δικῶν οὐδὲ πραγμάτων· ἀπέχρη γὰρ ἂν τοῖς ὑπ' ἐκείνων γνωσθεῖσιν ἐμμένειν. When an antithesis between the action, if it had taken place, and its not taking place is to be emphatically brought forward, ἄν is naturally added, as it brings the counteracting circumstances clearly before the mind—*in that case:* Plat. Rep. 328 C ὦ Σώκρατες, οὐδὲ θαμίζεις ἡμῖν καταβαίνων εἰς τὸν Πειραιᾶ· χρῆν μέντοι· εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ ῥᾳδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἂν σε ἔδει ἰέναι, ἀλλ' ἡμεῖς ἂν παρὰ σὲ ᾖμεν. νῦν δέ σε χρὴ πυκνότερον δεῦρο ἰέναι: Xen. Anab. V. 1, 10 εἰ μὲν ἠπιστάμεθα σαφῶς—, οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν· νῦν δὲ, κ. τ. λ.: Demosth. 861, 58 καὶ εἰ μὲν μὴ καὶ παρὰ τοῖς αὐτοῦ φίλοις καὶ παρὰ τῷ διαιτητῇ προεγνωσμένοις ἀδικεῖν τούτους ἐποιεῖτο τοὺς λόγους, ἧττον ἂν ἦν ἄξιον θαυμάζειν· νῦν δέ κ. τ. λ.: Ibid. 525, 15 εἰ τοίνυν ἀπέχρη τοὺς τοῖς Διονυσίοις τι ποιοῦντας κατὰ τούτους τοὺς νόμους δίκην διδόναι, οὐδὲν ἂν προσέδει τοῦδε τοῦ νόμου· ἀλλ' οὐκ ἀπέχρη.

Obs. 5. The present forms, χρή, δεῖ, προσήκει, καλῶς ἔχει &c., are used of things which may yet happen—the impft. of things which cannot happen.

§. 859. 1. The omission of ἄν becomes almost necessary, if in the apodosis there is an historic tense of the verb κινδυνεύειν, *to be in danger of being=to seem likely*, with an infin., as this verb itself denies the actual existence of that which is spoken of as only near being, which threatens, or seems likely to be in existence: Thuc. III. 74 ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν: Æschin. 71, 5 εἰ μὴ δρόμῳ μόλις ἐξεφύγομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἀπολέσθαι. So *cæpisse* in Latin: Tacit. Agr. 37 *Britanni circumire terga vincentium cœperant, ni Agricola quatuor militum alas—venientibus opposuisset.*

2. So, for the same reason, when ὀλίγου, μικροῦ, τάχα, &c. *nearly—almost*, are added to the ind. of historic tenses in the apodosis: Plat. Symp. 198 C ἔγωγε ἐνθυμούμενος, ὅτι αὐτὸς οὐχ οἷός τ' ἔσομαι οὐδ' ἐγγὺς τούτων οὐδὲν καλὸν εἰπεῖν, ὑπ' αἰσχύνης ὀλίγου ἀποδρὰς ᾠχόμην, εἴ πῃ εἶχον: Bion. V. 5 εἰ μὲν γὰρ βιότῳ διπλόον χρόνον ἄμιν ἔδωκεν ἡ Κρονίδας, ἡ Μοῖρα πολύτροπος, ὥστ' ἀνύεσθαι τὸν μὲν ἐν εὐφροσύνᾳ καὶ χάρματι, τὸν δ' ἐνὶ μόχθῳ, ἦν τάχα μοχθήσαντί ποθ' ὕστερον ἐσθλὰ δέχεσθαι. So *prope* and *pæne* in Latin: Tacit. Hist. I. 64 *prope in prælium exarsere, ni Valens animadversione paucorum oblitos jam Batavus imperii admonuisset.*

Remarks on some peculiarities of the conditional construction.

1. Ἄν (κέ) in the protasis.—2. Ellipse of the protasis.—3. Ellipse of the apodosis.—4. Εἰ δ' ἄγε, εἰ δέ elliptic.—5. Εἰ δέ, or ἐὰν δέ, for εἰ δὲ μή, ἐὰν δὲ μή.—Εἰ δὲ μή for εἰ δέ.—6. Εἰ μή, or εἰ μὴ ἄρα, ironic.—7. Εἰ μή, except, εἰ μὴ εἰ, *nisi si*;—πλὴν εἰ, or πλὴν εἰ μή.—8. Protasis without εἰ, as a principal sentence.—9. Concessive imperative.—10. Double protasis.—11. Εἴ τις.—12. Noun attracted after εἰ.—13. Emphatic denial by a protasis.

§. 860. 1. Ἄν (κέ) in the protasis. This is used when the condition in the protasis itself depends on some condition, generally not expressed, but supplied;—so for instance, εἰ ταῦτα λέγοις ἄν, *if you were, under such and such circumstances—were an opportunity given you—if perhaps*—Od. θ, 352 πῶς ἂν ἐγώ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν, εἴ κεν Ἄρης οἴχοιτο, χρέος καὶ δεσμὸν ἀλύξας. Here the protasis depends on ἀλύξας, *should Mars depart, in case (if) he could escape*, &c.: Il. ι, 444 ὡς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, οὐκ ἐθέλοιμι λείπεσθ', οὐδ' εἴ κεν μοι ὑποσταίη θεὸς αὐτός, *not even*

if a god, (supposing it to be possible, κέν) should promise: Il. κ, 380 τῶν κ' ὄμμιν χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα, εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν: Od. ν, 389 αἴ κε μοι ὡς μεμανῖα παρασταίης—, καί κε τριηκοσίοισιν ἐγὼν ἄνδρεσσι μαχοίμην: Od. μ, 345 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα—αἶψά κεν Ἠελίῳ—πίονα νηὸν τεύξομεν: Il. ζ, 50 τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα, εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν: Il. χ, 219 οὔ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι, οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἑκάεργος Ἀπόλλων, *not even, if it were possible:* Xen. Cyr. III. 3, 55 τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῆς θαυμάζοιμ' ἄν—, εἴ τι πλέον ἂν ὠφελήσειε λόγος καλῶς ῥηθεὶς εἰς ἀνδραγαθίαν: Id. Vectig. VI. 2 εἰ λῷον καὶ ἄμεινον εἴη ἂν τῇ πόλει οὕτω κατασκευαζομένῃ i. e. εἰ οὕτω κατασκευάζοιτο: Plat. Protag. 329 B ἐγὼ εἴπερ ἄλλῳ τῳ ἀνθρώπων πειθοίμην ἄν, καὶ σοὶ πείθομαι, *si ulli alii, si id mihi affirmet, fidem habeam*[a]: Demosth. 44 extr. οὗτοι παντελῶς οὐδ' εἰ μὴ ποιήσαιτ' ἂν τοῦτο—εὐκαταφρόνητόν ἐστιν: Id. 1201, 8 εἰ τοίνυν τοῦτο ἰσχυρὸν ἂν ἦν τούτῳ πρὸς ὑμᾶς τεκμήριον—, κἀμοὶ γενέσθω τεκμήριον κ. τ. λ.)

Obs. 1. Porson laid it down that εἰ ἄν was a solecism, in Attic Greek even in the indirect question, and altered ἄν into ἄρ' wherever it occurred; but in Arist. Aves 1018 οὐκ οἶδ' ἄρ' εἰ φθαίης ἄν, it would seem as if the first ἄρ' forbids the change of ἄν into another ἄρ'; but here εἰ means rather *whether* than *if*; so Eur. Alc. 48 οὐκ οἶδ' ἂν εἰ πείσαιμί σε[b].

2. Ellipse of the protasis. The antecedent which should properly be expressed in the protasis is sometimes supplied from the context—*if it were not so*, &c.; and γάρ is used in the apodosis to mark that it is a consequence from something not expressed, or it is contained in a relative dependent clause, (§. 836. 1.) or some word of the sentence: Il. ζ, 521 οὐκ ἄν τις ἀνὴρ, ὃς ἐναίσιμος εἴη, ἔργον ἀτιμήσειε: Hdt. VII. 3 δοκέει δέ μοι, καὶ ἄνευ ταύτης τῆς ὑποθήκης βασιλεῦσαι ἂν Ξέρξης, i. e. εἰ μὴ εἴη αὕτη ἡ ὑπ.: Thuc. III. 19 ἄνευ σεισμοῦ οὐκ ἄν μοι δοκέει τὸ τοιοῦτο ξυμβῆναι, i. e. εἰ μὴ ἐγένετο σεισμός: Plat. Phæd. 99 A ἄνευ τοῦ τὰ τοιαῦτα ἔχειν οὐκ, ἂν οἷός τ' ἦν, i. e. εἰ μὴ—εἶχεν.—Οὕτω γ' ἂν ἁμαρτάνοις, i. e. εἰ οὕτω ποιοίης. Very often in a gerundial participle; see above (§. 850. 1.): Xen. M. S. I. 4, 14 οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἠδύνατ' ἂν πράττειν ἃ ἐβούλετο.—When the apodosis states a supposed consequent which is denied, (indic. of historic tenses with ἄν) (§. 852. 1.) it frequently happens that the protasis, which also denies the fact of the supposed antecedent, takes the form of a principal clause, introduced by ἀλλά: Od. η, 277 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου—ἀλλ' ἀναχασσάμενος νῆχον πάλιν for εἰ μὴ ἔνηχον.

Obs. 2. The verb εἰμί must sometimes be supplied in the protasis. So Rom. iv. 44 εἰ γὰρ οἱ ἐκ νόμου κληρόνομοι, sc. εἰσί, or ἦσαν.

3. Ellipse of apodosis.

a. In the expression of a wish: εἴθε τοῦτο γένοιτο, εἴθε τοῦτο ἐγένετο (§. 855. *Obs.* 6. §. 856. *Obs.* 2).

b. In expressions of emotion, feeling, &c. (Ἀποσιώπησις): Il. α, 340 εἴποτε δ' αὖτε χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι τοῖς ἄλλοις—. So G. T., as Luke xxii. 42.

c. When it can be readily supplied from the context; as in Homer in the combination εἰ δ' ἐθέλεις, with or without inf.: Il. φ, 487 εἰ δ' ἐθέλεις πολέμοιο δαήμεναι (sc. ἄγε, μάχου ἐμοί)· ὄφρ' εὖ εἰδῇς. So Hdt. I. 170 τὰς δὲ ἄλλας πόλιας μηδὲν ἧσσον νομίζεσθαι κάταπερ (ἂν νομίζοιντο) εἰ δῆμοι εἶεν. And especially in Attic, when two conditional sentences are opposed by Εἰ (ἐὰν)

[a] Stallb. ad loc. [b] Elms. Med. 911.

μέν—εἰ (ἐάν) δὲ μή, the first has no apodosis, as it is easily supplied, and the mind hastens on to the following opposed thought. Even in Homer: Il. α, 136 ἀλλ' εἰ μὲν δώσουσι γέρας—(sc. καλῶς ἕξει)· εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι: Plat. Rep. 575 D ἐὰν μὲν ἑκόντες ὑπείκωσιν (sc. καλῶς ἔχει)· ἐὰν δὲ μὴ ἐπιτρέπῃ ἡ πόλις,—τὴν πατρίδα—κολάσεται[a]: Id. Protag. 325 D καὶ ἐὰν μὲν ἑκὼν πείθηται (sc. καλῶς ἔχει)· εἰ δὲ μή,—εὐθύνουσιν ἀπειλαῖς.

4. A practical ellipse of the protasis takes place in the Homeric expressions, εἰ δ' ἄγε, i. e. εἰ βούλει, ἄγε: Il. α, 524 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι: also εἰ δέ or εἰ δ' ἄγε is used in an antithesis, to which a verb must be supplied from the context: ι, 46 ἀλλ' ἄλλοι μενέουσι καρηκομόωντες Ἀχαιοί· εἰ δὲ καὶ αὐτοὶ (sc. οὐ μενέουσι), φευγόντων σὺν νηυσί: Il. χ, 381 εἰ δ' ἄγετε.

5. Εἰ μή, (ἐάν μή), signifies by an ellipse of ἐστί, *if it be not*, and thence

a. it has assumed an idiomatic sense, *except*.

b. by an expansion of the idiom (like our word *but*) it occasionally signifies *but*=πλήν or ἀλλά: Arist. Thesm. 898 μὰ τὼ Θεώ, εἰ μή (*but* al. εἰμί) Κρίτυλλα. So G. T. Luke iv. 26. Matt. xii. 4. 1 Cor. vii. 7. Gal. i. 7, 19. Rev. xxi. 27: so ἐὰν μή Gal. ii. 16[b].

c. By the addition of δέ it takes an adversative force, referring to the preceding context, *otherwise;* when this is affirmative εἰ δὲ μή=*if this were not so;* when negative, *if it were so.*

Obs. Εἰ μή or εἰ μὴ ἄρα is often used ironically to express certainty, as *nisi forte, surely*, since the supposition is an absurdity; Plato frequently in answers: Plat. Rep. 608 E σὺ δὲ τοῦτ' ἔχεις λέγειν; Εἰ μὴ ἀδικῶ γ', ἔφην.

6. Εἰ δέ, ἐὰν δέ for εἰ δὲ μή, and εἰ δὲ μή for εἰ δέ. When two conditional sentences are opposed as alternatives, εἰ δέ is often used for εἰ δὲ μή, as the first clause is already negatived by means of the opposed sentence: Plat. Protag. 348 A κἂν μὲν βούλῃ ἔτι ἐρωτᾶν, ἕτοιμός εἰμί σοι παρέχειν (sc. ἐμέ) ἀποκρινόμενος· ἐὰν δὲ βούλῃ, σὺ ἐμοὶ πάρασχε, *but if you wish to take the other course=if you do not wish to do this.* So where the first alternative is not expressed by a conditional clause: Hdt. III. 154 ἄλλῳ κέν νυν οὐκ ἐφράζετο ἄργῳ δυνατὸς εἶναί μιν ὑποχειρίην ποιῆσαι, εἰ δὲ (=εἰ μή) ἑωυτὸν λωβησάμενος αὐτομολήσειε. And on the other hand, a negative sentence is often followed by εἰ δὲ μή for εἰ δέ, this form being commonly used to express the contrary of the former negative alternative: Cf. Hdt. VI. 56: Thuc. II. 5: Plat. Hipp. M. 285 E Λακεδαιμόνιοι οὐ χαίρουσιν, ἄν τις αὐτοῖς ἀπὸ Σόλωνος τοὺς ἄρχοντας τοὺς ἡμετέρους καταλέγῃ· εἰ δὲ μή (*otherwise*) πράγματ' ἂν εἶχες μανθάνων[c]: Id. Rep. 521 B: Xen. Cyr. III. 1, 35 πρὸς τῶν θεῶν, μὴ οὕτω λέγε· εἰ δὲ μή (*otherwise*) οὐ θαρροῦντά με ἕξεις: so G. T. as Matt. vi. 1.

Obs. 3. So the temporal phrase ὅτε μή is used conditionally, in the same sense as εἰ μή; Il. ν, 319 ὅτε μὴ αὐτός γε Κρονίων ἐμβάλοι κ. τ. λ.: so also ἐν ᾧ: Thuc. III. 84 οὐ γὰρ ἂν τοῦ τέ ὁσίου τὸ τιμωρεῖσθαι προυτίθεσαν—ἐν ᾧ μὴ βλάπτουσαν ἰσχὺν εἶχε τὸ φθονεῖν: so Arist. Eth. N. IV. 8, 23 πλὴν ὅσα μή. In G. T. 1 Cor. xiv. 6 we find ἐκτὸς εἰ μή *except.*

7. When εἰ μή means *except*, a second εἰ is sometimes added; as, εἰ μή εἰ, *except if*; Plat. Gorg. 480 B οὐ χρήσιμος οὐδὲν ἡ ῥητορικὴ ἡμῖν, ὦ Πῶλε, εἰ μὴ εἴ τις ὑπολάβοι κ. τ. λ.[d], *except, supposing that*, &c. Id. Symp. 205 E οὐ γὰρ τὸ ἑαυτῶν, οἶμαι, ἕκαστοι ἀσπάζονται, εἰ μὴ εἴ τις τὸ μὲν ἀγαθὸν οἰκεῖον καλεῖ: Cf. Thuc. I. 17. So also in the same sense, πλὴν εἰ or πλὴν εἰ μή, but with the distinction between them, that in the latter the notion of *unless* is repeated or heightened[e]: Lucian. Dial. Mort. XXIV. 2 Σὺ δέ, ὦ

[a] Stallb. ad loc. [b] But see Ellicott, Gal. i. 7. ii. 16. [c] Heindorf. ad loc.
[d] Stallb. ad loc. [e] Hoog. Gr. Part. 532.

βέλτιστε, οὐχ ὁρῶ ὅ τι ἀπολαύεις αὐτοῦ, πλὴν εἰ μὴ τοῦτο φῄς κ.τ.λ. "*non video, quem fructum capias ex isto* (*monumento*), *nisi excipiens dicas,*" &c. This εἰ μή is often used after τί (=τί ἄλλο) — ; and οὐδεὶς ἄλλος: Hom. hymn. Cer. 78 οὐδέ τις ἄλλος αἴτιος ἀθανάτων, εἰ μὴ νεφεληγερέτα Ζεύς: Arist. Eqq. 1106 μηδὲν ἄλλ', εἰ μὴ ἔσθιε: Xen. Œc. IX. 1 τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι: Cf. Cyr. I. 4, 13.

8. The conditional protasis sometimes stands in the indic. without εἰ, as a principal clause, for the sake of emphasis—generally with the particles καὶ δή, *et vero*, to signify some assumption, (*fac ita esse*): sometimes εἶεν also precedes. The apodosis is often represented by a question: Æsch. Eum. 894 καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει; *fac, me accipere: quis mihi honor conceditur:* Eur. Med. 386 sq. εἶεν· καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις; Id. Androm. 334 τέθνηκα τῇ σῇ θυγατρὶ καί μ' ἀπώλεσε· μιαιφόνον μὲν οὐκ ἔτ' ἂν φύγοι μύσος, *fac, me interfectum esse a tuâ filiâ:* Id. Or. 646 ἀδικῶ· λαβεῖν χρή μ' ἀντὶ τοῦδε τοῦ κακοῦ ἄδικόν τι παρὰ σοῦ: Xenoph. Anab. V. 7, 9 ποιῶ δ' ὑμᾶς ἐξαπατηθέντας—ὑπ' ἐμοῦ ἥκειν εἰς Φάσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν (*fac etiam nos descendere*). In the same way καὶ δή is joined to a participle (§. 855. *Obs.* 5.): Xen. Cyr. IV. 3, 5 καὶ δὴ τρεπόμενοι, *if we turn.*

9. Sometimes the Protasis stands in the concessive Imperative, while the apodosis is given in another Imperative or future with καί: see §. 420. *Obs.* 2. Sometimes the Protasis stands as a question, while the apodosis is given in the Imperative, as Dem. 601, 20 ἀσθενέστερος εἶ; τοῖς ἄρχουσιν ἐφηγοῦ.

10. Sometimes a protasis is followed by another protasis, to explain and define more accurately the force of the apodosis: Plat. Phæd. 67 E εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ καθ' αὑτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τούτου δὲ γιγνομένου εἰ φοβοῦντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκεῖσε ἴοιεν: see also §. 852. *Obs.* So often in Latin.

11. In the formula εἴ τις ἄλλος the predicate ἐστι or ἦν is dropped, and there is a remarkable attraction of the subject to the noun to which it refers: Arist. Plut. 655 νῦν δ' εἴ τιν' ἄλλον (for τὶς ἄλλος) μακάριον: Soph. Aj. 488 εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν: cf. Id. Œ. C. 734.

12. Analogously a substantive after εἰ is so attracted that it stands in the case required by the preceding verb: Arist. Vesp. 353 οὐκ ἔστιν οὐδ' εἰ σέρφῳ διαδῦναι for τινὶ καὶ εἰ σέρφος εἴη.

13. In G. T. there is a remarkable form of emphatic denial, taken from the Hebrew and arising originally from an ellipse of an apodosis, such as οὐ βιώσομαι vel sim. Mark viii. 12 εἰ δοθήσεται σημεῖον: cf. Heb. iii. 11. iv. 3.

Concessive Adverbial Sentences.

Remarks on εἰ (ἐάν) καὶ *and* καὶ εἰ (ἐάν).

§. 861. 1. Καί is added to εἰ or ἐάν when the protasis has a concessive force, that is, when it grants or allows some antecedent; and the apodosis has an adversative force, that is, when it denies the consequent which might be expected to follow. The proper sign of this adversative force of the apodosis is ὅμως, either expressed or supplied.

2. There is generally a difference between εἰ καί and καὶ εἰ—in εἰ καί, (*although,*) καί belongs to the sentence, and allows something which does or will really exist, or has existed; as, εἰ καὶ θνητός

εἰμι, (if indeed) although I am mortal—allowing I am so: Soph. Œ. R. 302 *πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἵᾳ νόσῳ ξύνεστιν, etsi (quamquam) cæcus es, vides tamen, quo in malo versetur civitas:* so also εἴπερ καί Od. ι, 35; εἴπερ καί is sometimes emphatic—*especially if:* Thuc. I. 69 εἴπερ καὶ *τὴν ἀξίωσιν τῆς ἀρετῆς φέρεται.* In καὶ εἰ, (poet. κἐι), *even if,* καί belongs to εἰ and not to the sentence; allowing a supposed case which does not exist, and in many cases is impossible; as, *ἄνθρωπος καὶ εἰ ἀθάνατος ἦν, supposing he were, even if he were immortal:* one could not say *θεὸς καὶ εἰ ἀθάνατος ἦν*: Æsch. Choeph. 298 κεἰ μὴ *πέποιθα, τοὔργον ἔστ' ἐργαστέον, etiamsi non fidem, perpetrandum facinus est.* Καὶ εἰ (κεἰ) sometimes refers to an actual fact, Soph. Aj. 677 κεἰ νῦν δυστυχῶ[a]: but it is generally intended *in animo loquentis* to speak of the fact as if it were one which he does not choose to credit or confess to: so G. T. compare Mark xiv. 29 with Matt. xxvi. 33.

Obs. 1. The construction is the same as in the simple conditional sentences. Sometimes in εἰ καί the καί does not belong to the whole sentence, but to the next word; as, Eur. Androm. 1080 *ἄκουσον, εἰ καὶ σοῖς φίλοις ἀμυναθεῖν χρῄζεις, τὸ πραχθέν.* Cf. Xen. M. S. I. 6, 12. And in καὶ εἰ (κεἰ) the καί is often simply copulative, without affecting the sentence to which it is joined.

Obs. 2. Very frequently εἰ stands alone in a concessive sentence; sometimes also εἴπερ, *although in truth,* especially when the apodosis is negative: Il. κ, 225 *μοῦνος δ' εἴπερ τε νοήσῃ, ἀλλά τε οἱ βράσσων τε νόος, λεπτὴ δέ τε μῆτις*: Il. λ, 116 *ἡ δ', εἴπερ τε τύχῃσι μάλα σχεδόν, οὐ δύναταί σφιν χραισμεῖν*: Il. μ, 233 *ὡς ἡμεῖς, εἴπερ τε πύλας καὶ τεῖχος Ἀχαιῶν ῥηξόμεθα* (conj.) *σθένεϊ μεγάλῳ, εἴξωσι δ' Ἀχαιοί, οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα*: Od. α, 167 *οὐδέ τις ἡμῖν θαλπωρή, εἴπερ τις ἐπιχθονίων ἀνθρώπων φησὶν ἐλεύσεσθαι.*

Obs. 3. A concessive sentence is most frequently supplied by a gerundial participle, either alone or with καί, καίπερ, &c. See above, (§. 697. *c.*)

Obs. 4. In Plato the form κἂν=καὶ ἐάν has assumed an adverbial form signifying *although,* and is followed by εἰ: Protag. 328 A *ἀλλὰ κἂν εἰ ὀλίγον ἐστί*: Phæd. 71 B κἂν εἰ *μὴ χρώμεθα τοῖς ὀνόμασιν ἐνιαχοῦ.*

Adverbial Sentence expressing the result or effect.

§. 862. This adverbial sentence is a resolution of an adverb of mode and manner, and is introduced by the conjunctions ὥστε and (rarely) ὡς, which refer to the demonstrative οὕτως, either expressed or supplied in the principal clause: *οὕτω καλός ἐστιν, ὥστε θαυμάζεσθαι* (=*θαυμασίως καλός ἐστιν*)—*τίς οὕτως ἀνέραστος ἦν, ὥστε* (ὡς) *ἀποκτεῖναι τὸ καλὸν ἐκεῖνο μειράκιον.*

Obs. These dependent clauses may express not only the notion of the modal adverb, but also that of the acc. or infin. used as a substantive, uniting the effect, and then they must be treated as substantival sentences

[a] See Ellendt ad v. καὶ εἰ, 1. 884.

(§. 796.); in this case ὥστε refers to a subst. demonstr., such as τοῦτο expressed or supplied; Hdt. VII. 6 ἀνέπεισε Ξέρξεα τοῦτο, ὥστε ποιέειν ταῦτα.

Construction.

I. *Indicative—Infinitive.*

§. 863. 1. The indicative is properly used when the thing spoken of is to be represented primarily in its character of an action or fact, so that this is rather brought forward, while its other character of a *result* is not wholly lost sight of but only kept in the back ground; hence it signifies something really following from the principal verb, but not immediately or of necessity; and ὥστε may frequently be translated *itaque:* Hdt. VI. 83 Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὕτω, ὥστε οἱ δοῦλοι αὐτέων ἔσχον πάντα τὰ πρήγματα; Xen. Cyr. I. 4, 5 ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει—, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία: Ibid. §. 15 καὶ τολοιπὸν οὕτως ἥσθη τῇ τότε θήρᾳ (ὁ Ἀστυάγης), ὥστε ἀεὶ, ὁπότε οἷόν τε εἴη, συνεξῄει τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε: Demosth. 95, 23 εἰ γὰρ ἤδη τοσαύτην ἐξουσίαν τοῖς αἰτιᾶσθαι καὶ διαβάλλειν βουλομένοις δίδοτε, ὥστε καὶ περὶ ὧν ἂν φῶσι μέλλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκατηγορούντων ἀκροᾶσθε, τί ἄν τις λέγοι; Ibid. 118, 28 οὕτω δὲ κακῶς διακείμεθα—, ὥστ' ἄχρι τῆς τήμερον ἡμέρας οὐδὲν—πρᾶξαι δυνάμεθα: so G. T. as Matt. xii. 12 ὥστε ἔξεστιν τοῖς σαββάτοις καλῶς ποιεῖν.

Obs. 1. Ὥστε is used with fut. ind. when the effect is to last into future time: Arist. Pax 1037 ὥστε οὐχὶ μὴ παύσει.

Obs. 2. It sometimes happens that the real antecedent seems to be stated as if it were the effect of the consequent, instead of *vice versa:* Demosth. Lept. 473, 28 οὕτως ἀχάριστοι καὶ κακοὶ φανησόμεθα ὥστε τοὺς ἔχοντας ἀφηρῄμεθα κ. τ. λ. But after φανησόμεθα we must supply some past verb, such as γεγενῆσθαι, and then the clauses appear in their proper relation.

2. The infinitive is properly used when the thing spoken of is looked upon rather in its character of a result or effect; hence when it is wished to mark that it is supposed to follow from the principal clause, directly and of necessity, so that logically the two clauses are very closely connected; hence it is used in the following cases:

a. When the result or effect follows from, and is, as it were, necessarily implied in the nature of some thing: Xen. M. S. I. 2, 1 ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ὁ Σωκράτης) οὕτως, ὥστε πάνυ μικρὰ κεκτημένος πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα: Plat. Apol. 37 C εἰ οὕτως ἀλόγιστός εἰμι, ὥστε μὴ δύνασθαι λογίζεσθαι, ὅτι ὑμεῖς—οὐχ οἷοί τε ἐγένεσθε ἐνεγκεῖν τὰς ἐμὰς διατριβάς.

Obs. 3. The ind. is sometimes, though rarely, used in this case, when

the result is to be conceived, not so much in its close connexion with the thing, but as a fact existing externally to it.

b. When the result or effect includes the notion of an aim or purpose: Thuc. IV. 23 extr. Πελοποννήσιοι δὲ ἐν τῇ ἠπείρῳ στρατοπεδευσάμενοι, καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρόν, εἴ τις παραπέσοι, ὥστε τοὺς ἄνδρας σῶσαι, i. e. *observantes, si qua forte offerretur occasio, ut cives suos servarent.*

c. When ὥστε implies the notion of *on that condition that, eâ conditione ut:* Demosth. 68, 11 ἀκούει τοὺς μὲν ὑμετέρους προγόνους, ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, οὐ μόνον οὐκ ἀνασχομένους τὸν λόγον τοῦτον κ. τ. λ., *quum possent ceteris Græcis ita imperitare, ut ipsi dicto audientes essent regi*[a].

d. Usually, whenever a demonst., such as οὕτως, stands in the principal clause, to introduce the dependent clause.

e. When the notion of the principal verb is compared with some result or effect. If this is equal to the result or effect, the predicate of the principal clause is in the positive degree; and this case is the same as that given under *a.* If it is unequal, it is in the comparative, and the dependent clause is introduced by ἢ ὥστε; as, Hdt. III. 14 ὦ παῖ Κύρου, τὰ μὲν οἰκήϊα ἦν μέζω κακά, ἢ ὥστε ἀνακλαίειν[b].

Obs. 4. Sometimes instead of compar. we find the positive, (but in a comparative sense,) ἤ, (and sometimes ὥστε,) being omitted; as, Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν, *pauci sunt ad:* Xen. Cyr. IV. 5, 15 ὀλίγοι ἐσμέν, ὥστε ἐγκρατεῖς εἶναι: Ibid. I. 5, 11 ἴωμεν ἐπὶ τοὺς πολεμίους, οὓς ἐγὼ σαφῶς ἐπίσταμαι—ἰδιώτας ὄντας, ὡς πρὸς ἡμᾶς ἀγωνίζεσθαι, *imperitiores esse, quam ut nobiscum decertent.* "*Quum Græci nullum habeant vocabulum, quo nimis significent, præter* περισσῶς, *quod vero in comparatione adhibent, nunc comparativo ad id indicandum, nunc positivo, pronunciationis vi aucto, utuntur*[c]*:*" Xen. M. S. III. 13, 3 ψυχρόν, ὥστε λούσασθαι, ἐστίν.

Obs. 5. In Homer ὥστε is found only with infin., and that in two places only: Il. ι, 42 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται, ὥστε νέεσθαι, ἔρχεο: Od. ρ, 21 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί, ὥστ' ἐπιτειλαμένῳ σημάντορι πάντα πιθέσθαι. Homer used the infin. without ὥστε: Il. λ, 20 τόν (θώρηκα) ποτέ οἱ Κινύρης δῶκε, ξεινήϊον εἶναι. In Hesiod also ὥστε is only found, Opp. 44.

Obs. 6. In Soph. Aj. 378 οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν, it seems as if ὅπως was used for ὡς or ὥστε—or it may have arisen from the familiar phrase οὐκ ἔσθ' ὅπως οὐ being in the writer's mind, so that he used it simply for οὐκ ἔστι ταῦτα οὐχ ὧδε ἔχειν.

Obs. 7. When ὥστε is omitted, the infinitive of itself expresses the result: Soph. Œ. R. 1293 τὸ γὰρ νόσημα μεῖζον ἢ φέρειν: Eur. Hec. 1107 ξύγγνωσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ πάθῃ, ταλαίνης ἐξαπαλλάξαι ζοῆς: Thuc. II. 61 ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν, ἃ ἔγνωτε: Hdt. VIII. 107

[a] Bremi ad loc. [b] Valckn. ad loc. [c] Bornemann ad loc. Hermann ad Viger. 885.

διαφυλαξούσας τὰς σχεδίας πορευθῆναι βασιλεῖ. So that it is used with or without ὥστε to explain the nature of any thing by its results. See §. 669. *Obs.* 1.

Obs. 8. Sometimes the dependent clause with ὥστε is only an explanation of a subst. in the principal clause, the explanation being regarded as the result of the notion of the substantive: Soph. Œ. C. 969 δίδαξον, εἴ τι θέσφατον πατρὶ χρησμοῖσιν ἱκνεῖσθ', ὥστε πρὸς παίδων θανεῖν: Eur. Or. 52 ἐλπίδα δὲ δή τιν' ἔχομεν, ὥστε μὴ θανεῖν.

Obs. 9. In adverb. sentences, introduced by ὥστε, the same attraction takes place as we have seen above with infin. (§. 673. 2.), the participle or personal pronoun being in the nominative instead of accusative: Thuc. I. 11 ὥστε μὴ ἡσυχάσασα αὐξηθῆναι: Xen. Cyr. II. 1. 19 οἱ Πέρσαι ἐνόμισαν, εἰ παρακαλούμενοι, ὥστε τὰ ὁμοῖα πονοῦντες τῶν αὐτῶν τυγχάνειν, μὴ ἐθελήσουσι ταῦτα ποιεῖν, δικαίως ἂν—ἀμηχανοῦντες βιοτεύειν: Eur. Phœn. 476 ἐξῆλθον ἔξω τῆσδ' ἑκὼν αὐτὸς χθονός,—ὥστ' αὐτὸς ἄρχειν αὖθις ἀνὰ μέρος λαβών. And this attraction may be omitted under the same circumstances as with the infin. (§. 674.)

Obs. 10. If the dependent sentence is negative, with the ind. οὐ is used, with the infin. μή, or when the principal sentence is negative also, μή οὐ. See §. 744. 2.

Obs. 11. We sometimes find a dependent clause with ὥστε followed by another ὥστε: Thuc. VIII. 45 ὥστε δόντα αὐτῷ χρήματα πεῖσαι, ὥστε συγχωρῆσαι.

Remarks on ὡς, ὥστε (ὅσον, ὅσα, ὅ, τι) *with Infinitive, in an independent parenthesis.*

§. 864. 1. We frequently find an independent parenthesis introduced by ὡς (very rarely and only in suspected passages ὥστε) with the infin. The force of such a sentence is very often restrictive of the mode of thought or speech. The principal clause, the result or effect of which it expresses, must be supplied: Hdt. II. 10 ὥστε (al. leg. ὡς) εἶναι (i. e. ἐξεῖναι) σμικρὰ ταῦτα μεγάλοισι συμβαλέειν, i. e. *ita, ut liceat comparare:* cf. Id. IV. 36 ὡς μικρὸν μεγάλῳ εἰκάσαι: Hdt. VII. 24 ὡς μὲν ἐμὲ συμβαλλεόμενον εὑρίσκειν, μεγαλοφροσύνης εἵνεκα αὐτὸ Ξέρξης ὀρύσσειν ἐκέλευε, *ut ego quidem hanc rem considerans reperio.* So very usually, ὡς ἔπος εἰπεῖν, *ut ita dicam, propemodum dixerim:* Id. II. 25 ὡς ἐν πλέονι λόγῳ δηλῶσαι: Xen. M. S. III. 8, 10 ὡς δὲ συνελόντι εἰπεῖν, *ut paucis absolvam:* Plat. Rep. 414 A ὡς ἐν τύπῳ, μὴ δι' ἀκριβείας, εἰρῆσθαι, *ut summatim dicamus, neque rem diligenter persequamur:* ὡς γέ μοι δοκεῖν, *ut mihi quidem videtur,* properly *tali modo ut mihi videatur:* Hdt. II. 125 ὡς ἐμὲ εὖ μεμνῆσθαι, *that I may remember accurately:* so G. T. as Heb. vii. 9 ὡς ἔπος εἰπεῖν. Very often these sentences are expressed shortly without ὡς; see §. 679. 2.; as, οὐ πολλῷ λόγῳ εἰπεῖν, especially ὀλίγου, μικροῦ, πολλοῦ δεῖν, *ita ut paulum, multum absit;* and still shorter, ὀλίγου, *prope, pæne.* So Demosth. 42, 7 συνελόντι δ' ἁπλῶς (scil. εἰπεῖν): Hdt. VI. 30 ὁ δὲ οὔτ' ἂν ἔπαθε κακὸν οὐδέν, δοκέειν ἐμοί: Id. I. 172 δοκέειν ἐμοί. So must be explained Eur. Med. 228 ἐν ᾧ γὰρ ἦν μοι πάντα γιγνώσκειν καλῶς (*as is well known—to wit*), κάκιστος ἀνδρῶν ἐκβέβηκ' οὐμὸς πόσις. (See §. 662. 5. 679. 2.)

2. After the same analogy we find ὅσον, ὅσα, ὅ τι joined with infin. in-

stead of ὡς: ὅσον γέ μ' εἰδέναι, *quantum sciam* (properly *pro tanto, quantum scire possim*) ὅ τι μ' εἰδέναι.

3. We must distinguish this use of the final ὡς, *so that*, from the similar use of the comparative ὡς: see §. 896. 6.

II. Ὥστε *with Optative, with or without* ἄν.

§. 865. The opt. is used after ὥστε (*a*) without ἄν when the principal verb is in the opt., so that both the principal notion and its result are represented as suppositions only; Xen. Œc. I. 13 εἴ τις χρῷτο τῷ ἀργυρίῳ, ὥστε—κάκιον τὸ σῶμα ἔχοι: but generally (*b*) with ἄν when the result is to be represented as a supposition or possibility depending on conditions; Plat. Apol. 24 A ὥστε—θαυμάζοιμί ἄν, εἰ οἷός τ' εἴην ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι: Id. Symp. 197 A τοξικήν γε μὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἔρωτος ἂν εἴη μαθητής: Demosth. 845, 3 (ταῦτα πεποίηκεν) ὥστε πολὺ ἂν δικαιότερον διὰ ταῦτα τὰ ἔργα τοῦτον μισήσαιτε, ἢ ἐμοῦ τινα ἀνεπιείκειαν καταγνοίητε: Ibid. 851, 23 Φίλιππος δ' οὔτε φίλος οὔτ' ἐχθρὸς (ἐστίν), ὥστ' οὐδὲ ταύτην ἄν τις ἐπενέγκοι δικαίως τὴν αἰτίαν: Arist. Ach. 941 (of a vessel) ἰσχυρόν ἐστιν, ὥστ' οὐκ ἂν καταγείη, *ut non facile frangatur* (*frangi possit*), scil. *etiamsi magnâ vi utare.*

III. *Indicative of Historic Tenses with* ἄν.—*Infinitive with* ἄν.

§. 866. 1. The ind. of historic tenses with ἄν is used with ὥστε, when the result is represented as something that would take, or have taken place only under certain conditions: Xen. Cyr. I. 43 οὕτω καὶ Κύρου ἐκ τῆς πολυλογίας οὐ θράσος διεφαίνετο, ἀλλ' ἁπλότης τις καὶ φιλοστοργία ὥστ' ἐπεθύμει ἄν τις πλείω ἀκούειν αὐτοῦ, ἢ σιωπῶντι παρεῖναι (sc. εἰ δυνατὸν ἦν).

2. In the place of the ind. of historic tenses with ἄν, the infin. with ἄν may be used: Thuc. II. 49 τὰ ἐντὸς οὕτως ἐκαίετο, ὥστε—ἥδιστα ἂν εἰς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν, i. e. ὥστε—ἔρριπτον ἄν, scil. εἰ ἠδύναντο.

Remarks.

Ὥστε *with Imperative, or in an Interrogative Sentence.*

§. 867. 1. Lastly, ὥστε is also joined with the imperative; not that the imperative depends upon it, or is construed with it, but it arises from a sudden and emphatic change from the *oratio obliqua* to the *oratio recta*: Soph. El. 1171 θνητοῦ πέφυκας πατρός, Ἠλέκτρα, φρόνει, θνητὸς δ' Ὀρέστης, ὥστε μὴ λίαν στένε, for ὥστε μὴ—στένειν: Demosth. 129, 70 γράφω δέ, ὥστε, ἂν βούλησθε, χειροτονήσατε[a]: Lucian. Dial. Mort. II. princ. οὐ φέρομεν, ὦ

[a] Bremi ad loc.

Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικοῦντα, ὥστε ἢ ἐκεῖνόν ποι καταστήσον, ἢ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον: so G. T. 1 Cor. iii. 21 ὥστε μηδεὶς καυχάσθω: and with the conj., 1 Cor. v. 8 ὥστε ἑορτάζωμεν. So also ὥστε is emphatically used in a question: Demosth. 858, 47 εἰ—ὁ πατὴρ ἠπίστει τούτοις, δῆλον ὅτι οὔτ' ἂν τἆλλα ἐπέτρεπεν, οὔτ' ἂν ἐκεῖν' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν, ὥστε πόθεν ἴσασιν; (*ergo unde scierunt?*) See *Interrogative Sentences.*

Construction of ἐφ' ᾧ *or* ἐφ' ᾧτε.

2. For ὥστε, (*ea conditione, ut; ita, ut,*) the Post-Homeric language uses ἐφ' ᾧ, or more usually, ἐφ' ᾧτε, which refers to the demonstrative, either expressed or implied in the principal clause, ἐπὶ τούτῳ (or ἐπὶ τοῖσδε in Hdt. and Thuc.). Ἐφ' ᾧ (or ἐφ' ᾧτε) is either used with ind. fut. or infin.; as, Hdt. III. 83 ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧτε ὑπ' οὐδενὸς ὑμέων ἄρξομαι: Id. VI. 65 Κλεομένης συντίθεται Λευτυχίδῃ—, ἐπ' ᾧτε, ἢν αὐτὸν καταστήσῃ βασιλῆα ἀντὶ Δημαρήτου, ἕψεταί οἱ ἐπ' Αἰγινήτας: Id. VII. 153 τούτοισι δ' ὦν πίσυνος ἐὼν κατήγαγε, ἐπ' ᾧτε οἱ ἀπόγονοι αὐτοῦ ἱροφάνται τῶν θεῶν ἔσονται: Ibid. 154 ἐρρύσαντο δὲ οὗτοι ἐπὶ τοῖσδε καταλλάξαντες, ἐπ' ᾧτε Ἱπποκρατεῖ Καμάριναν Συρακουσίους ἀποδοῦναι: Id. I. 22 διαλλαγὴ δέ σφιν ἐγένετο ἐπ' ᾧτε ξείνους ἀλλήλοισι εἶναι καὶ ξυμμάχους: Plat. Apol. 29 C ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι ἐν ταύτῃ τῇ ζητήσει διατρίβειν μηδὲ φιλοσοφεῖν: Xen. Hell. II. 2, 20 ἐποιοῦντο εἰρήνην, ἐφ' ᾧ τά τε μακρὰ τείχη καὶ τὸν Πειραιᾶ καθελόντας—Λακεδαιμονίοις ἕπεσθαι.

Obs. So also ὥστε after the demonstrative: Hdt. III. 36 οἱ δὲ θεράποντες—κατακρύπτουσι τὸν Κροῖσον ἐπὶ τῷδε τῷ λόγῳ, ὥστε, εἰ μὲν μεταμελήσει τῷ Καμβύσῃ, καὶ ἐπιζητήσει τὸν Κροῖσον, οἱ δὲ ἐκφήναντες αὐτὸν δῶρα λάμψονται ζωάγρια Κροίσου, ἢν δὲ μὴ μεταμέληται, μηδὲ ποθῇ μιν, τότε καταχρῆσθαι.

Modal Adverbial Sentences.

§. 868. 1. The modal adverbial sentences contain a comparison between two of the objects of the respective clauses, and this comparison is of two kinds—a comparison in respect of *quality*, or in respect of *quantity*, either in external size or in internal power; as, λέγεις οὕτως, ὡς φρονεῖς—ὅσῳ (ὅσον) σοφώτερός τις ἐστί, τοσούτῳ (τοσοῦτο) σωφρονέστερός ἐστιν.

Modal Adverbial Sentences of Quality

2. Are introduced by the relative adverbs, ὡς, ὥστε, ὥσπερ, ὅπως (Epic ἠΰτε, seldom εὖτε) which refer to a demonstr. adverb, either expressed or supplied in the principal clause, οὕτως, ὧδε, also ὡς (poet., rarely in prose, ὡς—ὡς Plat. Rep. 530 D), καὶ after ὁ αὐτός, ἴσος, &c., the neuter pronouns οἷον &c. They are to be regarded as resolutions of an adverb, or of an instrumental dative used adverbially (§. 837.).

The Construction

3. Is the same as that of the relative sentence (§. 826 sqq.); as, Ζεὺς δίδωσιν, ὅπως ἐθέλει, or ὅπως ἂν ἐθέλῃ, ἑκάστῳ, *in whatsoever way he may will*: and in Epic the conj. without ἄν occurs; as, Od. α, 349 Ζεὺς—δίδωσιν ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ: this conj. without ἄν expresses indefinite frequency—*he may will or may not from time to time;* ὅπως ἄν would imply that he has a will and follows it. So ὅπως ἐθέλει, *as he wills;* ὅπως ἐθέλῃ, *as he may will;* ὅπως ἂν ἐθέλῃ, *in whatsoever way, exactly as, he may will*—in this last the action is represented as depending solely on his will: Thuc. IV. 18 ἀλλ' ὡς ἂν αἱ τύχαι αὐτῶν ἡγήσωνται (cf. Eur. Med. 331), *in whatsoever way fortune directs—fortune is the sole arbitress:* Æsch. Eum. 33 μαντεύομαι γὰρ ὡς ἂν ἥγηται θεός, the god is her sole guide; if it were ἥγηται without ἄν it would mean, that *if* the god guided her she obeyed. So again, ὅπως δύναμαι, *as I am able;* ὅπως δύνωμαι, *as I may be able;* ὅπως ἂν δύνωμαι, *in whatever way I am able*, (the ability being the only thing considered in the action taking place;) ὅπως δυναίμην, *as I might possibly be able;* ὅπως ἂν δυναίμην, *as I might under certain circumstances be able.* Ὡς ἄν or ὥσπερ ἄν is very common with the opt., when the verb of the comparative clause is to be represented as a supposition depending on some condition, a mere possibility (§. 425.): Plat. Phædr. 230 B ἀκμὴν ἔχει τῆς ἄνθης, ὡς ἂν εὐωδέστατον παρέχοι τὸν τόπον: Id. Phæd. 87 B ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἄν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον. In G. T. Acts ii. 45 the impft. with ἄν is used in a frequentative sense, καθότι ἄν τις χρείαν εἶχε.

Obs. In Od. ε, 483 φύλλων χύσις ἤλιθα πολλὴ, ὅσσον τ' ἠὲ δύω ἠὲ τρεῖς ἄνδρας ἔρυσθαι, the adverbial ὅσον follows the analogy given in §. 836. 5. *b.*, (cf. §. 823. *Obs.* 3. §. 666. 1.) and is followed by an infinitive; it is nearly equivalent to ὥστε with the further notion of quantity.

Comparisons or Similes.

4. Actual comparisons or similes may be classed with this sort of sentences, but they are to be distinguished from them. The comparison does not limit or define the operation of the principal verb, but illustrates its nature. The moods used are *α.* the indicative, when the comparison is viewed as an actual fact. *β.* The conjunctive, when it is viewed as something which might happen any day (§. 415. 2.). *γ.* The optative when it is viewed merely as a supposed case without any reference to its really happening or not:

Soph. Œ. C. 776 ὥσπερ τις—πλήρη δ' ἔχοντι θυμὸν ὧν χρῄζοις τότε δώροιθ', *if one were to give* &c. See §. 426. 1.

5. Either the present is used, (the object of comparison being considered as something present,) or the aorist (§. 402. 3.), (as the comparison does not require the notion of time,) or the future, as the similitude is viewed as something which will happen in future.

6. In Homer the comparative adverbs, ὡς, ὥστε, ἠΰτε, are used with *a.* Indic. pres. or aor., when the object of comparison is to be expressed as a real fact. *b.* Ind. fut., when the notion is to be supposed as actually happening in future time. *c.* Conj. pres. (or more usually the aorist, because time is not the prominent feature in a simile), used much as the ind. fut. (§. 415.): so commonly in Homer when the realization of the fact in fut. time is only expected.

Indic. Il. ι, 4 ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον—, ὡς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν: Il. μ, 421 ἀλλ' ὥστ' ἀμφ' οὔροισι δύ' ἀνέρε δηριάασθον—, ὡς ἄρα τοὺς διέεργον ἐπάλξεις: cf. Il. ν, 703. ο, 691. ρ, 755: Il. κ, 183 ὡς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ—, ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρων ὀλώλει: Il. ο, 381 ὥστε μέγα κῦμα—νηὸς ὑπὲρ τοίχων καταβήσεται—, ὡς: Il. ρ, 434 ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ ἀνέρος ἑστήκει.

Conj. Il. β, 474 τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν, ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα, as the goatherds *may*—not *will*: Il. κ, 485 ὡς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθὼν αἴγεσιν ἢ ὀΐεσσι κακὰ φρονέων ἐνορούσῃ· ὡς μὲν Θρῄκας ἄνδρας ἐπῴχετο Τυδέος υἱός: Il. π, 428 οἱ δ', ὥστ' αἰγυπιοὶ—μάχωνται, ὥς οἱ—ἐπ' ἀλλήλοισιν ὄρουσαν: Il. ε, 161 ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ πόρτιος ἠὲ βοός—, ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς βῆσε: cf. Il. ρ, 168. Od. χ, 302, where the aorist conj. is used.

7. In conditional suppositions introduced by ὥσπερ εἰ, *as if*, the moods and tenses are similarly used.

Obs. 1. Homer and other poets often use ὡς ὅτε, sometimes ὡς ὅταν, *as when*, in comparisons (properly ὡς ἔστι τότε, ὅτε, §. 841. 4.): so ὥσπερ ὅτε, ὥσπερ ὅταν. Very frequently we find in comparisons ὡς εἰ, ὡς ἂν εἰ, (sc. ὡς ἂν εἴη εἰ) ὥσπερ ἂν εἰ.

Obs. 2. Ἄν is not found in comparisons introduced only by the simple comparative conjunctions ὡς &c. In the passage in 1 Thess. ii. 7 ὡς ἐὰν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα, cf. Mark iv. 26, if ἐάν be taken for ἄν it would mean, *in whatever way a nurse* &c., according to the analogies to which it is usually referred (cf. Winer 274, Ellicott and Wordsworth ad loc.). It seems most probable that ὡς ἐάν is here used after the analogy of ὡς εἰ, ὡς ὅταν (see *Obs.* 1.), the conjunctive having its proper notion of the action being one of every day occurrence.

Remarks on the Modal Sentences.

1. Οὕτως (ὥς)—ὡς in wishes or protestations.—2. Comparative adverbial

sentence for an adject. sentence—ὁ αὐτός, ἴσος, ὥσπερ.—3. Attraction of the case.—4. A comparative clause shortened and coalescing with principal clause.—5. Ὡς, after definitions of degree, &c.—6. Ὡς εἶναι.—7. ὡς ἔοικε &c. used personally.

§. 869. 1. Οὕτως (ὅς)—ὡς is used in wishes followed by protestations, so that the comparative sentence introduced by ὡς expresses the subject matter of the protestation. So in Latin, *ita me dii ament, ut ego nunc—lætor* Terent. Heaut. IV. 3, 8: Il. ν, 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἴην ἤματα πάντα—, ὡς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα: Il. θ, 538 εἰ γὰρ ἐγὼν ὡς εἴην ἀθάνατος καὶ ἀγήραος ἤματα πάντα, τιοίμην δ', ὡς τίετ' Ἀθηναίη καὶ Ἀπόλλων, ὡς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισιν: Arist. Nub. 516 οὕτω νικήσαιμί γ' ἐγὼ καὶ νομιζοίμην σοφός, ὡς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιούς,—πρώτους ἠξίωσ' ἀναγεῦσ' ὑμᾶς: Lucian. Philops. §. 27 οὕτως ὀναίμην, ἔφη, τούτων, ὡς ἀληθῆ—πρὸς σὲ ἐρῶ. But sometimes the relative clause with ὡς is omitted: Eur. Med. 714 οὕτως ἔρως σοι πρὸς θεῶν τελεσφόρος γένοιτο παίδων, καὐτὸς ὄλβιος θάνοις, (where the context will supply ὡς ἔντομαί σε from ἱκεσία τε γίγνομαι.)

2. A comparative adv. sentence stands for an adject. sentence, especially with ὥσπερ after ὁ αὐτός, ἴσος &c.: Xen. Anab. I. 10, 10 βασιλεὺς—εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα, ὥσπερ (for ἐν ᾧ) τὸ πρῶτον μαχούμενος συνῆει: Plat. Phæd. 86 A εἴ τις διῃσχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ (for ᾧ) σύ[a]: Plat. Legg. 671 C τοῦτον δὲ εἶναι τὸν πλάστην τὸν αὐτὸν ὥσπερ (for ὅς) τότε. So also with καὶ: see §. 594. *Obs.* 4.

Obs. So *vice versa*, an adjectival sentence stands for an adverbial: Arist. Vesp. 970 ὁ δ' ἕτερος οἷός ἐστιν οἰκουρὸς μόνος.

3. In sentences introduced by ὡς, ὥσπερ, ὥστε, an attraction takes place sometimes, especially of the nominative into the acc.; this however is but seldom: Lys. 492, 72 οὐδαμοῦ γὰρ ἔστιν Ἀγόρατον Ἀθηναῖον εἶναι ὥσπερ Θρασύβουλον: Thuc. VI. 68 οὐκ ἀπολέκτους ὥσπερ καὶ ἡμᾶς. So after οἷον used adverbially: Soph. Œ. C. 869 ἥλιος δοίη βίον τοιοῦτον οἷον κἀμὲ (for καὶ ἐγὼ) γηρᾶναι πότε. Frequently the nomin. stands alone, to which a verb must be supplied from the context: Arist. Ran. 303 ἔξεστι δ', ὥσπερ Ἡγέλοχος, ἡμῖν λέγειν: Plat. Phæd. 111 A ζῶα δ' ἐπ' αὐτῆς εἶναι ἄλλα τε πολλὰ καὶ ἀνθρώπους, τοὺς μὲν ἐν μεσογείᾳ οἰκοῦντας, τοὺς δὲ περὶ τὸν ἀέρα, ὥσπερ ἡμεῖς (sc. οἰκοῦμεν) περὶ τὴν θάλατταν κ. τ. λ.[b]: Demosth. 37 (Spald.) ἐχρῆν αὐτὸν—τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγώ, οὕτω μὲν ἀφαιρεῖσθαι τὴν νίκην: so G. T. as Acts vii. 51 ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. See §. 760. 3.

4. The comparative clause is shortened and coalesces with the principal clause in various ways: Plat. Phileb. 61 C καθάπερ ἡμῖν οἰνοχόοις τισίν, for ἡμῖν, καθάπ. οἰν.: Id. Protag. 352 B οὐδὲ ὡς περὶ τοιούτου αὐτοῦ ὄντος διανοοῦνται, i. e. οὐδὲ περὶ αὐτοῦ διαν., ὡς τοιούτου ὄντος: Id. Legg. 694 οὐδεὶς ἂν στόλος ὥρμησε καταφρονήσας ὡς ὄντων ἡμῶν βραχέος ἀξίων, for καταφρ. ἡμῶν ὡς ὄντων βρ. ἀξ.

5. Ὡς with a subst. is frequently used like *ut* in Latin, after definitions of the measure or degree of any quality of a person, in the sense of—*as might be expected—as is possible—as is proper.* This ὡς expresses a notion of coincidence and equality between the two objects, *as;* or qualifies the expression, by stating that the degree was not to be taken in its full force, but only when compared with the nature of the person or of the case, *for*;

[a] Stallb. et Heindorf ad loc. [b] Heindorf ad loc.

in the former case, the verb which is suppressed after ὡς would agree with, in the latter it would contradict the quality spoken of; as, Soph. Œ. R. 1118 Λαΐου γὰρ ἦν, εἴπερ τις ἄλλος, πιστὸς, ὡς νομεὺς ἀνήρ, *ut pastor est fidus, as a shepherd is:* Thuc. IV. 84 ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν, *ut Lacedæmonius, for a Lacedæmonian;* it being well known that the Lac. were not orators. So ὡς ἐκ τῶν δυνατῶν, ὡς ἐκ τῶν ὑπάρχόντων Thuc., *as they were able, as they were situated:* Hdt. I. 30 ὡς τὰ πάρ' ἡμῖν: Xen. Anab. IV. 3, 31 καὶ γὰρ ἦσαν ὡπλισμένοι, ὡς ἐν τοῖς ὄρεσιν: Thuc. III. 113 ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι, ὡς πρὸς τὸ μέγεθος τῆς πόλεως, *for the size of the city:* so οἷα, Soph. Œ. R. 763 ἄξιος οἵ' ἀνὴρ δοῦλος.

6. A very singular use of the comparative ὡς, *as*, with infin. is found in Herodotus, limiting the application or meaning of some one word in the sentence: II. 8 τὸ ὦν δὴ ἀπὸ Ἡλιουπόλιος οὐκέτι πολλὸν χωρίον ὡς εἶναι Αἰγύπτου, *ut in Ægypto:* Id. II. 135 ἡ Ῥοδῶπις—μεγάλα ἐκτήσατο χρήματα, ὡς ἂν εἶναι Ῥοδώπιος, ἐξικέσθαι, *as being the property of a private lady like Rhodopis, but still not so large &c.:* Id. IV. 81 ὡς εἶναι Σκύθας: Thuc. I. 21 ὡς παλαιὰ εἶναι.

7. The impersonal form ὡς ἔοικε is, in a parenthesis, frequently used personally, as it is referred to the subject of the principal clause, and agrees in person with that subject: Hdt. III. 143 οὐ γὰρ δὴ, ὡς οἴκασι, ἐβουλέατο εἶναι ἐλεύθεροι: Xen. Con. IV. 53 σὺ δ', ὡς ἔοικας, εἰ τοῦτο γένοιτο, νομίζεις ἂν διαφθαρῆναι αὐτόν: Plat. Rep. 372 C ἄνευ ὄψου, ἔφη ὡς ἔοικας, ποιεῖς τοὺς ἄνδρας ἑστιωμένους: Ibid. 404 D Σικελικὴν ποικιλίαν ὄψων, ὡς ἔοικας, οὐκ αἰνεῖς: Ibid. 426 B οὐκ ἐπαινέτης εἶ, ἔφην ἐγὼ, ὡς ἔοικας, τῶν τοιούτων ἀνδρῶν. So also in Attic poets: Soph. El. 516 ἀνειμένη μέν, ὡς ἔοικας, αὖ στρέφει: Eur. Med. 337 ὄχλον παρέξεις, ὡς ἔοικας, ὦ γύναι. So also sometimes *videri* in Latin; as, *ut videris, non recte judicas.*

8. The sentence is frequently elliptic, as ὡς τάχος sc. ἐστί: so ὅσον τάχος.

9. The sentence answering to the comparative clause must sometimes be supplied by the mind; so 1 Tim. i. 3 καθὼς παρεκάλεσα κ. τ. λ. sc. οὕτω παρακαλῶ.

Comparative Adverbial Sentences of Quantity or Degree.

§. 870. In these sentences, the quantity or degree of the principal verb is said to be equal with that of the dependent verb; they are resolutions of an instrumental dative, used as an adverb (§. 609. 1.), or an accus. of quantity (§. 578.).

The adverbial sentence is introduced

a. By the relatives, ὅσῳ, (ὅσον), referring to a demonstrat. in the principal clause, τοσούτῳ (τοσοῦτον): Xen. Cyr. VIII. 1, 4 τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δοῦλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν.

b. By ὅσῳ, ὅσον, referring as before to the demonstr. τόσῳ, τόσον, τοσούτῳ, τοσοῦτον; but both the predicates may be either in the comparat. or superl.; as, ὅσῳ, (ὅσον) σοφώτερός τις ἐστίν, τοσούτῳ (τοσοῦτον) σωφρονέστερός ἐστιν—ὅσῳ (ὅσον) σοφώτατός τις ἐστί, τοσούτῳ (τοσοῦτον) σωφρονέστατός ἐστιν: but the comparative or superlative

stands either in one, Hdt. VIII. 13 *ἀγριωτέρη τοσούτῳ ὅσω κ. τ. λ.*: or both of the clauses, Thuc. VIII. 84 **ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ναῦται, τοσούτῳ καὶ θρασύτατα** *προσπεσόντες τὸν μισθὸν ἀπῄτουν.* Also a superlat. stands in the former, a comparat. in the latter clause: Demosth. 21, 12 *ὅσῳ γὰρ ἑτοιμότατ' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσούτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ.* G. T. as Heb. i. 4 **τοσούτῳ κρείττων γενόμενος ἀγγέλων ὅσῳ διαφορώτερον κ. τ. λ.**

Obs. 1. Sometimes **τοσούτῳ** is suppressed, especially when the relative clause of the comparison stands last: Thuc. II. 47 *αὐτοὶ μάλιστα ἔθνησκον, ὅσῳ καὶ μάλιστα προσῄεσαν*: Plat. Gorg. 458 A *μεῖζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳπερ μεῖζον ἀγαθόν ἐστιν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι*: Id. de Rep. 472 A **ὅσῳ ἄν,** *ἔφη, τοιαῦτα πλείω λέγῃς, ἧττον ἀφεθήσει ὑφ' ἡμῶν*: Id. Apol. 39 D *καὶ χαλεπώτεροι ἔσονται,* **ὅσῳ νεώτεροί εἰσι.** So in Latin: Ovid. Epist. IV. 19 *Venit Amor gravius, quo serius.*

Obs. 2. When **ὅσῳ—τοσούτῳ** are both suppressed, the two clauses may coalesce into one sentence: Xen. M. S. IV. 1, 3 *αἱ ἄρισται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται*: so G. T. as Heb. viii. 6 *νῦν δὲ διαφορωτέρας ἔτυχεν λειτουργίας* **ὅσῳ καὶ κρείττονος κ. τ. λ.**

Obs. 3. If the one predicate differs from the other in degree, they stand as coordinates with the disjunctive particle *ἤ* (§. 779.).

Obs. 4. Frequently a comparative clause introduced by **ὡς, ὅπως, ᾗ,** or **ὅσον,** and expressing possibility, serves to strengthen a superlative, or a comparative: Hdt. VI. 44 *ἐν νόῳ ἔχοντες* **ὅσας ἂν πλείστας δύναιντο** *καταστρέφεσθαι τῶν Ἑλληνίδων πολίων*: Thuc. VII. 21 *ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε στρατιὰν,* **ὅσην** *ἑκασταχόθεν* **πλείστην ἐδύνατο**: Ibid. *πληροῦν ναῦς* **ὡς δύνανται πλείστας**: Thuc. VI. 88 **ὡς ἂν δύνωνται** *μετριώτατα* (for the conj. with *ἄν* see §. 868. 3.): Xen. M. S. II. 2, 6 *ἐπιμελοῦνται οἱ γονεῖς πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται* **ὡς δυνατὸν βέλτιστοι**: Id. Cyr. VII. 1, 9 *ᾗ ἂν δύνωμαι τάχιστα*: Ibid. I. 4, 14 *διαγωνίζεσθαι* **ὅπως** *ἕκαστος τὰ κράτιστα δύναιτο*: Demosth. 108, 75 *εἶπε* **ὡς οἷόν τε τὰ ἄριστα.** So also **ὡς ἂν** with the opt. of another verb, expressing that whereto the superl. notion applies, frequently in Xen., Plat. and others; as, Xen. Œcon. XX. 7 *οὕτως* **ὡς ἂν ἄριστα μάχοιντο**: Demosth. 15, 21 **ὡς ἂν κάλλιστ'** *αὐτῷ τὰ παρόντ'* **ἔχοι.**

Obs. 5. But generally the verb is suppressed with these relatives, and hence the elliptic forms **ὡς, ὅπως, ἄριστα—οἷον χαλεπώτατον** &c.: Thuc. VI. 57 **ὡς ἂν μάλιστα**: so Demosth. 23, 18 *ἀνήρ ἐστιν ἐν αὐτοῖς* **οἷος ἔμπειρος** *πολέμου* &c. *τοιοῦτος, οἷος δύναται εἶναι ἔμπειρος πολέμου.*

Obs. 6. So the expressions **ὡς ἀληθῶς,** *really;* **ὡς ἀτεχνῶς,** *straightway;* **ὡς πάνυ, μάλα, ὡς ἐπὶ τὸ πολύ,** *plerumque;* are to be explained; and **ὡς ἕκαστοι,** that is *ἕκαστοι, ὡς ἕκαστοι ἦσαν*: so **ὡς ἑκάτεροι** Thuc. III. 76. On *θαυμαστῶς ὡς* &c. see §. 823. *Obs.* 7.

BODLEIANA BIBLIOTHECA

INTERROGATIVE SENTENCES.

§. 871. 1. Sentences in general express a judgment—the agreement or disagreement of a subject with the predicate. The interrogative sentence expresses ignorance or a doubt as to this agreement or disagreement—"*This is so?*"—"*This is not so?*" They either do not depend on another verb (direct); as, "*Is my friend come?*" or they do depend on another verb (indirect), "*Do you know whether my friend is come?*" or they imply a question (indirect), "*I wish to know who he is?*" Each of these is either contained in a single clause (simple) as above, or contains two clauses (compound), "*Do you know whether he is come or not?*" and as the question relates to an object (person or thing), or the verb of the sentence, they are either nominal or verbal. The nominal interrog. sentence ought to be introduced by a substantival or adjectival pronoun, as τίς ταῦτα ἐποίησεν; the verbal interrog. sentence by an adverbial interrog. pronoun, or an interrogative particle, as ἆρα ταῦτα ἐποίησας;

2. An interrogative sentence is often known only by the position of the words and the mode of pronunciation; the word on which, as containing the question, the emphasis is to be placed, being usually placed first in the sentence: so especially in negations; as, οὐκ ἐθέλεις ἰέναι; but very frequently it is introduced and marked by one of the interrogative particles; in G. T. it generally is without any introductory particle. The note of interrogation in Greek is an English semicolon (;) as, Od. ε, 204 οὕτω δὴ οἶκόνδε φίλην ἐς πατρίδα γαῖαν αὐτίκα νῦν ἐθέλεις ἰέναι;

Obs. 1. Those sentences which imply an expectation that the fact is so, and therefore have affirmative answers, are called *affirmative questions.* Those which imply an expectation that it is not so, and have negative answers, are called *negative questions.*

Obs. 2. The indirect interrogative sentence includes those dependent clauses which follow on some mental act, such as wonder, memory, perception, &c., and implies a question in the mind of the person who is spoken of as wondering, remembering, perceiving.—Thus "*I wonder who he is?*"—the dependent clause "*who he is,*" stands in the person's mind in the form "*who is he? I remember who he is,*" implies the question "*who is he?*"

Simple Direct Questions

§. 872. 1. May be introduced generally I. by the interrog. pronouns, τίς, τί (Epic τίη), ποῖος, πόσος &c., πῶς, πῇ, ποῦ, πόθι, πόθεν, πόσε,

[illegible] &c.; as, τίς ἦλθεν; τί ποιεῖς; ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; [illegible] ἔγεις; Il. π, 422 πόσε φεύγετε;

Obs. 1. The interrog. words are not always in the beginning of the sentence, and even sometimes stand last, so that there is a sudden and unexpected change at the end of an *oratio recta* to the interrogative form: Eur. Phœn. 709 λέγει δὲ δὴ τί τῶν ἐκεῖ νεώτερον; Id. Hipp. 519 δειμαίνεις δὲ τί; Id. Ion 1012 τί τῷδε χρῆσθε; δύνασιν ἐκφέρει τίνα; Id. Or. 401 ἥρξω δὲ λύσσης πότε; So G. T., as John xxi. 21 οὗτος δὲ τί.

Obs. 2. Where a question, introduced by an interrogative pronoun, applies to two substantives, it is sometimes used only with one of them, even when the other is in a different gender and number: Soph. Aj. 46 ποίαισι τόλμαις ταῖσδε καὶ (ποίῳ) φρενῶν θράσει.

Obs. 3. The article is sometimes prefixed to the interrogative word, and to give it emphasis when it refers to something which has gone before: Soph. El. 671 τὸ ποῖον ὦ ξέν'; *what is that?* Id. Œ. R. 120 τὸ ποῖον, *what is that?* See §. 881. 2.

Τίς, τί, ποῖος &c., πῶς &c. with other Particles.

2. These interrog., especially *τίς*, are frequently joined with other particles:

a. Τίς ποτε, *quis tandem?* τί ποτε (for which Hom. τίπτε), *quid tandem?*

b. Τίς τε, *who then?* τίς τ' ἄρ' (ἄρα §. 788.), *lo, who then?* (τέ see §. 755.); τίς νυ, *quisnam* (§. 732.); τί νυ Od. *a*, 62 τί νυ οἱ τόσον ὠδύσαο, Ζεῦ; (Expostulation—*why therefore?*) These three combinations are only Epic.

c. Τίς ἄρα, τί ἄρα, so also ποῖος ἄρα, πότερος ἄρα, πῶς ἄρα &c., where ἄρα signifies the embarrassment of the person who asks the question, or a doubt as to its decision, or his expectation of some surprising answer: Æsch. Theb. 92 τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεᾶν; Eur. Iph. T. 492 πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένος Πυλάδης κέκληται; In Homer ἦ is always before this ἄρα in interrog. In Attic poetry ἄρα is lengthened into ἆρα for the metre (see §. 789. *Obs.*): Eur. Iph. T. 472 τίς ἆρα μήτηρ ἡ τεκοῦσ' ὑμᾶς ποτε;

d. Τί δή (but also πᾶς δή, ποῦ δή &c.) *quidum*, frequently to express the impatience, reluctance, surprise of the person who asks the question; τί δή ποτε, *qui tandem:* Eur. Med. 1012 τί δὴ κατηφεῖς ὄμμα καὶ δακρυρροεῖς: Cf. §. 723. 2. For τί δαί see §. 727. Also τίς δὴ οὖν, τί δὴ οὖν, *who, what then? out with it;* but in τί οὖν δή and πῶς οὖν δή, δή is only connexive (§. 723. 2,)

e. Τί οὖν (but also τί alone) with a negative is used in animated

expressions of exhortation or encouragement, as Lat. *quin:* Plat. Protag. 310 A τί οὖν οὐ διηγήσω ἡμῖν τὴν ξυνουσίαν;

f. Τί μήν like πῶς μήν *quid quæso? quid vero?* (§. 728.).

g. Τί δέ; To give emphasis to the subject-matter of the question in an antithesis, or a change of the form of the sentence. The words which express this subject-matter are frequently separated from their sentence and placed first with τί δέ, and then the predicate of the real interrog. sentence with a second interrog. word: Plat. Rep. 332 E τίς δὲ πλέοντας πρὸς τὸν τῆς θαλάττης κίνδυνον (sc. εὖ ποιεῖ);—Κυβερνήτης.—Τί δὲ ὁ δίκαιος; ἐν τίνι πράξει καὶ πρὸς τί ἔργον δυνατώτατος φίλους ὠφελεῖν καὶ ἐχθροὺς βλάπτειν[a]; Ibid. 341 D τί δὲ κυβερνήτης; ὁ ὀρθῶς κυβερνήτης ναυτῶν ἄρχων ἐστὶν ἢ ναύτης; Id. Gorg. 502 A τί δε ὁ πατὴρ αὐτοῦ Μέλης; ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι κιθαρῳδεῖν;—Τί δ' οὔ; *But why not?=surely.*

Obs. 1. Ἵνα τί is sometimes used, as Plat. Apol. 26 D ἵνα τί ταῦτα λέγεις: Arist. Eccl. 718 ἵνα τί *why*— it is elliptic=ἵνα τί γένηται, as is seen from Demosth. τοιαῦτ' ἠπείλει—ἵνα τί; ἵν' ἐγὼ κατηγορῶ: so ὅτι τί Plat. Rep. 343 A ὅτι δὴ τί μάλιστα; ὅτι οἴει κ. τ. λ. So G. T., as Matt. ix. 4 ἵνα τί ὑμεῖς ἐνθυμεῖσθε πονηρά; (See §. 882. 1.): so the form τί ὅτι, *why is it that?* G. T. Mark ii. 16. Luke ii. 49.

h. On τί καί, ποῖος καί, πῶς καί &c. &c., see §. 760. 2.

i. Very often γάρ is added to the interrog., as πῶς γάρ, τίς γάρ &c., having an inferential force (§. 786. 2.), with an expression of surprise: Il. α, 123 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί; σ, 182 Ἶρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἧκεν;—Τί γάρ; *quid ergo?* expresses feeling, but it is also used to denote a new thought; as, καὶ τί γάρ; *and what now?* But γάρ also has its logical force in this formula, τί γάρ; *quid enim?* or *quidni enim?* (=*surely—naturally.*) Observe especially the Attic, πῶς γάρ; as an expressive form of a negative answer (=*in no wise*). So in the same sense in Attic, πόθεν; πόθεν γάρ; On the other hand, πῶς γὰρ οὔ; πόθεν δὲ οὔ; has an affirmative force—*why not?* (=*utique, sane*) as an answer: Xen. M. S. IV. 4, 13 οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πῶς γὰρ οὔ; But γάρ is not unfrequently used also without an interrog. word in the above meaning: Demosth. 43, 10 γένοιτο γὰρ ἄν τι καινότερον, ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν καὶ τὰ τῶν Ἑλλήνων διοικῶν[b]; Ibid. 47, 27 οὐ γὰρ ἐχρῆν—ταξιάρχους παρ' ὑμῶν—εἶναι, ἵν' ἦν ὡς ἀληθῶς τῆς πόλεως ἡ δύναμις;

Obs. 2. Πώμαλα is used in Doric and Attic in the sense of πῶς γάρ; (=*minime,*) which clearly was originally interrogative, πῶς μάλα; *How in the world?*

[a] Stallb. ad loc. [b] Bremi ad loc.

k. Τί μαθών, τί παθών, *cur, why?* always used in a bad sense. The former signifies an intentionally, the latter an accidentally, rong action: as, τί μαθὼν τοῦτο ἐποίησας; *What is your intention? th what aim did you this? what were you thinking of to do his?* τί παθὼν τοῦτο ἐποίησας; *quid expertus, hoc fecisti? What as come to you, what was the matter with you, that you did this?* The latter as early as Homer: Il. λ, 313 τί παθόντε λελάσμεθα θούριδος ἀλκῆς; Arist. Nub. 339 τί παθοῦσαι—θνηταῖς εἴξασι γυναιξίν; Ibid. 1510 τί γὰρ μαθόντ' ἐς θεοὺς ὑβρίζετον;

Obs. 3. So also ὅ τι μαθών is used in indirect questions: Plat. Apol. 36 B τί ἄξιός εἰμι μαθεῖν ἢ ἀποτίσαι, ὅ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον[a], *propterea quod:* Id. Euthyd. 299 A πολὺ μέντοι, ἔφη, δικαιότερον τὸν ὑμέτερον πατέρα τύπτοιμι, ὅ τι μαθὼν σοφοὺς υἱεῖς οὕτως ἔφυσεν, (*asking him*) *what he meant by begetting.*

§. 873. Simple direct questions are introduced II., by ἦ; ἆρα; ἆρ' οὐκ, ἆρα μή; μή; μῶν; μῶν οὖν; μῶν μή, μῶν οὔ;

1. Ἦ, generally with other particles, implies an asseveration, as it supposes the subject matter of the question as really existing. Homer, ἦ ῥα (for which Attic ἆρα), ἦ ἄρα δή, ἦ ῥά νυ, ἦ νυ, ἦ νύ που; Ἦ occurs in Homer without a particle, when a question is answered by a conjecture in another question immediately following: Od. ι, 405 τίπτε τόσον—ἐβόησας—; ἦ μήτις σευ μῆλα—ἐλαύνει; ἦ μήτις σ' αὐτὸν κτείνῃ; In Attic, ἦ που, *num forte, whether perchance, whether, surely,* expressing an ironical doubt as to what the answer will be, *yes* or *no* (see §. 731. 1. *a.*): ἦ γάρ, *is it so?* expressing surprise or incredulity; the γάρ refers to these feelings (see §. 786. 2.): Eur. Med. 695 ἦ γὰρ τετόλμηκ' ἔργον αἴσχιστον τόδε; Plat. Hipp. 363 C ἦ γάρ, ὦ Ἱππία, ἐάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ;

Obs. 1. In G. T. we find ἤ prefixed to a question: Rom. vi. 3 ἢ ἀγνοεῖτε κ. τ. λ.; 2 Cor. xi. 7 ἢ ἁμαρτίαν ἐποίησα κ. τ. λ.; this seems to be alternative, and to refer to a suppressed question implied in the preceding clause —(*is not this so,* or) *are ye ignorant* &c.—See §. 877. *Obs.* 6.

2. Ἆρα is a lengthened form of ἄρα, first used in the Post-Homeric dialect, and especially in Attic. Originally, ἄρα was placed after the interrog., but it afterwards assumed an interrog. force, and was therefore lengthened into ἆρα, and stood as other interrogatives at the beginning of the sentence, though in poetry it was allowable to place ἆρα as well as ἄρα in the middle. It expresses, like ἄρα in τίς ἄρα &c. (§. 872. *c.*), embarrassment, doubt; hence surprise, incredulity. The Attic politeness used this particle with a marked emphasis of tone in very pointed and decided questions; hence ironically, as the speaker pretended to be embarrassed or in doubt. As ἆρα

[a] Stallb. ad loc.

generally implies doubt and surprise, it generally prepares one for a negative answer: Eur. Alc. 477 Ἄδμητον ἐν δόμοισιν ἆρα κιγχάνω; Here uncertainty only is expressed, from which he desires to be freed: Soph. Phil. 976 οἴμοι, τίς ἀνήρ; ἆρ' Ὀδυσσέως κλύω; (astonishment:) Xen. Cyr. VII. 5, 40 ἆρα, ἔφη, ὦ ἄνδρες, νῦν μὲν καιρὸς διαλυθῆναι; (Ironical = *I should think it was time to go.*) But ἄρα has also the power of expressing a positive consequence or result in the shape of a question: Eur. Alc. 341 ἆρά μοι στένειν πάρα; *Is it not then my lot to mourn?*

3. Οὐ or μή is attached to ἆρα, according as the person who asks the question expects an affirmative or negative answer to his question; ἆρ' οὐκ ἔστιν ἀσθενής; *nonne ægrotat? Ægrotat:* ἆρα μή ἐστιν ἀσθενής; *numnam ægrotat?* (*He is not perhaps sick?*) *Non ægrotat:* Plat. Phæd. 64 C ἆρα μὴ ἄλλο τι ᾖ ὁ θάνατος; Cf. Id. Rep. 405 A. Xen. Œcon. IV. 4 ἆρα — μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; *We shall not be ashamed* &c.? On the construction of ἄρα μή see *Obs.* 2.

4. Μή; (see §. 814.) *not perhaps? = whether perhaps,* expresses anxiety, and hence generally prepares one for a negative answer: Xen. M. S. IV. 2, 10 ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι;—Οὐκ οὖν ἔγωγ', ἔφη. *Minime gentium.* Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός;—Οὐδὲ γεωμέτρης, ἔφη, κ.τ.λ. So G. T., as Luke vi. 39 μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; Id. xi. 11. When οὐ stands in a sentence introduced by μή, it belongs to some single word, not to the whole sentence: μὴ οὐκ ἦλθε, *did he never-come.* So G. T., as Rom. x. 18 μὴ οὐκ ἤκουσαν: Xen. M. S. IV. 2, 12 μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύνωμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; *Shall I not perhaps be unable? Whether shall I be able?* Μή is distinguished from ἆρα μή, only in that the question is less pointed and emphatic.—Μή πῃ, *num forte:* Plat. Rep. 466 A Τί οὖν; νῦν ἡμῖν ὁ τῶν ἐπικούρων βίος, ὅσπερ τοῦ γε τῶν ὀλυμπιονικῶν πολύ γε καὶ καλλίων καὶ ἀμείνων φαίνεται, μή πῃ κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον ἢ τινῶν ἄλλων δημιουργῶν ἢ τὸν τῶν γεωργῶν; Οὔ μοι δοκεῖ, ἔφη: Ibid. 486 E Τί οὖν; μή πῃ δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα διεληλυθέναι—; Ἀναγκαιότατα μὲν οὖν, ἔφη.

Obs. 2. When an affirmative answer follows a question introduced by μή or ἆρα μή, it always seems contrary to the expectation or wishes of the speaker: Æsch. Suppl. 295 μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῷ; *there is surely not a report?* The chorus answers, καὶ κρυπτά γ' Ἥρας ταῦτα τῶν παλλαγμάτων, *immo non modo amat, sed clam conjuge amat:* Plat. Crit. 44 E ἆρά γε μὴ ἐμοῦ προμηθεῖ;—εἰ γάρ τι τοιοῦτον φοβεῖ, ἔασον αὐτὸ χαίρειν; *numne de me sollicitus es? you are not anxious about me?* Socr. καὶ ταῦτα προμηθοῦμαι, ὦ Κρίτων, καὶ ἄλλα πολλά.

5. **Μῶν** (from the interrog. *μή* and *οὖν*) answers exactly to the Latin *num, Is it not then? whether?* and hence always prepares one for a negative answer: Eur. Hec. 754 *τί χρῆμα μαστεύουσα; μῶν ἐλεύθερον αἰῶνα θέσθαι; ῥᾴδιον γάρ ἐστι σοι.* Hec. answers, *Οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.* But in the passages wherein a not unwelcome surprise is mingled with the doubt, and hence the speaker rather wishes than fears the subject-matter of his question, **μῶν** seems to introduce a question to which there is an affirmative answer: Plat. Prot. 310 D *τί οὖν σοι, ἦν δ' ἐγώ, τοῦτο; μῶν τί σε ἀδικεῖ Πρωταγόρας; Καὶ ὃς γελάσας· Νὴ τοὺς θεούς, ἔφη, ὦ Σώκρατες, ὅτι γε μόνος ἐστὶ σοφός, ἐμὲ δὲ οὐ ποιεῖ. Whether does Protag. wrong you?* From the frequent use of this word, the elements *μή* and *οὖν* which composed it were so little recognised therein, that they are joined with it, **μῶν οὖν**; **μῶν μή**; Æsch. Choeph. 177 *μῶν οὖν Ὀρέστου κρύβδα δῶρον ᾖ τόδε*; Eur. Andr. 81 *μῶν οὖν δοκεῖν σου φροντίσαι τίν' ἀγγέλων*; Plat. Phæd. 84 C *τί, ἔφη, ὑμῖν τὰ λεχθέντα; μῶν μὴ δοκεῖ ἐνδεῶς λέγεσθαι;* but when *μῶν* is followed by *οὐ* the answer is affirmative, (*nonne?*) Soph. Œ. C. 1729 **μῶν οὐχ ὁρᾷς**;

Obs. 3. The use of the moods after **μή, ἆρα μή, μῶν μή** in direct questions, is the same as that after *μή* (§. 814.).

§. 874. Simple direct questions are introduced, III. by **Οὐ**; **οὐκοῦν, οὐ μέντοι; οὐ δή; οὐ δή που; οὔτι ποῦ;—ἀλλά; ἀλλ' ἤ;—δέ;—εἶτα, ἔπειτα.**

1. **Οὐ**; (*οὐκ*) *non, nonne?* and (with the notion of a result from what goes before) **οὐκοῦν**, *non* or *nonne ergo?* (§. 791. *Obs.*) they always imply an affirmative answer: Soph. Aj. 79 **οὐκοῦν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν**;

2. **Οὐ μέντοι**, *is it not in truth?* is used when the speaker seems to deny the subject-matter, while it is affirmed in the answer with the more certainty: Plat. Phæd. 229 B *εἰπέ μοι, ὦ Σώκρατες, οὐκ ἐνθένδε μέντοι ποθὲν ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρείθυιαν ἁρπάσαι*; Socrates answers, *Λέγεται γάρ*: Ibid. 261 C *σὺ δ' εἰπὲ ἐν δικαστηρίοις οἱ ἀντίδικοι τί δρῶσιν; οὐκ ἀντιλέγουσι μέντοι; ἢ τί φήσομεν; Τοῦτ' αὐτό*, is Phædrus's answer.

3. **Οὐ δή**, generally **οὐ δή που**, also **οὔτι που**, in Attic, is used ironically, to express a question to which a denial is confidently expected: Plat. Theæt. 146 A **οὔτι που ἐγὼ ὑπὸ φιλολογίας ἀγροικίζομαι**; *I am not? am I not?*

4. Very frequently questions are introduced by **ἀλλά**, when the question is opposed to some thought in the speaker's mind, or when

an application or remonstrance is made, in the shape of a question: Eur. Med. 325 λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ! Ἀλλ' ἐξελᾷς με, κοὐδὲν αἰδέσει λιτάς; in this sense we often find ἀλλ' ἢ = *an* (§. 774.): Xen. Symp. I. 15 ἀλλ' ἢ ὀδύνη σε εἴληφε; Soph. El. 879 ΧΡ. πάρεστ' Ὀρέστης ἡμῖν — ΗΛ. ἀλλ' ἢ μέμηνας—κἀπὶ τοῖς ἐμοῖς γελᾷς; (*no, he is not come*) *but are you not mad?*

5. Also δέ is sometimes used in animated questions, referring to some suppressed thought: Hdt. I. 32 Κροῖσος δὲ σπερχθεὶς εἶπε· Ὦ ξεῖνε Ἀθηναῖε, ἡ δὲ ἡμετέρη εὐδαιμονίη οὕτω τοι ἀπέρριπται ἐς τὸ μηδέν, ὥστε οὐδὲ ἰδιωτέων ἀνδρῶν ἀξίους ὑμέας ἐποίησας; i. e. ἰδιώτας μὲν εὐδαίμονας νομίζεις, ἡ δέ κ. τ. λ.: Demosth. 107, 70 εἰπέ μοι, σὺ δὲ δὴ τί τὴν πόλιν ἡμῖν ἀγαθὸν πεποίηκας;

6. Εἶτα and ἔπειτα in questions implying reluctance, irony, astonishment, are used to express that something unexpected results from what has gone before: Plat. Crit. 43 B εἶτα πῶς οὐκ εὐθὺς ἐπήγειράς με; Id. Apol. 28 B ἴσως δ' ἂν οὖν εἴποι τις· Εἶτ' οὐκ αἰσχύνει, ὦ Σώκρατες: Xen. M. S. I. 4, 11 ἔπειτ' οὐκ οἴει φροντίζειν (θεοὺς ἀνθρώπων): Demosth. 71 extr. εἶτ' οὐχ ὁρᾶτε Φίλιππον ἀλλοτριωτάτας ταύτῃ (τῇ ἐλευθερίᾳ) καὶ τὰς προσηγορίας ἔχοντα;

Obs. 1. A question is sometimes doubtfully introduced by ἐστὶν οὖν ὅπως: Eur. Alc. 52 ἔστ' οὖν ὅπως Ἄλκηστις ἐς γῆρας μόλοι.

Obs. 2. In G. T. εἰ introduces a simple indirect question, as Acts i. 6 εἰ ἀποκαθιστάνεις τὴν βασιλείαν; this may have arisen from a suppressed clause, such as "*I wish to ask*" (see §. 877. *b.*), and marks a deference to the person addressed. There are passages in Plato where εἰ is found in a simple direct question, but they are suspected readings, see Ast. Lex. Plat. I. 601.

Obs. 3. On the force of the interrogative formula οὐ μή with future ind. &c., see § 748. In G. T., as John xviii. 11 we find it as a simple strengthened interrogative οὐ μὴ πίω αὐτό; so Luke xviii. 7.

Obs. 4. Πότερος is also used, to refer to two objects already or hereafter named, in the sense of "*whether of these:*" Plat. Gorg. Crat. 403 C πότερος (δεσμὸς) ἰσχυρότερός ἐστιν, ἀνάγκη ἢ ἐπιθυμία; Id. Soph. 236 C δύο εἴδη τῆς εἰδωλοποιικῆς, εἰκαστικὴν καὶ φανταστικὴν—ἐν ποτέρᾳ τὸν σοφιστὴν θετέον. So τί is thus used: Plat. Phil. 52 D τί ποτε χρὴ φάναι πρὸς ἀλήθειαν εἶναι, τὸ καθαρὸν—ἢ τὸ σφόδρα. In G. T. τίς is used for πότερος: Matt. xxi. 31 τίς ἐκ τῶν δύο ἐποίησε κ. τ. λ.

Direct Double Questions

§. 875. *a.* In Homeric, sometimes in Attic poetry, are introduced by Ἦ—ἤ, *either—or, utrum—an:* Od. ζ, 120 ἤ ῥ' οἵγ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἠὲ φιλόξεινοι καί σφιν νόος ἐστὶ θεουδής;

b. In post-Homeric, especially in Attic, by Πότερον (πότερα)—ἤ; as, πότερον οὗτοι ὑβρισταί εἰσιν ἢ φιλόξεινοι. When both the clauses

have the same verb it is sometimes placed first, with πότερον: Xen. Cyr. III. 1, 15 πότερα δ' ἡγῇ, ὦ Κῦρε, ἄμεινον εἶναι, σὺν τῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ; Also more than one clause may be opposed to the one introduced by πότερα: Hdt. III. 82 κόθεν ἡμῖν ἡ ἐλευθερίη ἐγένετο καὶ τεῦ δόντος; κότερα παρὰ δήμου, ἢ ὀλιγαρχίης, ἢ μουνάρχου;

Obs. 1. The ἤ or the πότερον in the first clause is sometimes omitted; as, Od. α, 226 εἰλαπίνη ἠὲ γάμος; Cf. Il. κ, 62: Eur. Or. 1539 τί δρῶμεν; ἀγγέλλωμεν ἐς πόλιν τάδε, ἢ σίγ' ἔχωμεν; Xen. Cyr. III. 1, 12 τί δέ, ἢν χρήματα πολλὰ ἔχῃ, ἐᾷς πλουτεῖν, ἢ πένητα ποιεῖς; Soph. Electr. 317 τοῦ κάσιγνήτου τί φῄς, ἥξοντος ἢ μέλλοντος; this is generally the case in G. T. We find once in G. T. John vii. 17 πότερον—ἤ.

Obs. 2. When a general or indefinite question has preceded, the one following thereon is introduced by ἤ, *an*, referring back to the preceding one to correct or qualify it. The first question expresses the uncertainty of the speaker—the one which follows with ἤ, *an*, signifies the only thing which the speaker can suppose, in case the person of whom the question is asked does not choose to inform him better: Il. α, 203 τίπτ' αὖτ' αἰγιόχοιο Διὸς τέκος εἰλήλουθας; ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρείδαο (=*quamquam quid quæro? certe venisti, ut—?*) Plat. Symp. 173 A ἀλλὰ τίς σοι διηγεῖτο; ἢ αὐτὸς Σωκράτης[a]; Id. Parm. 173 B πόθεν οὖν δὴ ἀρξόμεθα καὶ τί πρῶτον ὑποθησόμεθα; ἢ βούλεσθε ἀπ' ἐμοῦ ἄρξωμαι; Id. Menon. 71 B ὁ δὲ μὴ οἶδα τί ἐστι, πῶς ἂν, ὁποῖόν γε τι, εἰδείην; ἢ δοκεῖ σοι οἷόν τε εἶναι—;

c. Ἄρα—ἤ, *num—an:* Plat. Euthyphr. 9 extr. ἆρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστιν;

d. Μῶν—ἤ, seldom: Eur. El. 504 μῶν τἀμὰ διὰ χρόνου σ' ἀνέμνησαν κακά; ἢ τὰς Ὀρέστου τλήμονας φυγὰς στένεις; Μή—ἤ, *whether—or:* Plat. Phæd. 78 D αὐτὸ ἕκαστον, ὃ ἔστι, τὸ ὄν, μή πότε μεταβολὴν—ἐνδέχεται; ἢ ἀεὶ αὐτῶν ἕκαστον, ὃ ἔστι: Id. Rep. 479 B καὶ μεγάλα μή τι μᾶλλον, ἃ ἂν φήσωμεν, ταῦτα προσρηθήσεται ἢ τἀναντία.

Obs. 3. If the second clause is negative, either ἢ οὐ is used, or ἢ μή, the former when the predicate, the latter when only some particular part of the sentence is denied; Plat. Rep. 473 A ἀλλὰ σὺ πότερον ὁμολογεῖς οὕτως, ἢ οὔ (for ἢ οὐχ ὁμολ.); Id. Phæd. 263 C τὸν Ἔρωτα πότερον φῶμεν τῶν ἀμφισβητησίμων, ἢ τῶν μὴ (sc. ἀμφισβ.);

e. Ἄλλο τι ἤ, an elliptic compound question for ἄλλο τι γένοιτ' ἄν, ἤ (post-Homeric), is used in the sense of *nonne:* from its frequent use, this expression became a mere adverb: Hdt. I. 109 ἄλλο τι ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος; *nonne relinquitur mihi—?* Xen. Cyr. III. 2, 18 ἄλλο τι οὖν, ἔφη, ἢ διὰ τὸ γῆς σπανίζειν ἀγαθῆς νῦν πένητες νομίζετ' εἶναι; Id. Anab. IV. 7, 5 ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; Plat. Phæd. 70 A B φέρε δή, ἦ δ' ὅς, ἄλλο τι ἡμῶν αὐτῶν ἢ τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχή; Οὐδὲν ἄλλο, ἔφη: Id. Euthyphr.

[a] Stallb. ad loc.

15 C we find τοῦτο δ' ἄλλο τι ἢ θεοφιλὲς γίγνεται; ἢ οὔ; (*annon:*) and sometimes ἤ was dropped, and the two sentences coalesced; and then perhaps it should be written ἄλλοτι: Plat. Hipp. 226 E ἄλλοτι οὖν οἵγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; Id. Men. 82 C εἰ ἦν ταύτῃ δυοῖν ποδοῖν, ταύτῃ δὲ ἑνὸς ποδὸς μόνον, ἄλλο τι ἅπαξ ἂν ἦν δυοῖν ποδοῖν τὸ χωρίον; Ibid. 84 D ἄλλο τι οὖν γένοιτ' ἂν τέτταρα ἴσα χωρία τάδε; for ἄλλο τι γένοιτ' ἂν ἢ οἵγε φιλοκερδεῖς &c.

Obs. 4. Sometimes ἄλλο τι ἤ is not used as a mere interrog. particle or as an elliptic question: the question is then introduced by some other interrog. particle, and ἄλλο τι is the subject or object of the verb: Plat. Phæd. 64 C ἡγούμεθά τι τὸν θάνατον εἶναι; πάνυ γε.—Ἆρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγήν; Ibid. 258 A ἤ σοι ἄλλο τι φαίνεται τὸ τοιοῦτον ἢ λόγος συγγεγραμμένος; It is also used as a predicate without any interrog. particle, and between ἄλλο τι and ἤ the subject is placed: Plat. Phæd. 106 E ἄλλο τι ψυχὴ, ἦ, εἰ ἀθάνατος τυγχάνει οὖσα, καὶ ἀνώλεθρος ἂν εἴη;

Obs. 5. Ἄλλος and ἄλλο are often used instead of ἄλλος τις, ἄλλο τι (Xen. Cyr. IV. 4, 8 εἰ δ' ἄλλο τις ὁρᾷ ἄμεινον, λεγέτω), so is ἄλλο used interrogatively instead of ἄλλο τι: Xen. M. S. I. 17 ἄλλο γε ἡ ἀφροσύνη πρόσεστι τῷ θέλοντι τὰ λυπηρὰ ὑπομένειν;

Indirect Questions,

§. 876. Although they are in form adverbial sentences, yet are to be regarded as substant. sentences, and then may stand as the object or subject of the verb; as, εἰ τοῦτο ποιήσεις, οὐκ οἶδα—εἰ τοῦτο ποιήσεις, οὐ δῆλόν ἐστι.

Simple Indirect Questions

§. 877. Are introduced by

a. The interrog. pronouns ὅστις, ὁποῖος, ὁπόσος, ὁπότερος,—ὅπως, ὅπου, ὅπη, ὁπότε, &c. as, οὐκ οἶδα, ὅστις ἐστί—ὅπως τὸ πρᾶγμα ἔπραξεν.

Obs. 1. If the question is repeated by the person to whom it is addressed before he answers it, the pronouns compounded with ὅς are used instead of the simple pronoun; as, ὅστις for τίς, ὅπως for πῶς; this second question is considered as dependent upon, "*do you ask:*" Arist. Ran. 198 οὗτος τί ποιεῖς; Dion. ὅτι ποιῶ; Id. Ach. 594 ἀλλὰ τίς γὰρ εἶ; Δ. Ὅστις; πολίτης χρηστός: Plat. Euthyr. 2 B ἀλλὰ δὴ τίνα γραφὴν σε γέγραπται; Σ. Ἥντινα; οὐκ ἀγεννῆ, ἔμοιγε δοκεῖ: Id. Hipp. M. 292 C πῶς δή, φράσω ἐγώ. Ὅπως; φήσει, οὐχ οἷός τ' εἶ μεμνῆσθαι: Id. Legg. 662 A καὶ πῶς ἂν ταῦτά γ' ἔτι ξυγχωροῖμεν; Ἀθ. Ὅπως; εἰ θεὸς ἡμῖν—δοίη τις συμφωνίαν.

Obs. 2. As the pronouns τίς, τί, ποῖος, πῶς, &c. are the proper forms for the direct question, so those compounded with the relat. ὅς, as ὅστις, ὁποῖος, ὅπως, &c., properly belong to the indirect question, the relative part of the compound (ὁ in ὁποῖος for instance) signifying the dependence of the interrog. sentence. Sometimes however, the simple forms are used, the indirect question assuming the character of the direct. Thus Soph. Œ. C. 317 οὐκ ἔχω τί φῶ: Id. Phil. 56 ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει: Plat. Phædr. 278 E τίν' αὐτὸν φήσομεν εἶναι: Ibid. 59 C τίνες φῄς ἦσαν οἱ λόγοι.

This is very usual in G. T., as ὅστις and ὅτι are not used as interrogatives —and in some passages τί has assumed almost the force of the relative pronoun (see 1 Tim. i. 7.), the construction proper to the interrogative form being retained, when the interrogative force is dropped: thus Matt. x. 19 δοθήσεται ὑμιν—τί λαλήσετε, the form in which the latter would present itself to the mind would be τί λαλήσομεν; and this form is retained when it assumed the character of a dependent adj. clause. So Luke xvii. 8 ἑτοίμασον τί δειπνήσω; so τί θέλω; cf. Eph. v. 17 so Plat. Legg. 744 τί βούλομαι; Sometimes we even find τίς, ποῖος, πῶς, and τίς, ὅστις, ποῖος—ὁποῖος, ὅπως or πόσος, in the same passage: Plat. Crit. 48 A οὐκ ἄρα—ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι ὁ ἐπαΐων περὶ τῶν δικαίων καὶ ἀδίκων[a]: Id. Phil. 17 B ἀλλ' ὅτι (ἔσμεν) πόσα τέ ἐστι καὶ ὁποῖα: Id. Gorg. 500 A ἆρ' οὖν παντὸς ἀνδρός ἐστιν ἐκλέξασθαι ποῖα ἀγαθὰ τῶν ἡδέων ἐστὶ καὶ ὁποῖα κακά; Ibid. 448 E ἀλλ' οὐδεὶς ἐρωτᾷ ποία τις εἴη ἡ Γοργίου τέχνη, ἀλλὰ τίς καὶ ὅντινα δέοι καλεῖν τὸν Γοργίαν.—Sometimes, but less frequently, the relative form is placed first; as, Id. Rep. 414 D οὐκ οἶδα, ὁποίᾳ τόλμῃ ἢ ποίοις λόγοις χρώμενος ἐρῶ. Ὁποῖος, &c., on the other hand are not used for ποῖος &c. in the direct question, in good authors[b], or they only seem to be so used, as they really depend on a principal clause suppressed.

Obs. 3. Sometimes the indirect questions are introduced by ὅς, ὡς, οἷος, ὅσος, for ὅστις, ὅπως, ὁποῖος, ὁπόσος. So Il. φ, 609 καὶ γνωμέναι ὅς τε πεφεύγοι ὅς τ' ἔθαν' ἐν πολέμῳ: Il. η, 171 κλήρῳ νῦν πεπάλαχθε διαμπερὲς ὅς κε λάχῃσιν. But this is rare, and could not have generally obtained till the origin of the relative ὅς from the demonst. was no longer perceived: Æschin. 67, 13 ὃν δὲ τρόπον, καὶ δι' οἵων κακουργημάτων, ταῦτ' ἤδη ἄξιόν ἐστιν ἀκοῦσαι: Plat. Rep. 327 E ὁρᾷς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν; Id. Men. 80 C καὶ νῦν περὶ ἀρετῆς, ὃ ἔστιν, ἐγὼ μὲν οὐκ οἶδα: Soph. O. C. 1171 ἔξοιδ' ἀκούων τῶνδ', ὃς ἔσθ' ὁ προστάτης. So G. T. Luke viii. 47 δι' ἣν αἰτίαν.

Obs. 4. The same distinction seems to be preserved in the use of ὅς for ὅστις, (which latter is in the indirect question, what τίς is in the direct,) as in Latin between *qui* and *quis*: ὅστις is used when some peculiar definition or description is required of the person or thing, *who is he?* τίς being the direct interrogative and therefore making the compound more personal: εἰπὲ ὅστις ἐστί—Θεμιστοκλῆς; but ὅς, when the question is asked as to the quality thereof, *what is he?* the person or thing being supposed to be known: εἰπὲ ὅς ἐστι—Ἀθηναῖος. This distinction is reversed in the relative sentence, (see §. 816. 6.) τὶς being the indefinite generalising pronoun, and thus making the compound less personal and more generic.

b. Εἰ (*si*), *whether*, (§. 850. *Obs.*) can properly be used like ἤ only in compound questions; it signifies an alternative—a hesitation between two possible things; but very frequently one clause only is expressed, the other being implied therein, and existing in the speaker's mind; so after verbs of *reflection, consideration, inquiring, asking, trying, knowing, saying*, &c.: ὁρᾶν, σκοπεῖν, εἰδέναι, σκέπτεσθαι, φοβεῖσθαι, &c.—πειρᾶσθαι, ἐπινοεῖν, ἐρωτᾶν—λέγειν, φράζειν, &c.: Il. ε, 183 σάφα δ' οὐκ οἶδ', εἰ θεός ἐστι: Il. α, 83 φράσαι, εἴ με σαώσεις; Xen. Anab. VII. 3, 37 σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει: Id. M. S. II. 2, 2 ἤδη δέ ποτε ἐσκέψω, εἴ ἄρα—τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἄδικόν ἐστι: Id. Cyr. VIII. 4, 16 τὰ δὲ

[a] Stallb. ad loc. [b] R. P. Phœn. 892.

ἐκπώματα οὐκ οἶδ' εἰ Χρυσάντᾳ τούτῳ δῶ. So Hdt. IX. 14 βουλευόμενος εἰ κῶς τούτους πρῶτον ἕλοι. In Luke vi. 7 σκοποῦντες is supplied, παρετήρουν εἰ θεραπεύσει.

c. Ἐάν also with conj. is sometimes used when something expected, but as yet untried, is spoken of: Il. *o*, 32 ὄφρα ἴδῃ, ἤν τοι χραίσμῃ: Xen. M. S. IV. 4 12 σκέψαι ἐὰν τόδε σοι μᾶλλον ἀρέσκῃ.

Obs. 5. Very frequently, esp. in Homer, this deliberative ἐάν (Ep. εἴ κε, αἴ κε), is joined with words expressing any action whatever, there being implied therein the notion of σκοπεῖν or πειρᾶσθαι, *to see* or *try whether*. In such sentences the conjunctive or optative is used, as the principal verb is in a principal or historic tense, with the exceptions given above (§. 806 sqq.): Il. λ, 796 ἀλλά σε περ προέτω, ἅμα δ' ἄλλος λαὸς ἑπέσθω Μυρμιδόνων, αἴ κεν (*in case that, to try if,*) τι φόως Δαναοῖσι γένηαι· καί τοι τεύχεα καλὰ δότω πολεμόνδε φέρεσθαι, αἴ κε σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι υἷες Ἀχαιῶν τειρόμενοι: Il. κ, 55 ἐγὼ δ' ἐπὶ Νέστορα δῖον εἶμι καὶ ὀτρυνέω ἀνστήμεναι (πειρώμενος), αἴ κ' ἐθέλῃσιν ἐλθεῖν: Il. υ, 172 γλαυκιόων δ' ἰθὺς φέρεται μένει, ἤν τινι πέφνῃ ἀνδρῶν: Od. *a*, 379 ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας, αἴ κε ποθὶ Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι: Hdt. I. 75 ἔς τε τὰ χρηστήρια ἔπεμπε, εἰ στρατεύηται ἐπὶ Πέρσας, (for στρατεύοιτο, see below, *Oratio obliqua.*) Cf. Id. II. 52: Il. η, 38 Ἕκτορος ὄρσωμεν κρατερὸν μένος, ἤν—προκαλέσσεται (for προκαλέσσηται). So ὅς Il. η, 171, see above, *Obs.* 3. So εἰ πῶς with optative means *to try to do something:* Thuc. I. 58 Ποτιδαιᾶται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πείσειαν, *to see if they could persuade them.* So G. T., as Acts xxvii. 12 ἔθεντο βουλὴν ἀναχθῆναι—εἴ πως δύναιντο κ. τ. λ. Cf. Rom. i. 10. So with the future: Rom. i. 10 εἴ πως—εὐοδωθήσομαι: Mark xi. 13 εἰ ἄρα εὑρήσει: Phil. iii. 11; but these may be referred to §. 886. 2.

Obs. 6. Ἤ, *an*, is also used sometimes in the Epic writers, for a simple indirect question, the other clause being suppressed: Od. π, 138 ἀλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον, ἦ καὶ Λαέρτῃ αὐτὴν ὁδὸν ἄγγελος ἔλθω.—See §. 873. *Obs.*

d. Μή, (as in the direct question) *whether, whether not,* is used in Homer only (see Od. ε, 300.) with conjunctive after principal, with optative after historic, tenses, but in Attic with ind. also: Il. κ, 97 καταβήομεν, ὄφρα ἴδωμεν, μὴ τοὶ μὲν καμάτῳ ἀδδηκότες ἠδὲ καὶ ὕπνῳ κοιμήσωνται, *whether they are not,* &c.: Od. φ, 394 ὁ δ' ἤδη τόξον ἐνώμα, πάντῃ ἀναστρωφῶν, πειρώμενος ἔνθα καὶ ἔνθα, μὴ κέρα ἶπες ἔδοιεν, ἀποιχομένοιο ἄνακτος.—See above (§. 814.).

Obs. 7. The difference between μή (*whether*) with ind. and conj. in Attic Greek is, that the ind. μὴ ποιεῖ, asks whether he is doing it now, the conjunct. μὴ ποιῇ, whether he may not do it presently—but μή, with conjunctive, often signifies *lest.*—See §. 814. *Obs.* 2.

Indirect Compound Questions

§. 878. Are introduced by

a. Ἤ—ἤ Homer, rarely Attic poets (cf. §. 875. *a.*): Od. *a*, 175 ἀγόρευσον—, ἠὲ νέον μεθέπεις, ἦ καὶ πατρώϊός ἐσσι ξεῖνος: Od. ζ, 144

μερμήριξεν Ὀδυσσεύς, ἢ γούνων λίσσοιτο—, ἢ αὖτως λίσσοιτ', εἰ δείξειε πόλιν καὶ εἵματα δοίη: Od. γ, 214 *εἰπέ μοι, ἠὲ ἑκὼν ὑποδάμνασαι, ἤ σε γε λαοὶ ἐχθαίρουσιν*: Soph. Œ. C. 79 *οἶδε γὰρ κρινοῦσί γε, ἢ χρή σε μίμνειν ἢ πορεύεσθαι πάλιν*: Eur. Med. 492 *οὐδ' ἔχω μαθεῖν, ἢ* (*εἰ* Dind.) *θεοὺς νομίζεις τοὺς τότ' οὐκ ἄρχειν ἔτι, ἢ καινὰ κεῖσθαι θέσμ' ἐν ἀνθρώποις τανῦν.*

b. Πότερον (*πότερα*)—ἤ post-Homeric (see §. 875. *b.*) i. e. *οὐκ οἶδα, πότερον ζῇ ἢ τέθνηκεν.*

Obs. 1. Πότερον or *ἤ* may be suppressed in the first clause: Od. δ, 110 *οὐδέ τι ἴδμεν, ζώει ὄγ' ἢ τέθνηκεν.* Cf. §. 875. *Obs.* 1.

Obs. 2. We must distinguish from the double question a succession of single questions, each introduced by *ἤ*, but not opposed as alternatives: so G. T., as Rom. viii. 35.

c. Εἰ—ἤ, like *πότερον—ἤ*, but with this difference, that Εἰ—ἤ expresses uncertainty, and a determination to see the result: Il. χ, 246 *ἵνα εἴδομεν, εἴ κεν Ἀχιλλεὺς—ἔνερθε βροτόεντα φέρηται—, ἤ κεν σῷ δουρὶ δαμείη*: Il. θ, 533 *εἴσομαι, εἴ κε μ' ὁ Τυδείδης κρατερὸς Διομήδης πὰρ νηῶν πρὸς τεῖχος ἀπώσεται, ἤ κεν ἐγὼ τὸν χαλκῷ δηώσας ἔνερθε βροτόεντα φέρωμαι*: Plat. Apol. 18 A *τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή.*

d. Εἴτε—εἴτε, in the same sense as Εἰ—ἤ, except that Εἴτε—εἴτε expresses that the two clauses stand in the same relation to the principal verb: Il. μ, 239 *τῶν* (*οἰωνῶν*) *οὔτι μετατρέπομ' οὐδ' ἀλεγίζω, εἴτ' ἐπὶ δεξί' ἴωσι πρὸς Ἠῶ τ' Ἠέλιόν τε, εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἠερόεντα*: Soph. Ant. 38 *καὶ δείξεις τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακή.* Often in prose, as Plat. Rep. 484 C. In poetry the following forms also occur; Εἴτε—ἤ: Il. β, 349 *πρὶν Ἄργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο γνώμεναι, εἴτε ψεῦδος ὑπόσχεσις, ἠὲ καὶ οὐκί*; or the reverse, Ἤ—εἴτε, as Soph. Œ. R. 1100: also Εἰ—εἴτε Eur. Alc. 140. And in poetry the first εἴτε is sometimes suppressed: Soph. Trach. 236 *ποῦ γῆς*; *πατρῴας, εἴτε βαρβάρου λέγε.* Cf. §. 778. *Obs.*

Moods in the Interrogative Sentence

§. 879. Are used in the same constructions, except some few peculiarities, as in the simple sentence. The ind. is used in both direct and indirect questions, as in other languages, to inquire whether a fact really is or not. On conjunct. and opt. see §. 417 and 418. *e.*: on the pres. or fut. ind. after a past tense, see *Oratio obliqua*, §. 886. 2. *d.* The conjunct. (with *ἐάν* or *εἰ*) after principal, the opt. (with *εἰ*) after historic tenses, have a deliberative force (§. 417.). The ind. of historic tenses (§. 424. *α, β.*), and the opt. are used with *ἄν*, referring to some condition more or less general

according to the context (§. 425. 1.): Xen. M. S. IV. 2, 30 τοῦτο πρός σε ἀποβλέπω, εἴ μοι ἐθελήσαις ἂν ἐξηγήσασθαι, sc. εἰ βούλοιο: Id. Cyr. IV. 32, 4 σκοπῶν, ὅπως ἂν (*how in the world*) κάλλιστα καὶ τάχιστα ταῦτα γένοιτο (sc. εἰ γένοιτο).—Πῶς with ind. and κέ: Il. χ, 202.

Obs. 1. The opt. without ἄν is used also after a principal tense, when the notion of uncertainty or doubt is to be conveyed by the question; (cf. §. 815. *c.*) as, Plat. Hipp. 297 E ὅρα γάρ, εἰ—τοῦτο φαῖμεν εἶναι καλόν.

Obs. 2. Κέν is often added by Homer to the conjunct, or opt. of an indirect question; as, Il, ι, 619 φρασσόμεθ', ἤ κε νεώμεθ' ἐφ' ἡμέτερ' ἤ κε μένωμεν: Od. *a*, 268 θεῶν ἐν γούνασι κεῖται, ἤ κεν νοστήσας ἀποτίσεται (i. e. ἀποτίστηται), ἠὲ καὶ οὐκί: Od. *o*, 299 ὁρμαίνων, ἤ κεν θάνατον φύγοι, ἤ κεν ἁλώῃ.

Obs. 3. A great many of the seemingly unusual constructions in these clauses arise from the usages of the *oratio obliqua* (§. 886. 2), in which form naturally all questions may be reported by a writer. So indicative after a past tense: Hdt. III. 119 ἀποπειρᾶτο εἰ συνέπαινοί εἰσι. So conjunctive: Hdt. I. 53 ἐνετέλλετο ἐπειρωτᾷν εἰ στρατεύηται. Cf. Id. II. 52. So the optative often arises from the *oratio obliqua*.

Obs. 4. When an opt. is used in the second clause, after a conjunctive in the first clause, of a compound indirect question, the opt. expresses, as in a final sentence, the less immediate thought (§. 809.): Il. π, 650 φράζετο θυμῷ—μερμηρίζων, ἢ ἤδη καὶ κεῖνον ἐνὶ κρατερῇ ὑσμίνῃ—Ἕκτωρ χαλκῷ δηώσῃ, ἀπό τ' ὤμων τεύχε' ἕληται, ἢ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν: Hdt. I. 53 ἐπειρωτᾶν εἰ στρατεύηται ἐπὶ Πέρσας καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο φίλον.

Obs. 5. The indicative and optative stand together in Il. φ, 609, ὅς τε πεφεύγοι, *who might possibly have escaped*; ὅς τ' ἔθαν', and *who was for certain dead*.

Obs. 6. In emphatic questions, we sometimes find the ind. where we should expect the optative, πῶς οὐκ οἶδα; *how could I be ignorant?* πῶς ἐνόμιζον; *how could I think so?* emphasis is hereby laid on the verbal notion by representing (the positive or negative) notion as a reality.

The answer to a question

§. 880. Is expressed

a. By repeating the word which expresses the subject matter of the question: Eur. Hipp. 1395 sq. ὁρᾷς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον;—Ὁρῶ. If the answer is negative a negative is prefixed; as, Ibid. 91 sq. οἶσθ' οὖν, βροτοῖσιν ὃς καθέστηκεν νόμος;—Οὐκ οἶδα.

b. By φημί, φήμ' ἐγώ, ἔγωγε—or negat. οὐ φημί, οὐκ ἔγωγε, οὔ: Demosth. 14. 20 τί οὖν;—σὺ γράφεις ταῦτ' εἶναι στρατιωτικά; Μά Δί, οὐκ ἔγωγε.

c. Very frequently by an explanatory γέ, which marks the connexion between the answer and question; *yes, surely, at least*. It has a double force:

a. It assents to the subject-matter of the question by introducing a statement which *a fortiori*, proves the other true, and therefore it is used to give assent, and add something more to the question[a]; and this is its

[a] Elmsl. Iph. Taur. 806.

more usual force (cf. §. 735. 8.): Eur. Hipp. 95 ἐν δ' εὐπροσηγόροισιν ἔστι τις χαρίς; Hipp. Πλείστη γε καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.

β. It asserts the subject-matter, by introducing a sentence stating circumstances under which it is true; as, Eur. Phœn. 1616 τίς ἡγεμών μοι ποδὸς ὁμαρτήσει τυφλοῦ; ἥδ' ἡ θανοῦσα; ζῶσά γ' ἂν σάφ' οἶδ' ὅτι: Id. Iph. Taur. 497 πότερον ἀδελφὼ μητρός ἐστον ἐκ μιᾶς; φιλότητί γ', ἐσμέν δ' οὐ κασιγνήτω, γυναί. This γέ is also added to a negative answer; as, Eur. Iph. A. 1129 εἰφ', ἂν ἐρωτήσω σε, γενναίως, πόσι.—Οὐδὲν κελευσμοῦ δεῖ γ' ἐρωτᾶσθαι θέλω—and a strong affirmation can precede it, such as ναί, νὴ Δία.

d. By γάρ, (§. 786.) as a stronger explanation than γέ, which removes the doubt expressed in the question, by giving the grounds for it: Eur. Hipp. 280 ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται βλέπων; Tr. ἔκδημος ὢν γὰρ τῆσδε τυγχάνει χθονός: Ibid. 330 Tr. κἄπειτα κρύπτεις χρῆσθ' ἱκνουμένης ἐμοῦ; Ph. ἐκ τῶν γὰρ αἰσχρῶν ἐσθλὰ μηχανώμεθα.

e. By ναί, νὴ τὸν Δία—πάνυ, κάρτα, &c.; often found with γέ, as πάνυ γε—also εὖ γε, καλῶς γε, &c.: Plat. Apol. 20 B ἔστι τις, ἔφην ἐγώ, ἢ οὔ.—Πάνυ γε, ἦ δ' ὅς.

f. By τοί (§. 736.), μέντοι (§. 730. *a.*), οὖν (§. 737.) which assent to it in the same way as γέ, by introducing something which implies it: Plat. Gorg. 447 B τί δέ, ὦ Χαιρεφῶν; ἐπιθυμεῖ Σωκράτης ἀκοῦσαι Γοργίου; Chær. ἐπ' αὐτό γε τοι τοῦτο πάρεσμεν: Plat. Phæd. 65 D φαμέν τι εἶναι—δίκαιον αὐτὸ ἢ οὐδέν; Φαμὲν μέντοι νὴ Δία[a]: Ibid. 68 B οὐ πολλὴ ἂν ἀλογία εἴη; Πολλὴ μέντοι νὴ Δία: Ibid. 73 D ἄλλα που μυρία τοιαῦτ' ἂν εἴη. Μυρία μέντοι νὴ Δί', ἔφη ὁ Σιμμίας: Ibid. 82 C οὐ γὰρ ἂν πρέποι, ἔφη, ὦ Σώκρατες, ὁ Κέβης· Οὐ μέντοι μὰ Δί', ἦ δ' ὅς: Id. Phædr. 262 D οὐκοῦν δῆλον, ὡς τὸ πάθος τοῦτο δι' ὁμοιοτήτων τινῶν εἰσερρύη; γίγνεται οὖν οὕτω.

g. By μενοῦν or μὲν οὖν (§. 730. *b.*) introducing something which implies it, and thus assenting to it, (*utique*), *yea rather* (Plat. Rep. 400 E), or something which states it more correctly, and thus partially denying it, (*immo*) *nay rather:* Id. Phædr. 230 A B ἆρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἤγες ἡμᾶς;—Τοῦτο μενοῦν αὐτό: Id. Protag. 309 C Ἀλλ' ἦ σοφῷ τινὶ ἡμῖν, ὦ Σώκρατες, ἐντυχὼν πάρει; Socr. Σοφωτάτῳ μὲν οὖν δήπου τῶν γε νῦν, εἴ σοι δοκεῖ σοφώτατος εἶναι Πρωταγόρας[b]: Id. Gorg. 466 A τί οὖν φῄς; κολακεία δοκεῖ σοι εἶναι ἡ ῥητορική;—Κολακείας μενοῦν ἔγωγε εἶπον μόριον[c]: often οὐ μενοῦν, *no, truly not.*

h. By οὐ γὰρ οὖν, κομιδῇ μὲν οὖν, *neutiquam.*

i. Sometimes the answer begins with καί, the reply being then a continuation of the subject matter of the question, and implying the truth of the doubt which suggested the question to him who asked it, and whence we must collect whether the answer is affirmative or negative; as, Eur. Ph. 422 ἐνταῦθα Ταλαοῦ παῖς ξυνῆκε θέσφατα; P. Κἔδωκεν ἡμῖν δύο δυοῖν νεάνιδας: Soph. Aj. 44 ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν;—κἂν ἐξέπραξεν εἰ κατημέλησ' ἐγώ. Καί in καὶ τοῦτο, καὶ ταῦτα, *et quidem*, like γέ, does more than affirm the question, while τοῦτο, ταῦτα, alone, only affirm it: Arist. Pax 274 Π. Οὐκοῦν ἕτερόν γ' ἔτ' ἐκ Λακεδαίμονος μέτει ἀνύσας τι; Κ. Ταῦτ', ὦ δέσποθ': Plat. Rep. 456 E τί δέ; αἱ γυναῖκες τῶν γυναικῶν οὐχ αὗται ἔσονται βέλτισται; Καὶ τοῦτο, ἔφη, πολύ (sc. βέλτισται ἔσονται).

Obs. 1. When there is a rapid interchange of question and answer, the

[a] Stallb. ad loc. [b] Ibid. [c] Ibid.

question is often interrupted, so that the answer separates the question into two parts. See Eur. Hec. 1260 sqq. 1270 sqq. When several questions are asked in succession, of course they are answered in the same order. The answer to a compound question belongs to the latter clause; as, Eur. Or. 1539 Τί δρῶμεν; ἀγγέλλωμεν εἰς πόλιν τόδε; ἢ σῖγ' ἔχωμεν;— Ἀσφαλέστερον, φίλαι (sc. σῖγα ἔχειν).

Obs. 2. The answer often assumes the form of a question, especially in certain formulas; as, πῶς οὐκ οἶδα; &c. τί δ' οὐ μέλλει; τί δ' οὐκ ἔμελλε; *why should it not=certainly;* and the negative is omitted in this formula, τί μέλλει; ἀλλὰ τί μέλλει; ἀλλὰ τί γὰρ μέλλει; *what will he do, if not? quidni?=certainly:* Plat. Hipp. Maj. 287[a]: Id. Hipp. Min. 373 D Σ. δρόμῳ μὲν ἄρα καὶ τῷ θεῖν τάχος μὲν ἀγαθόν, βραδυτὴς δὲ κακόν; Ἱπ. Ἀλλὰ τί μέλλει; So also ἀλλὰ τί οἴει; Id. Rep. 332 C and ἀλλὰ τί; *quidni?* Id. Phæd. 89 B οὐκ ἄν γε ἐμοὶ πείθῃ—. Ἀλλὰ τί[b]; also ἄληθες; (accent thrown back) in ironical replies, *really? who would think it? Itane?* so πώμαλα originally a question, πῶς μάλα; *how then?* in Doric originally, then Attic, for οὐδαμῶς: see §. 872. *Obs.* 2.

Remarks on the Interrogative Sentence.

A relative Sentence coalescing with a Question.

§. 881. 1. When the interrog. sentence is composed of an adjectival interrogative pronoun, the copula εἶναι and a substant., and followed by a relative sentence referring to it, as ποῖός ἐστιν ὁ μῦθος, ὃν εἶπες, the verb εἶναι and the relative are omitted, and the verb of the relative sentence becomes the governing verb of the interrog. sentence: see also §. 823. *Obs.* 8.: Il. π, 440 ποῖον τὸν μῦθον ἔειπες; Ibid. 424 ὅστις ὅδε κρατέει (see §. 823. *Obs.* 8.) Il. κ, 82 τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἶος; Il. λ, 612 ἀλλ' ἴθι νῦν – Νέστορ' ἔρειο, ὅντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο: Hdt. VII. 48 δαιμόνιε ἀνδρῶν, κοῖα ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα; Soph. Aj. 46 ποιαῖσι τόλμαις ταῖσδε καὶ φρένων θράσει; Eur. Hec. 188 τί τόδ' ἀγγέλλεις; Ibid. 501 τίς οὗτος σῶμα τοὐμὸν οὐκ ἐᾷς κεῖσθαι: Plat. Phæd. 79 B ποτέρῳ οὖν ὁμοιότερον τῷ εἴδει φαῖμεν ἂν εἶναι—τὸ σῶμα; Ib. Gorg. 520 extr. ἐπὶ ποτέραν οὖν με παρακαλεῖς τὴν θεραπείαν. So G. T., as Luke xi. 11 τίνα δε ὑμῶν τὸν πατέρα (=τίς ἔστιν ὑμῶν πατὴρ ὃν) αἰτήσει ὁ υἱὸς ἄρτον.—See §. 823. *Obs.* 8.

2. We must distinguish from this the case where the article precedes the interrog. pronoun, whereby it is signified that the subject matter of the question is well known, or already spoken of: Plat. Rep. 421 extr. Ἕτερα δὴ—τοῖς φύλαξιν εὑρήκαμεν, ἃ παντὶ τρόπῳ φυλακτέον, ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδύντα. Τὰ ποῖα ταῦτα; i. e. ποῖά ἐστι ταῦτα, ἃ λέγεις[c]; Arist. Pax 696 εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν· ΈΡΜ. τὸ τί; Ibid. 693 οἷά μ' ἐκέλευσεν ἀναπυθέσθαι σου. ΤΡΥΓ. τὰ τί; (referring to οἷα:) Id. Nub. 776 ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. ΣΤΡΕΨ. τὸ τί; Id. Av. 1039 νόμους νέους ἥκω παρ' ὑμᾶς δεῦρο πωλήσων. ΠΕΙ. τὸ τί;

Rhetorical change of a Dependent into a direct Interrog. Sentence.

§. 882. 1. In many writers a dependent sentence introduced by a conjunction assumes the form of an interrog. sentence, the conjunction being still retained. This frequently gives a rhetorical force of expression to the construction: Xen. M. S. I. 4, 14 ὅταν τί ποιήσωσι, νομιεῖς αὐτοὺς σοῦ

[a] Heindorf. ad loc. [b] See Heindorf. [c] Stallb. ad loc.

φροντίζειν; Plat. Gorg. 448 C νῦν δ' ἐπειδὴ τίνος τέχνης ἐπιστήμων ἐστί, τίνα ἂν καλοῦντες αὐτὸν ὀρθῶς καλοῖμεν; Soph. Aj. 107 θανεῖν γὰρ αὐτὸν οὔ τι πω θέλω, Min. Πρὶν ἂν τί δράσῃς, ἢ τί κερδάνῃς πλέον; Aj. Πρὶν ἂν—νῶτα φοινιχθεὶς θάνῃ: Demosth. 43, 10 πότε ἃ χρὴ πράξετε; ἐπειδὰν τί γένηται; Hence the elliptic expressions, ἵνα τί; ὡς τί; (sc. γένηται,) *with what intent?* ὅτι τί; (sc. γίγνεται) *on what grounds?* Plat. Apol. 26 D ἵνα τί ταῦτα λέγεις; Eur. Or. 796 ὡς τί δὴ τόδε; Or. ὥς νιν ἱκετεύσω με σῶσαι: Plat. Charmid. 161 C ὅτι δὴ τί γε; ἔφη.

2. So the interrog. pronoun τί followed by a negation=οὐδὲν οὐ, *nihil non*, is inserted in a sentence without any change of the construction: Demosth. 241. 29 ἐλαυνομένων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν, for οὐδὲν κακὸν οὐ πασχ.

Two or more Interrog. Sentences in one.

§. 883. 1. Two or even more interrog. words may be attached to the same verb, so that two or more questions on different points are expressed in one sentence: Soph. Aj. 1185 τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμός[a]; Eur. Hel. 1543 ὦ τλήμονες, πῶς ἐκ τίνος νεώς ποτε Ἀχαΐδος θραύσαντες ἥκετε σκάφος; Id. Phœn. 1288 πότερος ἄρα πότερον αἱμάξει; Soph. Ant. 2 ἆρ' οἶσθ' ὅ τι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν ὅποιον οὐχὶ νῶν ἔτι ζώσαιν τελεῖ. ὅ τι καὶ ὅποιον. So G. T., as Acts xi. 17 τίς ἤμην δυνατός=τίς καὶ πῶς δυνατός; Hdt. I. 30 εἰ τίνα εἴδες ὀλβιώτατον, *whether any one, and whom* &c.; Plat. Ion. p. 530 A πῶς τί ἠγωνίσω; Plat. Hipp. M. 297 extr. πῶς τί ἄρ' ἂν ἀγωνιζοίμεθα[b]: Id. Theæt. 208 E πῶς τί τοῦτο: Id. Soph. 261 E: Id. Rep. 400 A ποῖα δ' ὁποίου βίου μιμήματα, οὐκ ἔχω λέγειν[c]: Demosth. 429, 8 ἐξετάζεσθαι, τίς τίνος αἴτιός ἐστι.

Obs. The relative is also thus used; as, Soph. Ant. 942 οἷα πρὸς οἵων ἀνδρῶν πάσχω; Often in a construction with a participle: Eur. Alc. 144 ὦ πλήμων, οἵας οἷος ἁμαρτάνεις: Plat. Symp. 195 A οἷος οἵων αἴτιας ὢν τυγχάνει.

2. By a remarkable brevity of expression we find fresh questions inserted between a substantive in an interrog. sentence, and its article, by the answer to which the nature of the subst. is more clearly defined: Plat. Rep. 332 C Ὦ Σιμωνίδη, ἡ τίσιν οὖν τί ἀποδιδοῦσα ὀφειλόμενον καὶ προσῆκον τέχνη ἰατρικὴ καλεῖται; *to whom does it give its gifts? what are they?* All these points are answered together in Ἡ σώμασι φάρμακά τε καὶ σιτία καὶ ποτά.

3. In G. T. we find a remarkable combination of two questions: Mark vii. 1 τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος ὃς ἐὰν——μὴ λίθον ἐπιδώσει κ. τ. λ.;

Of the Oratio obliqua, or indirect construction (see also §. 802.).

§. 884. 1. When we say or imply of ourselves or others that something has been thought or said by us or them, we may view it either *objectively* as an actual fact existing independently in the external world; or *subjectively* as a mental act, as a *belief, supposition* &c. of the person who is spoken of as thinking or saying. Both of these[d] are implied, and we may bring the one or the

[a] Hermann. ad loc. [b] Heindorf. ad loc. [c] Stallb. ad loc.
[d] Vox est signum *rei* vel *conceptus*.

other forward as the case requires; when we repeat the statement of the original speaker, we may either bring prominently forward the *fact* which those words express, as ἔλεγεν "ὅτι οὕτως ἐστί," or the *mental act*, which the words likewise imply, as ἔλεγεν ὅτι οὕτως εἴη: in the former case the statement is, in point of construction, independent of the verb of saying; it is a mere quotation, and hence comes under the *oratio recta*, or *direct construction—he told me "the peace is concluded;"* in the other it depends upon that verb, and thus is in what is called the *oratio obliqua*, or *indirect construction*, as *he told me the peace was concluded.*

2. There are two sorts of *oratio obliqua.*

1. Where a single clause is stated as depending on what another person said or thought; as, ἔλεγον ὅτι οὗτος ἔλθοι.

2. Where the sentence is composed of a principal and dependent clause or clauses, all of which are referred to what another person says or thinks; as, ἔλεγον ὅτι οὗτος ἔλθοι ὃς τοῦτο ποιήσειε.

Obs. 1. The principal clause in the *oratio obliqua* is that which is introduced by ὅτι, ὡς &c., which would have been a principal clause when originally spoken. The *dependent clauses* are the relative or adverbial clauses introduced by a relative, or πρὶν, ὅταν &c.

Obs. 2. We must not confound with the simple *oratio obliqua*, or consider as exceptions to it, those dependent sentences which are introduced by the writer after a verb of saying or thinking, not as part of what was said or thought, but as a quality or accident belonging to something said, not entering into the original statement; as, Demosth. 127 ἐφ' οἷς ἤδη χαριοῦνται ταῦτα ἔλεγον—where ἐφ' οἷς ἤδη χαριοῦνται does not mean that they said, "ἐπὶ τούτοις ἤδη χαριούμεθα," but they said, "ταῦτα," (and this might be resolved into a clause in the *oratio obliqua*,) of which Demosthenes observes, ἤδη χαριοῦνται: nor with the compound *oratio obliqua*, those clauses which are introduced in the same way after a really dependent clause (with accus. and infin.), as Plat. Gorg. 513 A εἰ δέ σοι οἴει ὀντινοῦν ἀνθρώπων παραδώσειν τέχνην τινὰ τοιαύτην, ἥτις σε ποιήσει μέγα δύνασθαι κ. τ. λ.

Obs. 3. If the opt. is used in the *oratio obliqua*, of course the opt. will also be generally used in the sentence depending on that opt.; this however is regulated, not by the rules of the *oratio obliqua*, but by the simple use of the opt. in dependent sentences. See §. 802 ff.

3. The dependent clauses in an *oratio obliqua* may be either themselves in the form of the *oratio obliqua* (the optative), or may retain the form in which they stood, or may be supposed to have stood, in the original *oratio recta.* See §§. 886. 3., 887.

4. The statement which in the *oratio recta* stands in the words of the person who made it, may be expressed in the *oratio obliqua* by the acc. and infin. (§. 664, 665.); as, ἐπήγγειλε τοὺς πολεμίους

ἀποφυγεῖν, by ὅτι or ὡς, and the *verbum finitum* (§. 801.); as, ὅτι οἱ πολέμιοι ἀποφύγοιεν or ἀπέφυγον: or by a participle; as, τοὺς πολεμίους ἀποφυγόντας. To these must be added the logically dependent sentences introduced by γάρ, οὖν, μέντοι, &c., which imply a person stating them as proofs or inferences (see *Obs.* 4.) A wish, command, or desire may be expressed in the *oratio obliqua* by the infin. (§. 663. *b.*); as, ἔλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμίοις (*or. recta,* ἐπίθεσθε).

5. With regard to the use of the indicative and optative (which presents the greatest, if not the only, difficulties in the *oratio obliqua*) it may be once more stated generally, that in all clauses which repeat words or thoughts of any one there are two notions:—1. The actual fact spoken of.—2. The mental act of the person referred to. And as the one or the other of these notions is to be brought more prominently forward, the *indicative* or *optative* (*oratio obliqua*) is used.

6. Hence after verbs which express mental operations, the indicative frequently stands, as the *fact,* not the mental act, is to be brought prominently forward. See §. 886.

7. The *oratio obliqua* frequently obtains in questions and answers, as these imply speaking or saying.

8. A change is naturally made in the person of the *oratio recta* when any one's words or thoughts about himself are repeated in *oratio obliqua,* as ἔλεγεν ὅτι ποιήσειε, or ἔλεγεν ὅτι ποιήσει, rarely ὅτι ποιήσω: Il. ο, 82 νοήσῃ ἔνθ' εἴην ἢ ἔνθα. See §. 802. *Obs.* 6.

Obs. 4. An acc. and ind. sometimes depend on a verb of perceiving or communicating which is suppressed, though implied in the context, so that they seem to be independent: Hdt. VII. 220 λέγεται δέ, ὡς αὐτός σφεας ἐπέπεμψε Λεωνίδης, μὴ ἀπόλωνται κηδόμενος· αὐτῷ δὲ καὶ Σπαρτιητέων τοῖσι παρεοῦσι οὐκ ἔχειν εὐπρεπέως ἐκλιπεῖν τὴν τάξιν. This is very common in Herodotus, especially in narrations, and is called the narrative or historic inf.

Obs. 5. Parentheses, and especially those which γάρ connects with the context, although they grammatically are independent sentences, yet frequently assume the form of the *oratio obliqua* in the opt., generally when a sentence introduced by ὅτι for ὡς precedes, of which the parenthesis seems to be a continuation. This is first found in Hdt., and in Attic prose more frequently than in poetry: Æsch. Ag. 603 ταῦτ' ἀπάγγειλον πόσει, ἥκειν ὅπως τάχιστ' ἐράσμιον πόλει· γυναῖκα πιστὴν δ' ἐν δόμοις εὕροι μολὼν, οἵαν περ οὖν λειπε: (εὑρήσει would be the mere report of the messenger himself: εὕροι represents it as coming from Clytemnestra's mind): Soph. Phil. 615 εὐθέως ὑπέσχετο τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων, οἵοιτο μεν μάλισθ' ἑκούσιον λαβων: Hdt. VII. 3 ἔλεγε—, ὡς αὐτὸς μὲν γένοιτο Δαρείῳ ἤδη βασιλεύοντι—, Ἀρταβαζάνης δὲ ἔτι ἰδιώτῃ ἐόντι Δαρείῳ· οὔκων οὔτ' εἰκὸς εἴη οὔτε δίκαιον, ἄλλον

τινὰ τὸ γέρας ἔχειν πρὸ ἑωυτοῦ: Xen. Anab. VII. 3, 13 ἔλεγον πολλοὶ κατὰ ταὐτὰ, ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμὼν γὰρ εἴη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ βουλομένῳ δυνατὸν εἴη κ. τ. λ.: Id. Hell. III. 2, 23 ἀποκριναμένων δὲ τῶν Ἠλείων, ὅτι οὐ ποιήσειαν ταῦτα· ἐπιληΐδας γὰρ ἔχοιεν τὰς πόλεις· φρουρὰν ἔφηναν οἱ ἔφοροι: Plat. Rep. 420 C ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνδριάντας γράφοντας προσελθών τις ἔψεγε λέγων, ὅτι οὐ τοῖς καλλίστοις τοῦ ζώου τὰ κάλλιστα φάρμακα προστίθεμεν—οἱ γὰρ ὀφθαλμοί, κάλλιστον ὄν, οὐκ ὀστρείῳ ἐναληλιμμένοι εἶεν, ἀλλὰ μέλανι—, μετρίως ἂν ἐδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες κ. τ. λ.[a] So also opt. with ἄν: Ibid. 458 extr. δῆλον δή, ὅτι γάμους τὸ μετὰ τοῦτο ποιήσομεν ἱεροὺς εἰς δύναμιν ὅτι μάλιστα· εἶεν δ' ἂν ἱεροὶ οἱ ὠφελιμώτατοι.

Obs. 6. The *oratio obliqua* may be used where any notion of saying, thinking &c. is implied.

Use of the Moods in the Oratio Obliqua.

I. *Optative.*

§. 885. 1. Since the *oratio obliqua* represents any statement or judgment as depending on a supposition—as a mental act—of course the two subjunctive moods, being the proper expressions of supposition, are the proper forms of the *oratio obliqua.* But in Greek the conjunctive is never used in the principal clauses of the *oratio obliqua,* and in the dependent clauses introduced by ὅς, ἄν, ὅταν, πρίν, ἄν &c., only when it would have been used in the *oratio recta.* So it is not correct to say, λέγει, ὅτι ὁ ἄνθρωπος θνητὸς ᾖ; and in φημὶ αὐτὸν, ἐὰν τοῦτο λέξῃ, ἁμαρτάνειν, the conjunct. λέξῃ is not used on account of the *oratio obliqua,* but because it would have been used in the *oratio recta;* as, ἐὰν τοῦτο λέξῃ, ἁμαρτάνει.

2. The reason why the conjunctive is not used in the *oratio obliqua* is, that the conjunct. properly expresses something yet to come—while that which is conceived in one's own mind, or drawn from the mind of another person, must be, as far as it is only a mental act, already past. When the verb of the principal clause is in time present to the speaker, the *oratio recta* is retained, as the thing spoken of is represented as a fact; as, λέγει, ὅτι ὁ ἄνθρωπος θνητός ἐστιν—φημὶ, ὅτι αὐτὸς, ἐὰν τοῦτο λέξῃ, ἁμαρτάνει: or the accus. and infin. is used; as, λέγει, τὸν ἄνθρωπον θνητὸν εἶναι—φημὶ, αὐτὸν, ἐὰν τοῦτο λέξῃ, ἁμαρτάνειν. (See construction of ὅτι and ὡς, §. 802. 3.)

3. But when the verb of the principal clause is in an historic tense, the opt. is necessarily used in the *oratio obliqua,* either for the ind. or conjunct. of the *oratio recta.* In the former case it expresses that the thing which would be spoken of in the indic. as a reality, is to be regarded only as another person's mode of viewing it, not so much

[a] Stallb. ad loc.

as happening in the external world as passing through another person's mind. In the latter case it expresses that the thing which the conjunctive spoke of in the *oratio recta*, as a probability, is to be considered as only conceived of in another person's mind, as a supposed possibility. So ἐὰν τοῦτο λέγῃς, ἁμαρτήσῃ—ἔλεξέ σε, εἰ τοῦτο λέγοις, ἁμαρτήσεσθαι: Hdt. III. 75 τελευτῶν ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι (*fecisset*): Xen. Ages. I. 10 Τισσαφέρνης μὲν ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο, ἕως ἔλθοιεν, (*oratio recta* ἢν σπείσῃς ἕως ἔλθωσιν) οὓς πέμψειε (ἔπεμψα) πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας.

Obs. 1. We must not confuse this construction with those cases where the opt. is used to express *uncertainty*, as opposed to the certainty of the ind., for in these cases the opt. does not arise from the *oratio obliqua*, but would have been used in the *oratio recta*. Cf. §. 802. 3. and §. 888.

3. The future optative is used in the *oratio obliqua* where the simple future would have stood in the *oratio recta*: Thuc. V. 7 ἀναλογιζομένων δὲ τὴν ἐκείνου ἡγεμονίαν πρὸς οἵαν ἐμπειρίαν γενήσοιτο: Soph. Œ. R. 1271 αὐδῶν τοσαῦθ' ὁθούνεκ' οὐκ ὄψοιντό νιν: Æsch. Pers. 360.

Obs. 2. Sometimes the *oratio obliqua* is used in the dependent clauses of an *oratio recta*, when it is to be marked that a statement is made, not as by the writer himself as a fact, but as passing in his own or another person's mind: Hdt. VII. 2 ἐστασίαζον (οἱ παῖδες), ὁ μὲν Ἀρταβαζάνης, κατότι πρεσβύτατός τε εἴη παντὸς τοῦ γόνου, καὶ ὅτι νομιζόμενα εἴη—πρὸς πάντων ἀνθρώπων, τὸν πρεσβύτατον τὴν ἀρχὴν ἔχειν. Ξέρξης δέ, ὡς Ἀτόσσης τε παῖς εἴη—, καὶ ὅτι Κῦρος εἴη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην: Thuc. II. 21 οἱ Ἀχαρνῆς ἐκάκιζον τὸν Περικλέα, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, *quod* (*quia*) *exercitum non educeret* (*e mente Acharnensium*): Soph. Trach. 903 κρύψασ' ἐμαυτὴν, ἔνθα μή τις εἰσίδοι, *ubi me a nullo visum iri credebam*: (But Id. Aj. 658 κρύψω τόδ' ἔγχος τοὐμόν—γαίας ὀρύξας, ἔνθα μήτις ὄψεται, *oratio recta*: the verbal notion is emphasized by being brought forward as a fact. Œ. R. 796 ἔφευγον ἔνθα μηπότ' ὀψοίμην.) So Latin, Liv. XL. 18 *in Hispaniâ prorogatum veteribus est imperium cum exercitibus, quos haberent.*

4. If the opt. in the *oratio obliqua* stands for the conjunct. with ἄν in *oratio recta*, ἄν may be joined to the conjunction by which it is introduced; see §. 844. *Obs.*: Il. η, 387 ἠνώγει Πρίαμος—εἰπεῖν, αἴκε περ ὔμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο (*e mente Priami, non referentis*): Il. β, 597 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ Μοῦσαι ἀείδοιεν: Thuc. VIII. 54 καὶ ἐψηφίσαντο πλεύσαντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅπῃ ἂν αὐτοῖς δοκοίη ἄριστα ἔξειν: cf. VIII. 68: Hdt. I. 56 ἐφρόντιζε ἱστορέων τοὺς ἂν Ἑλλήνων δυνατωτάτους προσκτήσαιτο φίλους: Antiphon. 722 οὗτοι δὲ θάνατον τῷ μηνυτῇ τὴν δωρεὰν ἀπέδοσαν, ἀπαγορευόντων τῶν φίλων τῶν ἐμῶν μὴ ἀποκτείνειν τὸν ἄνδρα, πρὶν ἂν ἐγὼ θέλοιμι.

II. *Indicative.*

§. 886. Though the nature of the *oratio obliqua* would seem to require the optative as the proper expression of a supposition, yet it is not always used, but the indic. is used far more frequently; so that objects are brought before the reader not as mere conceptions but as *facts*, which gives great power of representation to the language. In the use of the indic. we must distinguish two cases:

1. Where the statement, though it depends upon another person's conception, is to be marked as something real or certain, in opposition to a mere supposition or possibility; the reality being stated in the form which the person originally used when he stated or conceived it as such; as, Hdt. VI. 132. below, *b*.

2. Where the *oratio obliqua* assumes the character of *orat. recta*. This frequently happens in stating something which holds an important place in the events detailed in the sentence, which is as it were the essence of it, such as some important fact, viewed rather in a substantival than a verbal character, as ἔλεγε ὅτι Θεός ἐστι σοφός= Θεοῦ σοφία: the argument whereby some person was influenced (thus after verbs of persuading), the especial reason, ground, end, aim, essence of the mental determination, reflection, &c.— the terms or conditions on which any thing is granted, which gives a character to the whole action; or some remarkable declaration, to draw attention to the importance of which in the order of thought, it is stated, as nearly as possible, in the form in which the person originally stated it: inasmuch as this clause is logically the principal clause (on which frequently the other depends), it is not in form made dependent on it, while its grammatical subordinate relation is preserved, so as not to be wholly lost, by retaining the conjunction by which it is introduced.

a. Substant. sentences (see §. 802.): Hdt. III. 61 τοῦτον τὸν ἄνδρα ἀναγνώσας (*persuadere*) ὁ Μάγος Πατιζείθης, ὡς οἱ αὐτὸς διαπρήξει (argument whereby he persuaded), εἷσε ἄγων ἐς τὸν βασιλήϊον θρόνον: Ibid. 84 οἱ δὲ λοιποὶ τῶν ἑπτὰ ἐβουλεύοντο, ὡς βασιλέα δικαιότατα στήσονται (end of the deliberation): Id. VII. 8, 1 τοῦτο ἐφρόντιζον ὅκως μὴ λείψομαι τῶν προτέρων γενομένων ἐν τιμῇ τῇδε (*ne inferior essem*), μηδὲ ἐλάσσω προσκτήσομαι δύναμιν Πέρσῃσι (end of the thought): Xen. Cyr. II. 2, 1 ἀεὶ μὲν οὖν ἐπεμελεῖτο ὁ Κῦρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται (object or essence of the care).

b. Relative sentences: Hdt. VII. 54 Ξέρξης—εὔχετο πρὸς τὸν ἥλιον, μηδεμίην οἱ συντυχίην τοιαύτην γενέσθαι, ἥ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην πρότερον ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται (the clause beginning with ἥ μιν παύσει expressing the especial aim of the prayer): Id. VI. 132 (Μιλτιά-

δης) αἰτήσας νέας ἑβδομήκοντα, καὶ στρατιήν τε καὶ χρήματα τοὺς Ἀθηναίους, οὐ φράσας σφι, ἐπ' ἣν ἐπιστρατεύεται (he is *really* marching) χώρην, ἀλλὰ φὰς αὐτοὺς καταπλουτιεῖν, ἣν οἱ ἕπωνται· (§. 887.) ἐπὶ γὰρ χώρην τοιαύτην δή τινα ἄξειν, ὅθεν χρυσὸν εὐπετέως ἄφθονον οἴσονται· (will *certainly* gain) λέγων δὲ τοιαῦτα αἴτεε τὰς νέας: Xen. Hell. II. 3, 2 ἔδοξε τῷ δήμῳ τριάκοντα ἑλέσθαι, οἳ τοὺς πατρίους νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι (essence and especial aim of the decree).

c. Adverb. sentences: Xen. Anab. III. 5, 13 ὅμωνι ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέψονται οἱ Ἕλληνες (essence of the θαῦμα) καὶ τί ἐν νῷ ἔχοιεν: Ibid. I. 3, 14 εἰς δὲ δὴ εἶπε—στρατηγοὺς μὲν ἑλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται (condition or terms) Κλέαρχος ἀπάγειν—ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῷ ταῦτα (§. 887.), ἡγεμόνα αἰτεῖν Κῦρον, ὅστις [ὡς] διὰ φιλίας τῆς χώρας ἀπάξει (especial point of the request)—πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσουσιν (especial aim) ὁ Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρπακότες (argument on which the request was grounded): Hdt. III. 104 ὅκως ἂν καυμάτων τῶν θερμοτάτων δὲ ἐόντων ἔσονται ἐν τῇ ἀρπαγῇ (see §. 424. δ.). So also when the conjunctive would have been the form of any part of the original statement, it is used in the same way and for the same purposes as the ind. (see §. 887.): Plat. Legg. 683 εἰ γοῦν—τις ἡμῖν ὑπόσχοιτο θεὸς ὤν, ἐὰν ἐπιχειρήσωμεν,—οὐ χείρους ἀκουσόμεθα. So in Latin, *Jugurtham maxime vivum, sin id parum procedat, necatum sibi traderet.*—(See below, §. 887.)

d. Indirect interrog. sentences.—The indic. is generally used in these sentences, attention being drawn to the question by stating it in the form in which it was originally stated: Hdt. III. 78 εἴρετο, ὅ τι οὐ χρᾶται τῇ χερί: Isocr. Paneg. 56 D τὰς στάσεις ἐποιοῦντο πρὸς ἀλλήλους οὐχ ὁπότεροι τῶν λοιπῶν ἄρξουσιν, ἀλλ' ὁπότεροι φθήσονται τὴν πόλιν ἀγαθόν τι ποιήσαντες: Thuc. II. 4 οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἴκημα, εἴτε τι ἄλλο χρήσονται: Xen. Cyr. IV. 2, 3 ἐννοηθέντες δὲ οἷά τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων, καὶ ὅτι νῦν τεθναίη μὲν ὁ ἄρχων αὐτῶν, ἔδοξεν αὐτοῖς—ἀποστῆναι: Plat. Apol. 21 B πολὺν μὲν χρόνον ἠπόρουν, τί ποτε λέγει, for ὅ τι λέγοι. But even when the very words are not used in the *oratio obliqua*, yet by a sort of confusion of time and person, the indic. of past tenses very often followed the same tenses in the principal sentence: Od. ρ, 120 εἴρετο δ' αὐτίκ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος, ὅττευ χρηΐζων ἱκόμην Λακεδαίμονα δῖαν: (the actual word of Menelaus must have been ἱκοῦ, see §. 890.)

3. Hence in the compound *oratio obliqua* we often find a curious mixture of the *oratio obliqua* and *recta*. The principal clause is in the *oratio obliqua*, and then follows a dependent clause in which the verb stands in the form of the *oratio recta*, marking the most important words of the sentence by giving them in the mood in which they would originally have been uttered; as, (inf. and accus. as the *oratio obliqua*) Hdt. I. 136 ἐκέλευε τῆς ἑαυτοῦ χώρης οἰκεῖν ὅκου βούλονται (originally ὅκου βούλεσθε). So also (ὡς and the optative as the *oratio obliqua*:) Æsch. Pers. 354 ἔλεξε—ὡς, εἰ μελαίνης νυκτὸς ἵξεται κνέφας, Ἕλληνες οὐ μένοιεν: so G. T. as Acts xxiii. 22.

ἀπέλυσε τὸν νεανίαν παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρός με.

Obs. Analogously to this the present is used in passages where the other verbs are in the past tenses, to bring out the fact more strongly.

III. *Conjunctive.*

§. 887. 1. As the ind. of historic tenses is thus used in dependent clauses after an historic tense, so after a past verb of perceiving or communicating, followed by the *oratio obliqua*, we find a dependent clause in the conjunctive, to mark the point on which the rest of the sentence turns—that being the mood proper to the expression at the time when it was used, as of a future event, and the parties being introduced as speaking or perceiving, as they originally spoke or perceived; hence part of the sentence seems to be in the *oratio obliqua* and part in the *oratio recta:* Hdt. I. 29 ὁρκίοισι μεγάλοισι κατείχοντο Ἀθηναῖοι, δέκα ἔτεα χρήσεσθαι νόμοισι, τοὺς ἄν σφι Σόλων θῆται: (the oath was δέκα ἔτεα χρησόμεθα, the proper form thereupon being τοὺς ἄν, &c.: Thuc. II. 13 (ὁ Περικλῆς) προηγόρευε τοῖς Ἀθηναίοις, ὅτι—τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ τὰς οἰκίας, ἢν ἄρα μὴ δῃώσωσιν οἱ πολέμιοι—ἀφίησιν αὐτὰ δημόσια εἶναι: Xen. Cyr. IV. 5, 36 τοὺς ἵππους ἐκέλευσε φυλάττειν μένοντας τοὺς ἀγαγόντας, ἕως ἄν τι σημάνῃ: Id. Hell. II. 1, 24 Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσεν ἕπεσθαι τοῖς Ἀθηναίοις· ἐπειδὰν δὲ ἐκβῶσι, κατιδόντας ὅ τι ποιοῦσιν, ἀποπλεῖν: Id. Anab. II. 3, 6 ἔλεγον δὲ οἱ ἄγγελοι, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν ἡγεμόνας ἔχοντες, οἳ αὐτοὺς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν, ἔνθεν ἕξουσι τὰ ἐπιτήδεια: Plat. Apol. init. ἔλεγον, ὡς χρῆν ὑμᾶς εὐλαβεῖσθαι, μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε. So generally in clauses introduced by πρὶν ἄν.

Interchange of Conjunctive, Optative, and Indicative.

§. 888. The indicative is sometimes found in the *oratio obliqua* to express reality and certainty, as opposed to a mere supposition and possibility expressed by the opt. in another part of the sentence: Hdt. VIII. 70 ἀρρώδεον, ὅτι αὐτοὶ μὲν, ἐν Σαλαμῖνι κατήμενοι, ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχέειν μέλλοιεν, νικηθέντες δὲ ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται: Xen. Anab. III. 5, 19 ὅμοιοι ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχοιεν: Id. Hell. V. 2, 38 διδάσκων, ὅτι οἱ Ὀλύνθιοι κατεστραμμένοι τὴν μείζω δύναμιν Μακεδονίας εἶεν καὶ οὐκ ἀνήσουσι τὴν ἐλάττω.

IV. *Accusative (or with certain Verbs Nom.* see §. 672.) *with Infinitive, instead of Verbum finitum. Narrative Infinitive.*

§. 889. In Greek one or more dependent clauses in a narration

may stand as an *oratio obliqua* in the accus. and infin. (depending on a verb of saying, &c expressed or implied) instead of the *verbum finitum;* in Latin this is restricted to such clauses of the *oratio obliqua,* as are introduced by relative pronouns or relative conjunctions, and are in reality the principal clause.

a. Adject. sentences: Hdt. VI. 117 *ἄνδρα οἱ δοκέειν ὁπλίτην ἀντιστῆναι μέγαν, τοῦ* (for *οὗ*) *τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν*: Thuc. I. 91 (*ἔφασαν*) *ὅσα αὖ μετ' ἐκείνων βουλεύεσθαι, οὐδενὸς ὕστεροι γνώμῃ φανῆναι*: i. e. *de quibus rebus consultavissent* (not *de q. r. se consultavisse*). Cf. Corn. Nep. Them. VII. *illorum urbem ut propugnaculum oppositum esse barbaris, apud quam jam bis classes regias fecisse naufragium,* (i. e. *apud hanc enim etc.* as properly as a principal clause.)

b. Adverb. sentences.—*a.* Local, temporal, causal, comparative: Plat. Rep. 408 C *οἱ τραγῳδοποιοὶ—Ἀπόλλωνος μέν φασιν Ἀσκληπιὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι πλούσιον ἄνδρα θανάσιμον ἤδη ὄντα ἰάσασθαι, ὅθεν δὴ καὶ κεραυνωθῆναι αὐτόν*: Latin, *unde fulmine eum percussum esse,* i. e. *et inde* (as logically a principal sentence): Hdt. III. 26 *λέγεται—, ἐπειδὴ ἐκ τῆς Ὀάσιος ταύτης ἰέναι—, ἐπιπνεῦσαι νότον μέγαν*: Ibid. 35 *ὡς δὲ* (*quum*) *ἐν τῇ κραδίῃ εὑρεθῆναι ἐνεόντα τὸν ὀϊστὸν, εἰπεῖν πρὸς τὸν πατέρα κ. τ. λ.*: Id. VI. 84 *Σκύθας γὰρ* (sc. *φασί*) *τοὺς νομάδας, ἐπεί τε σφι Δαρεῖον ἐσβαλεῖν ἐς τὴν χώρην, μετὰ ταῦτα μεμονέναι μιν τίσασθαι,* i. e. *postquam invasisset:* Id. VII. 148 *μετὰ δὲ, ὡς ἐλθεῖν τοὺς ἀγγέλους ἐς δὴ τὸ Ἄργος, ἐπελθεῖν ἐπὶ τὸ βουλευτήριον*: Ibid. 150 extr. *ἐπεὶ δέ σφεας παραλαμβάνειν τοὺς Ἕλληνας, οὕτω δὴ, ἐπισταμένους ὅτι οὐ μεταδώσουσι τῆς ἀρχῆς Λακεδαιμόνιοι, μεταιτέειν κ. τ. λ.* (the finite verb being used in the sentence depending on *ἐπισταμένους*, and the infin. in the sentence depending on the preceding verb *λέγεται*): Hdt. II. 121. §. 2 *ὡς δὲ τυχεῖν τὸν βασιλῆα ἀνοίξαντα τὸ οἴκημα, θωῦμάσι κ. τ. λ. ὡς δὲ ἀεὶ ἐλάσσω φαίνεσθαι τὰ χρήματα—, ποιῆσαί μιν τάδε*: Id. I. 140 *οὐ πρότερον θάπτεται πρὶν ἂν ἑλκυσθῆναι.* This construction is very common in Herodotus. Thuc. II. 102 *λέγεται δὲ καὶ Ἀλκμαίωνι τῷ Ἀμφιάρεω, ὅτε δὴ ἁλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν*: Xen. Cyr. V. 2, 4 *ἀπήγγελλον τῷ Κύρῳ, ὅτι τοσαῦτα εἴη ἔνδον ἀγαθά, ὅσα ἐπ' ἀνθρώπων γενεάν, ὡς σφίσι δοκεῖν* (i. e. *ut sibi videretur*), *μὴ ἂν ἐπιλιπεῖν τοὺς ἔνδον ὄντας*: Plat. Rep. 614 B *ἔφη δὲ, ἐπειδὴ οὗ ἐκβῆναι τὴν ψυχήν, πορεύεσθαι μετὰ πολλῶν καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαιμόνιον, ἐν ᾧ—δύ' εἶναι χάσματε κ. τ. λ.*: Id. Rep. 359 D *ἰδεῖν—νεκρόν, ὡς φαίνεσθαι, μείζω ἢ κατ' ἄνθρωπον.*

β. Conditional: Hdt. III. 108 *λέγουσι δὲ καὶ τόδε Ἀράβιοι, ὡς πᾶσα ἂν γῆ ἐπίμπλατο τῶν ὀφίων τούτων, εἰ μὴ γίνεσθαι κατ' αὐτοὺς οἷόν τι κατὰ ἐχίδνας ἠπιστάμην γίνεσθαι*: Thuc. IV. 98 *οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν,* i. e. *si ampliorem illorum agri partem in suam potestatem redigere possent, se eam retenturos.*

c. Mixed sentences: Hdt. VI. 137 *ἐπεί τε γὰρ ἰδεῖν τοὺς Ἀθηναίους τὴν χώρην, τήν σφισι ὑπὸ τὸν Ὑμησσὸν ἐοῦσαν ἔδοσαν οἰκῆσαι μισθὸν τοῦ τείχεος τοῦ περὶ τὴν ἀκρόπολίν κοτε ἑλληλαμένου, ταύτην ὡς ἰδεῖν τοὺς Ἀθηναίους ἐξεργασμένην εὖ, τὴν* (i. e. *ἣν*) *πρότερον εἶναι κακήν τε καὶ τοῦ μηδενὸς ἀξίην, λαβεῖν φθόνον κ. τ. λ.*: Id. III. 105 *εἶναι δὲ* (*λέγεται*) *ταχύτητα οὐδενὶ ἑτέρῳ ὁμοῖον, οὕτω ὥστε, εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς Ἰνδούς, ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἂν σφεων ἀποσώζεσθαι.*

Change from the Oratio Obliqua to the Recta, and from the Recta to the Obliqua.—Change of person.

§. 890. It being the genius of the Greek language to bring things before the eyes of the reader as much as possible, the *oratio obliqua* is sometimes, and especially in Attic prose, changed suddenly to the *oratio recta;* the person spoken of in the *oratio obliqua* as saying something, being suddenly introduced in the *oratio recta* as speaking of himself in the first person, or to some one else in the second person: and on the other hand, the *oratio recta* is with equal facility changed into the *oratio obliqua.* (See ind. with *oratio obliqua* above, §. 886:) Lysias 897 καλέσας αὐτοὺς εἶπε Διογείτων, ὅτι καταλίποι αὐτοῖς ὁ πατὴρ εἴκοσι μνᾶς ἀργυρίου καὶ τριάκοντα στατῆρας. Ἐγὼ οὖν πολλὰ τῶν ἐμαυτοῦ δεδαπάνηκα εἰς τὴν ὑμετέραν τροφήν κ. τ. λ.: Xen. Cyr. I. 4 extr. ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπιόντα θαρρεῖν, ὅτι παρέσται αὖθις ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται, κἂν βούλῃ, ἀσκαρδαμυκτεί: Id. Hell. I. 1, 27 ἑλέσθαι δὲ ἐκέλευον ἄρχοντας—μεμνημένους ὅσας τε ναυμαχίας—νενικήκατε καὶ ναῦς εἰλήφατε—ἡμῶν ἡγουμένων: Ibid. II. 1, 25 (Ἀλκιβιάδης) οὐκ ἐν καλῷ ἔφη αὐτοὺς ὁρμεῖν, ἀλλὰ μεθορμίσαι ἐς Σηστὸν παρῄνει—· οὔ ὄντες ναυμαχήσετε, ἔφη, ὅταν βούλησθε: Plat. Prot. 302 C ἐρωτᾷ οὖν Ἑρμῆς Δία, τίνα οὖν τρόπον δοίη δίκην καὶ αἰδῶ ἀνθρώποις. Πότερον ὡς αἱ τέχναι νενέμηνται, οὕτω καὶ ταύτας νείμω; On the other hand: Xen. Anab. VII. 1, 39 ἐλθὼν δὲ Κλέανδρος· Μάλα μόλις, ἔφη, διαπραξάμενος ἥκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἴη κ. τ. λ.: so G. T. as Mark xi. 32 ἀλλ' ἐὰν εἴπωμεν, ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν. So the imperative (see §. 421.): so G. T. as 1 Cor. iv. 16 παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. For the infinitive see §. 889.

CHAPTER V.

Especial peculiarities in the Construction of Words and Sentences.

I. *Ellipse.*

§. 891. 1. Ellipse is the suppression of a sentence or part of a sentence, which is logically of minor importance, but which grammatically is required to express a notion or thought, and must be supplied. The use of the ellipse arises from an endeavour to mark the unity and connectedness of the parts of a simple or compound thought by the form of the sentence, and to give brevity and power to the expression.

2. The notion of the suppressed word must of course be general and indefinite, or implied in the word which would define it were it not suppressed, as *οἱ θνητοί* (sc. *ἄνθρωποι*), *ἡ αὔριον*, (sc. *ἡμέρα*), or supplied from the context or common use, as *εἰς διδασκάλου ἰέναι*: so *ἐπ' ἴσας* (sc. *μοίρας*) Soph. El. 1062. So, if a sentence is suppressed, it must be of a general nature and easily supplied.

Obs. 1. The principle of ellipse has been often confounded with brachylogy; and, it is needless to say, it has been much abused by its application to cases where it does not apply. The legitimate use of ellipse seems to be mostly confined to two cases:—1. Where the context supplies, or sometimes by its form only, suggests to the mind the suppressed notion: Æsch. Choeph. 142 *ἡμῖν μὲν εὐχὰς τάσδε* sc. *εὔχομαι* (see §. 581. 2.): so *ὕδωρ κατὰ χειρός*.—2. (More rare) where the every day usages of speech had created and familiarized a shortened form of expression, as in *τίς χρεία σε ἐμοῦ* sc. *ἔχει*. So *ἐς κόρακας* &c. Within these limitations it is a true principle of the Greek language—beyond them it creates confusion and conceals other grammatical principles.

a. Ellipse in a simple Sentence.

3. On the ellipse of the subject see §. 373, and of *εἶναι* see §. 376; on the ellipse of a substantive defined by an attributive, adj., part., or gen. (as *οἱ θνητοί, τὸ καλόν, οἱ ἔχοντες, εἰς ᾅδου ἀφικέσθαι, ὁ Σωφρονίσκου*) see §. 436. Of the participle *ὤν* see §. 682. 3,—of the noun before participle in gen. absolute, see §. 695. *Obs.* 1.—of the protasis or apodosis, §. 860.

Obs. 2. In many phrases the subst. suppressed after the adj. is supplied in the verb: Theocr. 18. 11 *πολὺν ἔπινες* sc. *οἶνον*: Arist. Equit. 121 *ἑτέραν ἔγχεον* sc. *σπονδήν*. So Soph. Ant. 190 *ταύτης ἔπι πλέοντες ὀρθῆς* sc. *νεώς*. So that this is brachylogy rather than ellipse, see §. 823. *d.*: Eur. Herc. F. 180 *τὸν καλλίνικον ἐκώμασε* (sc. *κῶμον*): Id. El. 835 *ὅπως πευστηρίαν θοινασόμεσθα* (sc. *θοίνην*): Plat. Lach. 184 D *τὴν ἐναντίαν γὰρ Λάχης Νικίᾳ ἔθετο* (sc. *ψῆφον*, according to the usual form *θέσθαι ψῆφον*).

4. The sentence is sometimes without its verb where the notion of the verb is general, such as *ποιεῖν, ὁρᾶν* &c., *γίγνεσθαι, εἶναι* &c., and sometimes a special verb, when the context easily suggests it. So G. T., Gal. ii. 9. The object of a verb sometimes stands alone, especially in prayers, curses, proverbs, inscriptions, commands, &c.; the verb being readily supplied from common use: *ἐς κόρακας, ἐς φθόρον, εἰς ὄλεθρον* (sc. *ἄπιθι* or *ἔρρε*)—*πρὸς σὲ γονάτων* (sc. *ἱκετεύω*)—*ἐς κεφαλὴν σοί* (*τρέποιτο* sc.), but this rather belongs to Brachylogy. See also §. 897. So G. T. as Matt. v. 38 *ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ*.

Obs. 3. The notion which is required to define another, as an attributive defines a substantive, the object the verb, &c. can never be supplied. Some verbs however have a pregnant force, so that the notion defined implies the notion defining it; as *φυλάσσειν* in Homer=*φυλάσσειν νύκτα*, *to watch through the night—to keep the night watch.*

Obs. 4. We may observe that the ellipse of ἐστί &c. is very common in G. T. in all sorts of sentences, and constructions.

Obs. 5. The subject is sometimes omitted in a narration, so that two following verbs refer to different persons: Hdt. VI. 30 ὁ δὲ (Histiæus) οὔτ' ἂν ἔπαθε κακὸν οὐδὲν—δοκέειν ἐμοὶ, ἀπῆκέ τ' ἂν (Darius) αὐτῷ τὴν αἰτίαν.— So G. T., as John xix. 4 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω—καὶ λέγει (Pilate) αὐτοῖς. Cf. Luke xix. 4.

b. Ellipse in a compound Sentence.

5. *a.* A substantive to which an attributive relative sentence refers may be suppressed; as, Il. ρ, 640 εἴη, ὅστις ἑταῖρος ἀπαγγείλειε τάχιστα Πηλείδῃ: Thuc. II. 11 ἕπεσθε, ὅποι ἄν τις ἡγῆται i. e. εἰς τοῦτον τὸν τόπον, ὅποι (§. 836. 1.).

b. A whole sentence may be suppressed, to which a following sentence refers; so in the combinations, οὐχ ὅτι, μὴ ὅτι—, ἀλλά §. 762. 2., εἰ μή (§. 860.); so also, οὐχ ὅτι in the sense of *quamquam, although;* (ἀλλά does not follow this phrase as an antithesis:) Plat. Prot. 336 D Σωκράτει γε ἐγὼ ἐγγυῶμαι μὴ ἐπιλήσεσθαι, οὐχ ὅτι παίζει καί φησιν ἐπιλήσμων εἶναι. Also in final or interrog. clauses introduced by ὅπως μή and μή, and in hypothetical clauses, either where a wish is expressed, as εἴθε τοῦτο γένοιτο (§. 856. *Obs.* 2), or where two hypothetical clauses are opposed, whereof the principal one is generally suppressed.—See §. 860. 3.

6. Another case of ellipse is, where a conditional protasis is omitted, but signified by attaching to the verb of the apodosis the conditional particle ἄν, which suggests to the mind the suppressed sentence; as, ἡδέως ἂν ἀκούσαιμι, ἡδέως ἂν ἤκουσα (§. 860. 2.).

7. When two sentences expressing similar thoughts, and standing in the same construction, are in juxtaposition, in the latter sometimes we find only the more important parts of the whole, while the more formal parts which are common to both, occur only in the first. See §. 896. *Obs.* 3: but this too may perhaps be referred to brachylogy.

Obs. In G. T. Matt. xiii. 8 and Mark iv. 8 there is an ellipse of some substantive after the numerals, καὶ ἐδίδου καρπόν, ὃ μὲν ἑκατὸν κ. τ. λ. It may possibly be καρπούς or σπέρματα.

II. *Brevity of Expression or Brachylogy.*

§. 892. 1. There is a wide distinction to be drawn between ellipse and brachylogy. In ellipse some element of the notion or thought is actually suppressed; in brachylogy it only seems to be suppressed, but in reality is in some way expressed or involved either in the whole sentence or some member thereof. The use of ellipse, as it depends partly on perception and common usage, and partly on the nature of the language, may be reduced to certain rules; but

brachylogy depends solely on the pleasure of the speaker, so that he may use it whenever he thinks that his brevity of expression is sufficiently cleared up by the context or other circumstances.

2. The readiness of apprehension which was so especially the characteristic of the Greek mind, naturally gave greater scope to this figure in the Greek than in any other language; and it is a want of this rapidity and readiness which makes the Greek language so difficult to master, and yet so profitable a mental exercise to the moderns. Many instances of it have already occurred in explaining the different forms of construction, as *οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον*, and some will be found below. We can only treat of some of those instances of brachylogy which from their frequent use may be laid down as principles of interpretation for the language.

The notion of a Substantive or Adjective supplied from the context or part thereof.

§. 893. *a.* The subject of one sentence is supplied from some word in the objective part of the preceding one, see also §. 373. 4. Attic prose, except orators, and sometimes poetry: Il. *π*, 77 *οὐδέ πω Ἀτρειδέω ὀπὸς ἔκλυον—ἀλλ' Ἕκτορος—περιάγνυται* sc. *ὄψ* or *αὐδή*. Cf. Il. *π*, 748: Hes. Opp. 513 *καί τε διὰ ῥινοῦ βοὸς ἔρχεται, οὐδέ μιν ἴσχει* (sc. *ῥινός*): Thuc. VIII. 44 *ἐξεφόβησαν μὲν τοὺς πολλοὺς, οὐκ εἰδότας τὰ πρασσόμενα, καὶ ἔφευγον* (*οἱ πολλοί*): Soph. Œ. C. 685 *οὐδὲ ἄϋπνοι κρῆναι μινύθουσιν Κηφισοῦ νομάδες ῥεέθρων ἀλλ' αἰὲν*—(*Κηφισός* sc.) *ἐπινίσσεται*.—See also §. 311. 1. *b*. So G. T., as 1 Cor. xv. 25 *δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρις οὗ θῇ* (sc. *αὐτός*) *κ. τ. λ.* Cf. Rom. iv. 3 *ἐπίστευσεν—τῷ θεῷ καὶ ἐλογίσθη* (sc. *τὸ πιστεῦσαι*) *κ. τ. λ.*

b. A substantive which would properly be used twice in a clause is used only once: Soph. El. 1265 *ἔφρασας ὑπερτέραν* (*χάριν* sc.) *τῆς τότε χάριτος*: Id. Œd. Col. 1059 *τὸν ἐφέσπερον* (sc. *νόμον*) *Οἰατίδος ἐκ νόμου*.—See also §. 782 *d*. So Eur. Phœn. 103 *γεραίαν νέᾳ* (*χειρί* sc.) *χεῖρα*. So G. T., as 1 John ii. 2 *ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν—οὐ περὶ τῶν ἡμετέρων μόνον, ἀλλὰ καὶ περὶ* (*ἁμαρτιῶν* sc.) *ὅλου τοῦ κόσμου*. The substantive or pronoun of the latter of two coordinate sentences is generally supplied from the former, in which it already stands; the article which would be joined to the substantive in the second clause standing alone; as, Plat. Epist. 354 E *μετρία ἡ θεῷ δουλεία, ἄμετρος δὲ ἡ τοῖς ἀνθρώποις*. So G. T., as Matt. x. 26 *οὐδὲν γάρ ἐστι κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ* (*οὐδὲν*) *κρυπτὸν ὃ οὐ γνωσθήσεται*.

c. A subject is supplied from the predicate, or a predicate from the subject, when the same word would be both subject and predicate; as, Hdt. VIII. 80 ἴσθι γὰρ ἐξ ἐμέο (sc. ποιεύμενα) τὰ ποιεύμενα ὑπὸ Μήδων: Ibid. 142 τούτων ἁπάντων αἰτίους γενέσθαι (sc. αἰτίους) τῆς δουλοσύνης τοῖς Ἕλλησι Ἀθηναίους.

d. A substantive cognate to some word in the sentence, is supplied from that word (παρώνυμα). So Homer, (θεοί) δωτῆρες ἐάων sc. δόσεων. So also Il. ω, 528 δώρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἐάων: Il. υ, 99 καὶ δ' ἄλλως (sc. βληθέν) τοῦ γ' ἰθὺ βέλος πέτετ' οὐδ' ἀπολήγει. So cognate notion of the verb (see acc. §. 548.): δεινόν, δεινὰ βοᾶν sc. βόημα, βοήματα. — τρεῖς πλήσσεσθαι sc. πληγάς: Soph. El. 1075 Ἠλέκτρα τὸν ἀεὶ πατρὸς (sc. στόνον) δειλαία στενάχουσα[a]: Eur. Phœn. 325 δακρυόεσσαν (sc. ἰάν) (δακρυόεσσ' Dind.) ἱεῖσα. Also ὡς εἰπεῖν sc. ἔπος, and thence in old Attic. (The tragedians use the full form, ὡς εἰπεῖν ἔπος, and so commonly Plato and Demosth.)

e. So a word is suggested by the context: see also §. 373. 3; Hdt. I. 137 ἀποκτεῖναι δὲ οὐδένα τὸν ἑαῦτου πατέρα ἢ μητέρα ἀλλ' ὁκόσα ἤδη τοιαῦτα ἐγένετο κ. τ. λ., sc. τέκνα supplied from the general notion of the sentence: for τίς supplied see §. 373. 6: so τινὲς τινὰς is supplied from a partitive genitive, Xen. Anab. III. 5, 16 ἀναμιγνύσθαι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς αὐτούς: so G. T. as Acts xxi. 16 συνῆλθον καὶ τῶν μαθητῶν σὺν ἡμῖν.

f. The affirmatives εἷς, ἕκαστος, are supplied from the negative οὐδείς; as, Plat. Symp. 192 E ταῦτα ἀκούσας οὐδ' ἂν εἷς ἐξαρνηθείη—, ἀλλ' ἀτεχνῶς οἴοιτ' ἂν ἀκηκοέναι κ. τ. λ.[b]: Id. Rep. 366 D. Demosth. c. Meid. §. 18 οὐκοῦν δεινὸν—μηδένα τολμῆσαι πώποτε μηδ' ὧν οἱ νόμοι διδόασιν ἅψασθαι, ἀλλ' οὕτως εὐλαβῶς—διακεῖσθαι.

Where a Pronoun is supplied from the context or part thereof.

§. 894. 1. *a.* Where a person has been already mentioned, the pronoun as the object of the verb is supplied therefrom, except where especial emphasis is required: Xen. Hell. III. 4, 3 ἐπαγγειλαμένου τοῦ Ἀγησιλάου τὴν στρατείαν, διδόασιν οἱ Λακεδαιμόνιοι (sc. αὐτῷ ταῦτα). The antecedent is often supplied by the relative which implies it (see §. 817.). So in antithesis: Od. θ, 167. οὕτως οὐ πάντεσσι θεοὶ (sc. πάντα) χαρίεντα διδοῦσιν ἀνδράσιν, οὔτε φυὴν, οὔτε φρένας, οὔτ' ἀγορητύν.

Obs. In G. T., where different cases are required, the pronoun is generally repeated, as Luke xvi. 2 φωνήσας αὐτὸν εἶπεν αὐτῷ, but not always, see Acts xiii. 3.

[a] Or to τὸν ἀεὶ we may supply χρόνον, and take πατρὸς with στενάχουσα as a genitive of cause. [b] Stallb. ad loc.

b. So also the pronoun is supplied to a genitive absolute from the foregoing sentence: Hdt. I. 3 τοὺς δὲ (Asiatics), προϊσχομένων (ἐκείνων Greeks) ταῦτα, προφέρειν σφι Μηδείης τὴν ἁρπαγήν· ὡς οὐ δόντες αὐτοὶ δίκας, οὐδὲ ἐκδόντες ἀπαιτεόντων (σφῶν Asiatics). So G. T., as Luke viii. 20 ἀπηγγέλη αὐτῷ λεγόντων.

c. Very frequently the reflexive pronoun ἑαυτοῦ is supplied from the pronoun αὐτός: Il. *a*, 355 ἑλὼν γὰρ ἔχει γέρας, αὐτὸς (sc. ἑαυτῷ) ἀπούρας: Soph. Phil. 691 ἵν' αὐτὸς (sc. ἑαυτῷ) ἦν πρόσουρος.

d. Sometimes a pronoun is supplied in two following clauses to one verb as subject, to the other as object: Il. *o*, 555 πρίν γ' ἠὲ κατακτάμεν (αὐτούς) ἠὲ κατ' ἄκρης Ἴλιον αἰπεινὴν (αὐτούς) ἑλέειν κ. τ. λ.: Thuc. I. 36 καὶ ὅτῳ (=εἴ τινι) τάδε ξυμφέροντα μὲν δοκεῖ λέγεσθαι φοβεῖται δὲ sc. εἰ δέ τις φοβεῖται.

Where a conjunction is supplied by the context.

2. Where ὅστις or ὅσοι are used in the sense εἴ τις, (see §. 816. 8. 817. 4.) the implied εἰ is sometimes carried on to a following clause by a copulative conjunction, Thuc. IV. 6 Ὅσοι δὲ γιγνώσκοντες αὐτὰ μὴ ὀρθῶς προσκοποῦμεν, μηδὲ τοῦτό τις πρεσβύτατον ἥκει κρίνας=καὶ εἴ τις ἥκει μὴ κρίνας: so G. T. as 1 Cor. vii. 13 καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον καὶ (sc. εἰ) οὗτος συνευδοκεῖ κ. τ. λ.

Where a verbal notion is supplied from a preceding verb, or verbal notion.

§. 895. 1. *a.* After δῆλον ὅτι, οἶδ' ὅτι, εὖ οἶδ' ὅτι, ἴσθ' ὅτι, the verb is very often supplied from the predicate or preceding sentence; as, Plat. Gorg. 475 C. Socr. Οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι: Po. Δῆλον δὴ ὅτι sc. κάκιον ἂν εἴη. Hence the affirmative adverb, δηλονότι, *certainly, clearly.*

b. A verbal notion is supplied by the form of the sentence (see §. 581. 2.), or from some expression in it: Eur. Hipp. 870 φεῦ, φεῦ (=στένω) τῶν ἐμῶν τυράννων δόμους. So Æsch. Ag. 1146 ἰὼ, ἰὼ (=στένω) λιγείας μόρον ἀηδόνος: Eur. Ion 1420 μορφὴν ἔχον τίν'; (ἐρωτῶ) ὥς με μὴ ταύτῃ λαβῇς. So G. T., as Eph. v. 33 ἡ δὲ γυνὴ (sc. βλεπέτω) ἵνα φόβηται τὸν ἄνδρα. Cf. 1 Cor. viii. 7.

Obs. 1. So the interjectional ἰδού (et sim.) suggests the notion of ἐστί: Æsch. Ag. 1269 ἰδού! δ' Ἀπόλλων αὐτοὺς ἐκδύων ἐμέ: this is very common in G. T.

c. A verbal notion is supplied from some expression in a preceding sentence, so that the noun is in the case required by such a verb: Il. *φ*, 162 ὁ δ' ὁμαρτῇ δούρασιν—sc. ἔβαλλεν supplied from the hostile action expressed by ἀνέσχετο μελίην in line 161: Hdt. I. 36 γελῶ δ' ὁρέων κ. τ. λ., καὶ τὴν Ἀσίην τῇ Εὐρώπῃ ποιεύντων (θαυμάζω, sc. frq

γελῶ δ' ὀρέων) ἴσην. So Soph. Ant. 857 ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας πατρὸς τριπόλιστον οἶκον (λέγουσα sc.). So G. T., as Acts xxiv. 18 ἐν αἷς εὗρον μ' ἡγνισμένον—ἐν τῷ ἱερῷ οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαίων, sc. ἦσαν supplied from ἦν, implied in εὗρόν με ἐν τῷ ἱερῷ: so Rom. xiii. 7 τῷ τὸν φόρον (sc. ἀπαιτοῦντι = ὀφειλὴν ἔχοντι): Rom. xii. 6 προφητεύσωμεν supplied from προφητείαν: v. 7 εἴτε διακονίαν (sc. ἔχοντες) ἐν τῇ διακονίᾳ (sc. ποιῶμεν κατὰ τὴν ἀναλογίαν τῆς πίστεως).

d. So a predicate, or a predicative adjective or substantive, is supplied from a former sentence or clause: Soph. El. 1021 εἴθ' ὤφελες τοιάδε τὴν γνώμην πατρὸς θνήσκοντος εἶναι—ἀλλ' ἦν (τοιάδε sc.) φύσιν γε. So G. T., as Rom. vii. 5 εἰ γὰρ σύμφυτοι γεγόναμεν——ἀλλὰ καὶ ἀναστάσεως ἐσόμεθα: so Id. 13 ἐγένετο θάνατος is supplied to ἁμαρτία: so Matt. vi. 25 πλεῖον is supplied to σῶμα: so 1 Cor. ix. 25.

e. One verbal form is supplied from another in the context.—

1. So passive from active: Thuc. VI. 79 καὶ τοῖς γε Ἀθηναίοις βοηθεῖν, ὅταν ὑπ' ἄλλων (sc. ἀδικῶνται) καὶ μὴ—τοὺς ἄλλους ἀδικῶσιν: Soph. Œ. C. 1108 τῷ τεκόντι πᾶν (sc. τεχθέν) φίλον. So G. T., as Rom. ii. 6—8 ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, τοῖς μὲν——ζωὴν αἰώνιον, τοῖς δὲ——ὀργὴ καὶ θυμὸς (sc. ἀποδοθήσεται).

2. So one tense, or mood, or person from another: Arist. Pax 1201 νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ, ὁδὶ δὲ (ἐμπολᾶ sc.) τριδράχμους τοὺς κάδους κ. τ. λ.: Soph. Œ. R. 328 πάντες γὰρ οὐ φρονεῖτ', ἐγὼ δ' οὐ μήποτε (φρονήσω sc.) κ. τ. λ.: Æsch. Eum. 140 ἔγειρε καὶ σὺ τήνδ', ἐγὼ δέ σε. So G. T., as Rom. ii. 18 οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλὰ ἡ ῥίζα σε (βαστάζει). This frequently happens when after οἶμαι δὲ καί, an infin. should follow: Plat. Apol. 25 extr. ταῦτα ἐγώ σοι οὐ πείθομαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπων οὐδένα sc. πείσεσθαι σοι[a]: Id. Rep. 608 ξύμφημί σοι—, οἶμαι δὲ καὶ ἄλλον ὁντινοῦν (sc. ξυμφήσειν). So also after ἔοικε: Od. ζ, 192 οὔτ' οὖν ἐσθῆτος δευήσεαι οὔτε τευ ἄλλου ὧν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα (μὴ δεύεσθαι): so G. T. as Rom. i. 27 ἀντιμισθίαν ἣν ἔδει (sc. ἀπολαμβάνειν) ἀπολαμβάνοντες. So after a parenthesis: Æsch. Ag. 1094 ματεύει δ' ὧν ἀνευρήσει φόνον: Cassandra, μαρτυρίοισι γὰρ τοῖσδ' ἐπιπείθομαι· κλαιόμενα τάδε βρέφη (ματεύω sc.).

3. So the participle, from the verbum finitum or infin.: Thuc. II. 11 τὴν τῶν πέλας δηοῦν ἢ τὴν ἑαυτῶν ὁρᾶν sc. δηουμένην: Æsch. Ag. 864 καὶ τὸν μὲν ἥκειν (sc. πῆμα φέροντα), τὸν δ' ἐπεισφέρειν κακοῦ κάκιον ἄλλο πῆμα, λάσκοντας δόμοις: Od. ο, 152 χαίρετον, ὦ κούρω, καὶ Νέστορι ποιμένι λαῶν εἰπεῖν sc. χαίρειν: so the finite verb from participle, Xen. Hell. V. 4, 3.

4. Very commonly, especially in Attic, an infin. of a preceding verb is supplied after μέλλω, in its future sense; as, Eur. Hipp. 441 τοῖς ἐρῶσι—ὅσοι τε μέλλουσ' (ἐρᾶν sc.): Thuc. III. 55 οὔτε ἐπάθετε οὔτε ἐμελλήσατε (παθεῖν): Isocr. 213 B τὰς μὲν ἐπόρθουν, τὰς δὲ ἔμελλον (πορθεῖν), ταῖς δὲ ἠπείλουν τῶν πόλεων (πορθεῖν). In dialogue, especially Plato, τί δ' (πῶς γὰρ) οὐ μέλλει; *How should it not?* From a participle in the principal clause is supplied the finite verb of the dependent: Soph. El. 1434 νῦν (βᾶτε) τὰ πρὶν εὖ θέμενοι τάδ' ὡς πάλιν sc. θῆσθε.

[a] Stallb. ad loc.

Obs. 2. The constructions in which a verb is carried over a parenthesis—as, Thuc. IV. 9 *αὐτοὺς ἡγεῖτο προθυμήσεσθαι* (*οὔτε γὰρ αὐτοὶ ἐλπίζοντές ποτε ναυσὶ κατήσεσθαι οὐκ ἰσχυρὸν ἐτείχιζον*) *ἐκείνοις τὲ βιαζομένοις ἀλώσιμον τὸ χωρίον* (*ἡγεῖτο* sc.) **γίγνεσθαι**, or from one clause to another at some distance, are not to be classed here, as the verb is simply carried on from one clause to another. So where the verb is separated from its subject and object by a parenthesis: Philemon 12 *σὺ δὲ αὐτόν—τοῦτ' ἐστιν κ. τ. λ.*, then in ver. 17 *προσλαβοῦ αὐτόν*. So 1 Pet. 18 *ὑποτάγητε* is carried on from verse 13: so also ch. iii. 1.

2. The effect of the verb being thus used only once is to give an appearance of unity to the two clauses.—Hence it is very usual to omit the verb in dependent clauses introduced by **ὅσπερ, ὥσπερ**;

Eur. Med. 1153 *φίλους νομίζουσ' οὔσπερ ἂν πόσις σέθεν*, sc. **νομίζῃ**: Plat. Legg. 710 D *πάντα σχεδὸν ἀπείργασται τῷ θεῷ, ἅπερ* (sc. **ἀπεργάζεται**) *ὅταν βουληθῇ διαφερόντως εὖ πρᾶξαί τινα πόλιν*: Od. λ, 411 *ἑταῖρον νωλεμέως κτείνοντο σύες ὡς ἀγριόδοντες, οἵ ῥα τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ*, sc. **κτείνονται**. This is also very usual in those hypothetical sentences, which only express that what is in the principal clause belongs especially to the person spoken of. The protasis consists of **εἰ**, or **εἴπερ τις** or **ἄλλος τις**, or **εἴπερ που, εἴπερ ποτέ** &c. Compare the full expression in Demosth. 701, 7 *ἐγὼ δ', εἴπερ τινὶ τοῦτο καὶ ἄλλῳ προσηκόντως εἴρηται, νομίζω κἀμοὶ νῦν ἁρμόττειν εἰπεῖν*, with the shortened one, Hdt. IX. 27 *ἡμῖν ἐστὶ πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων*. **Εἴπερ** alone: Plat. Rep. 497 E *οὐ τὸ μὴ βούλεσθαι, ἀλλ'* **εἴπερ** (sc. *τὶ διακωλύσει*), *τὸ μὴ δύνασθαι διακωλύσει*[a]: so **ὡς οὔτις, ὡς οὐδεὶς ἄλλος**. In the same sense: Plat. Apol. 28 E *τότε μέν, οὗ ἐκεῖνοι ἔταττον, ἔμενον,* **ὥσπερ καὶ ἄλλος τις**: Soph. Œ. C. 563 **χὡς τις** *πλεῖστ' ἀνήρ. κ. τ. λ.*

3. There are some instances in which this brachylogy produces some difficulty in the construction, and which therefore require to be specially observed. The verb is placed in the dependent and not in the principal clause, and agrees with the subject thereof, and therefore must be supplied to the principal clause in the number and person required by its subject. This also commonly occurs in dependent clauses introduced by **ὥσπερ, ὥσπερ ἂν εἰ, ὅσπερ**, *et sim.* and the effect of it is to mark strongly the unity of the two clauses:

Il. ι, 46 *εἰ δὲ καὶ αὐτοὶ* (sc. **φεύξονται**), **φευγόντων σὺν νηυσί**: Thuc. II. 21 *ὧν* (**ἠκροῶντο** sc.) **ἀκροᾶσθαι** *ὡς ἕκαστος ὤργητο*: Id. III. 68 *καὶ ὅτε ὕστερον* (**προείχοντο** sc.) *ἃ πρὸς τῷ περιτειχίζεσθαι* **προείχοντο**: Id. I. 82 *ἀνεπίφθονον, ὅσοι* (**ἐπιβουλεύονται**) *ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων* **ἐπιβουλευόμεθα**, *μὴ Ἕλληνας μόνον, ἀλλὰ καὶ βαρβάρους προσλαβόντας διασωθῆναι*: Id. III. 67 *ἣν οἱ ἡγεμόνες* (*ποιήσεσθε*), *ὥσπερ νῦν ὑμεῖς κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας διαγνώμας* **ποιήσεσθε**, *ἠσσόν τις ἐπ' ἀδίκοις ἔργοις λόγους καλοὺς ζητήσει*: Xen. Cyr. IV. 1, 3 *αὐτὸς οἶδα οἷος ἦν· τὰ μὲν γὰρ ἄλλα,* (**ἐποίει**) *ὅσαπερ, οἶμαι, καὶ πάντες ὑμεῖς* **ἐποιεῖτε**. So often in Latin comparative sentences, *ei cariora semper omnia quam decus atque pudicitia fuit.* It occurs less frequently in other dependent sentences; as, Eur. Or. 1037 *σὺ νῦν μ', ἀδελφέ,* (sc. **κτεῖνε**) *μή τις Ἀργείων* **κτάνῃ**.

[a] Stallb. ad loc.

4. A verb of a general meaning is supplied from a verb of special meaning, as every particular verb implies the general verbal notion of action, or state: so ποιεῖν, πάσχειν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν, &c. thus τί ἄλλο ἤ,—οὐδὲν ἄλλο ἤ—ἄλλο τι ἤ for τί ἄλλο ποιεῖ or ἔστιν or such like, ἢ ὅτι (cf. Lucian. Dial. Deor. V. 5 λῦπεῖς, ὦ Ἥρα, σεαυτήν, οὐδὲν ἄλλο, κἀμοὶ ἐπιτείνεις τὸν ἔρωτα ζηλοτυποῦσα):

Thuc. III. 39 τί ἄλλο οὗτοι, ἢ ἐπεβούλευσαν; IV. 14 οἱ Λακεδαιμόνιοι—ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν: Xen. M. S. II. 3, 17 τί γὰρ ἄλλο ἢ κινδυνεύσεις;=οὐδὲν ἄλλο (sc. ποιεῖς), ἢ ὅτι κινδ.: Id. Cyr. I. 4, 24 μόνος ἐκεῖνος οὐδὲν ἄλλο (sc. ἐποίει) ἢ τοὺς πεπτωκότας περιελαύνων ἐθεᾶτο: Plat. Euth. 277 D καὶ νῦν τούτω οὐδὲν ἄλλο ἢ χορεύετον περὶ σέ: Id. Phæd. 63 D τί δέ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον[a]. (In full: Plat. Rep. 424 D οὐδὲ γὰρ ἐργάζεται ἄλλο γε (sc. ἡ παρανομία), ἢ κατὰ σμικρὸν εἰσοικισαμένη ἠρέμα ὑπορρεῖ πρὸς τὰ ἔθνη): Æsch. Ag. 1139 οὐδέν ποτ' (πεισομένην sc.) εἰ μὴ ξυνθανουμένην. So probably 2 Pet. i. 5 καὶ αὐτὸ τοῦτο δὲ (sc. ποιήσατε) ἐπιχορηγήσατε. From frequent usage the original construction of the phrase was lost, and it was applied, where grammatically it was inapplicable, as a mere adverb: Thuc. VII. 75 οὐδὲν γὰρ ἄλλο ἢ πόλει ἐκπεπολιορκημένῃ ἐῴκεσαν ὑποφευγούσῃ. So often in Latin, *nihil aliud, amplius quam* is used as an adverb: Liv. XXII. 60 *quid aliud quam admonendi essetis:* XXXVII. 21 *classis ad insulam se recepit, nihil aliud quam depopulato hostium agro:* Suet. Calig. 44 *nihil amplius quam Adminio—in deditionem recepto magnificas Romam litteras misit.* The same may be said of the interrog. forms, ἄλλο τι ἤ, or ἄλλο τι, *nonne?* where, after the phrase became a mere interrog. form, the ἤ was dropped.—See §. 875. *e.* So when the protasis is without its predicate: Soph. Ant. 718 εἰ δ' οὖν (οὕτως ἐστί) &c. So τί (sc. ἐστίν) ὅτι Luke ii. 49.

5. An important use of brachylogy is where several objects depend on one verb, which strictly can be applied to only one of them; but the notion of the verb is such as admits of a more general, or more particular application. This sort of brachylogy is called *Zeugma:*

Il. γ, 326 ἦχι ἑκάστῳ ἵπποι ἀερσίποδες καὶ ποίκιλα τεύχε' ἔκειτο (containing the particular notion of "lying," as well as the general notion of "being in store, ready"): Hdt. IV. 106 ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην: Pind. Ol. I. 88 (B) ἕλεν δ' Οἰνομάου βίαν παρθένον τε σύνευνον, *vicit Œnomaum, obtinuit virginem*[b]: Id. Nem. X. 25 ἐκράτησε δὲ καί ποθ' Ἕλληνα στρατὸν, τύχᾳ τε μολὼν καὶ τὸν Ἰσθμοῖ καὶ τὸν Νεμέᾳ στέφανον: Soph. Trach. 353 ὡς τῆς κόρης ταύτης ἕκατι κεῖνος Εὔρυτόν θ' ἕλοι, τήν θ' ὑψίπυργον Οἰχαλίαν. (Cf. 364). So G. T., as 1 Cor. iii. 2 γάλα ὑμᾶς ἐπότισα οὐ βρῶμα.

Obs. 3. It is one of the great properties of the Greek language, that the Greek mind from its quickness of apprehension, and exactness in the application of notions, seems to have been able thus to deduce a general notion implied in some particular verb, and then to apply it to a new substant. in a particular sense suitable to the new object, and implied in that general notion. So Æsch. Choeph. 360 βασιλεὺς γὰρ ἦς, ὅφρ' ἔζης, μόριμον λάχος πιμπλάντων χεροῖν πεισίβροτόν τε βάκτρον. In μόριμον λάχος χεροῖν

[a] Heindorf ad loc. [b] Dissen ad loc.

πιμπλάντων is implied the general notion of *governing*—this implies the notion of wielding the sceptre, in which sense it is carried on and applied to βάκτρον.

6. So a verb of perception or communication is supplied from a foregoing verb of cognate meaning: Xen. Hell. II. 2, 17 ἀπήγγειλεν, ὅτι αὐτὸν Λύσανδρος κελεύει ἐς Λακεδαίμονα ἰέναι· οὐ γὰρ (sc. ἔλεγεν) εἶναι κύριος ὧν ἐρωτῷτο ὑπ' αὐτοῦ, ἀλλὰ τοὺς Ἐφόρους. See §. 884. *Obs.* 1.

7. A simple verb is supplied from the compound verb, inasmuch as this latter contains the notion of the former:

Plat. Gorg. 493 C ἀλλὰ πότερον πείθω τί σε καὶ μετατίθεσαι, εὐδαιμονεστέρους εἶναι τοὺς κοσμίους τῶν ἀκολάστων; i. e. *persuadeone tibi mutatâque sententiâ putas, feliciores esse temperantes libidinosis?* Thuc. I. 44 οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι for μετέγνωσαν καὶ ἔγνωσαν: Xen. Cyr. I. 1, 3 ἐκ τούτου δὴ ἠναγκαζόμεθα μετανοεῖν (i. e. μετανοεῖν καὶ νοεῖν), μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων ἢ τὸ ἀνθρώπων ἄρχειν.

Obs. 4. In the two former examples the second clause may depend on the compound verb as representing an accus., which is the proper expression of that *to* which a change takes place.

8. A compound verb in one clause is supplied from the same verb in the former, the preposition with which it is compounded being placed alone in the second clause. See §. 643. *Obs.* 1.

9. An affirmative verb is supplied from a negative; this is most commonly the case in an antithesis introduced by an adversative conjunction:

Il. ε, 819 οὔ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι τοῖς ἄλλοις· ἀτὰρ, εἴ κε Διὸς θυγάτηρ Ἀφροδίτη ἔλθῃσ' εἰς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ (sc. ἐκέλευες, in εἴας): Soph. Œ. R. 236 τὸν ἄνδρ' ἀπαυδῶ τοῦτον—μήτ' εἰσδέχεσθαι, μήτε προσφωνεῖν τινὰ, ὠθεῖν δ' ἀπ' οἴκων πάντας: Id. El. 71 καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς, ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων (i. e. στέλλετε = ποιεῖτε): Hdt. VII. 104 ὁ Νόμος—ἀνώγει τὠυτὸ ἀεὶ, οὐκ ἐῶν φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατέειν ἢ ἀπόλλυσθαι: Id. IX. 2 οὐδὲ ἔων ἰέναι ἑκαστέρω, ἀλλ' αὐτοῦ ἱζόμενον ποιέειν: Plat. Apol. 36 B ἀμελήσας, ὧν οἱ πολλοί (sc. ἐπιμελοῦνται[a]): compare Latin, Cic. N. D. I. 7, 17 *tu autem nolo existimes, me adjutorem huic venisse, sed auditorem*: so G. T. as 1 Tim. iv. 3 κωλυόντων γαμεῖν, (κελευόντων) ἀπέχεσθαι βρωμάτων. So the general verbal notion of existence, or being, is carried from the particular verb of the clause to the next. So also with other verbs which imply a change from one opinion to another, so that the new opinion is implied from relinquishing the old one: Plat. Lys. 222 B οὐ ῥᾴδιον ἀποβαλεῖν τὸν πρόσθεν λόγον, ὡς οὐ τὸ ὅμοιον τῷ ὁμοίῳ κατὰ τὴν ὁμοιότητα ἄχρηστον, i. e. *non est facile priorem rejicere rationem, ut non putemus, simile simili, quatenus simile est, inutile esse;* hence also οὐ which at first seems not wanted—ἀποβαλεῖν τὸν λόγον = *rejectâ priore ratione sententiam ita mutare, ut putemus* cett.

Obs. 5. So where the predicate is expressed by ἐστί and an adjective or

[a] Stallb. ad loc.

pronoun, as 1 Cor. vii. 19 τὰ πάντα is supplied from οὐδέν: John viii. 16 μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ, sc. ἐσμὲν ἅμα.

Where a sentence is supplied either wholly or partially. (See §. 860.)

§. 896. In an antithesis one clause frequently requires to be supplied from the other:

Il. χ, 265 ὣς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, for ἐμὲ σὲ καὶ σὲ ἐμέ: Hes. Opp. 182 οὐδὲ πατὴρ παίδεσσιν ὁμοῖος, οὐδέ τι παῖδες (sc. πατρί), οὐδὲ ξεῖνος ξεινοδόκῳ καὶ ἑταῖρος ἑταίρῳ: Soph. Œ. T. 489 τί γὰρ ἢ Λαβδακίδαις (sc. πρὸς τὸν Πόλυβον) ἢ τῷ Πολύβῳ (sc. πρὸς τοὺς Λαβδακίδας) νεῖκος ἔκειτο: Eur. Or. 742 οὐκ ἐκεῖνος (sc. ἐκείνην), ἀλλ' ἐκείνη κεῖνον ἐνθάδ' ἤγαγεν: Thuc. I. 73 οὐ γὰρ παρὰ δικασταῖς οὔτε ἡμῶν (sc. πρὸς τούτους), οὔτε τούτων (sc. πρὸς ἡμᾶς) οἱ λόγοι ἂν γίγνοιντο: Demosth. 30, 17 ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην. Sometimes the sentence is wholly omitted, when it is implied necessarily in the notion which it expresses, as νυκτὶ δ' ὁμῶς πλείειν, which implies καὶ ἤματι: so G. T. as Matt. x. 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ (ἵνα γένηται) ὁ δοῦλος ὡς ὁ Κύριος αὐτοῦ. So a negative sentence is supplied to εἰ μή from an affirmative, or an affirmative from a negative: see §. 860. 5.

Obs. 1. Very often where in two coordinate sentences the same predicate would be used in the sing. to each of them, the predicate is used once in the plural, the two being considered as making up one plural notion; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί, for ὁ Σ. ἦν σοφός, καὶ ὁ Π. ἦν σοφός.

Obs. 2. For a comparative notion carried on to a positive form, see §. 783. *l.*

Obs. 3. So when a sentence or a question is introduced by ἐπεί suggesting from the context some conditional clause, *since this is*, or *if this were* (or *were not*) *so*: Soph. Œ. R. 433 οὐ γάρ τι σ' ἤδη μῶρα φωνήσοντ' ἐπεὶ (εἰ ἤδη) σχολῇ γ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην: so G. T. as Rom. iii. 6 ἐπεὶ (*if this were so*) πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον;

Obs. 4. There are two passages in the Greek Testament the difficulties of which may perhaps be solved by applying the principle of brachylogy:

α. Matt. v. 21 ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις, ὃς δ' ἂν φονεύσῃ ἔνοχος ἔσται τῇ κρίσει· ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει. (carry on from verse 21, ἠκούσατε δὲ ὅτι ἐρρέθη τοῖς ἀρχαίοις) ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ, (carry on from verse 22, ἐγὼ δὲ λέγω ὑμῖν) ὃς ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται τῇ κρίσει[a].

β. Rom. iii., in which chapter the first eight verses form a supposed dialogue between St. Paul and a Jew, the alternate verses being assigned to each respectively. 3. τί γὰρ εἰ ἠπίστησαν κ. τ. λ., to which St. Paul answers in v. 4, μὴ γένοιτο κ. τ. λ. The Jew goes on in v. 5, εἰ δὲ ἡ ἀδικία

[a] I find this suggested in Poli Synopsis ad loc. I am aware that it may seem a somewhat too bold suggestion; but the whole passage so evidently presents us with two pairs of clauses, in each of which there is a contrast between the formal traditions of the Jews, and the spiritual teaching of our Lord, that I confess it would seem to me natural to carry on to the second pair of clauses the words whereby this contrast is expressed in the first pair, (see §. 891. 7.,) even were there not in the passage a difficulty of which every explanation is confessedly unsatisfactory.

κ. τ. λ. St. Paul interrupts the Jew in v. 6, μὴ γένοιτο κ. τ. λ.: the Jew takes up his interrupted argument in v. 7, and St. Paul in v. 8 goes on with the sentence he had begun in v. 6, καὶ μὴ (γένοιτο sc.) καθὼς βλασφημούμεθα, καθώς φασίν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν κ. τ. λ.

Aposiopesis. See also §. 860. 3. *b.*

§. 897. This figure of rhetoric consists in the sentence being suddenly broken off, at the will of the speaker. In animated and excited passages, the verb is often suppressed after μή; as in tragedy for instance, μὴ δῆτα, and μή alone: Soph. Ant. 577 μὴ τριβὰς ἔτι, ἀλλά νιν κομίζετ' εἴσω: Eur. Ion 1331 μὴ ταῦτα: Id. Med. 964 μή μοι σύ sc. ταῦτα εἴπῃς: Arist. Ach. 345 μή μοι πρόφασιν: Id. Vesp. 1179 μή μοι γε μύθους. Μὴ σύ γε is very common as an earnest dissuasive: Soph. Œ. C. 1441 Pol. εἰ χρή, θανοῦμαι: Antig. μὴ σύ γ' (sc. ταῦτ' εἴπῃς), ἀλλ' ἐμοὶ πιθοῦ. So in dissuasive wishes μὴ γάρ, *absit, ut:* Demosth. 295, 8 τίς οὐχὶ κατέπτυσεν ἂν σοῦ; μὴ γὰρ τῆς πόλεώς γε, μηδ' ἐμοῦ sc. καταπτύσειεν: Plat. Prot. 318 B ἀλλὰ μὴ οὕτως: Id. Rep. 381 E μὴ γάρ, ἔφη (sc. τοιαῦτα λεγόντων): Eur. Troad. 210 μὴ γὰρ δὴ δίναν γ' Εὐρώτα (sc. ἔλθοιμεν): so μήτοι γε Xen. Cyr. II. 3, 24. Demosth. 45, 19 μή μοι μυρίους μηδὲ δισμυρίους ξένους μηδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις (sc. ψηφίσησθε), ἀλλ' ἢ τῆς πόλεως ἔσται sc. ἡ δύναμις. Sometimes the apodosis is wholly suppressed when the speaker is excited. See above (§. 860. 3. *b.*).

Obs. The ellipse of the apodosis occurs in G. T.: see §. 860. 3. Rev. xix. 10 ὅρα μή comes under aposiopesis.

Consolidation of Sentences.

§. 898. There are some other forms, which remain yet to be noticed, besides those mentioned under their respective heads, whereby the close connexion of two sentences, or two clauses of the same sentence, is represented in language.

1. When an infin. (or participle) stands in the same sentence with some other *verbum finitum*, the subst. which properly depends on the infinitive (or participle) is frequently made to depend on the *verbum finitum*, so that it is in the case required thereby.

a. Participle: Soph. El. 47 ἄγγελλε δ' ὅρκῳ προστιθείς, for ἄγγ. προστιθεὶς ὅρκον: Id. Ant. 23 Ἐτεοκλέα μέν, ὡς λέγουσι, σὺν δίκῃ χρησθεὶς δικαίᾳ καὶ νόμῳ κατὰ χθονὸς ἔκρυψε: Id. Phil. 55 λόγοισιν ἐκκλέψεις λέγων: Thuc. III. 59 (δεόμεθα ὑμῶν) φείσασθαι δὲ καὶ ἐπικλασθῆναι τῇ γνώμῃ οἴκτῳ σώφρονι λαβόντας (where another reading is οἶκτον σώφρονα): Xen. Cyr. VII. 1, 40 οὗτοι δὲ ἐπειδὴ ἠποροῦντο,

κύκλῳ πάντοθεν ποιησάμενοι, ὥστε ὁρᾶσθαι τὰ ὅπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο, for κύκλον ποιησάμενοι ἐκάθηντο: Ibid. I. 6, 33 ὅπως σὺν τοιούτῳ ἔθει ἐθισθέντες πρᾳότεροι πολῖται γένοιντο: Ibid. II. 3, 17 τοῖς δ' ἑτέροις, εἶπεν, ὅτι βάλλειν δεήσοι ἀναιρουμένους ταῖς βώλοις: cf. VIII. 3, 27.

β. Infinitive: Il. σ, 585 οἱ (κύνες) δ' ἤτοι δακέειν μὲν ἀπετρωπῶντο λεόντων: Il. η, 409 οὐ γάρ τις φειδὼ νεκύων κατατεθνηώτων γίγνετ'—πυρὸς μειλισσέμεν ὦκα (for νέκυας μειλίσσειν): Hom. Hymn. Cer. 281 sq. οὐδέ τι παιδὸς μνήσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνελέσθαι: Soph. El. 1277 μή μ' ἀποστερήσῃς τῶν σῶν προσώπων ἡδονὰν μεθέσθαι (ἀποστερεῖν τινά τι and μεθέσθαι τινός), but see §. 362. 5.: Id. Phil. 62 οὐκ ἠξίωσαν τῶν Ἀχιλλείων ὅπλων ἐλθόντι δοῦναι: Id. Antig. 490 κείνην—ἐπαιτιῶμαι τοῦδε βουλεῦσαι τάφου, for βουλεῦσαι τόνδε τάφον: Eur. Hipp. 1375 λόγχας ἔραμαι διαμοιρᾶσαι, for ἔρ. διαμ. με λόγχῃ: Id. 1399 φιλίου χρῄζω στόματος παῖδων ὁ τάλας προσπτύξασθαι: Id. Hel. 675 τίνων χρῄζουσα προσθεῖναι πόνων, for τίνας πόνους προσθ. χρῄζ.: Thuc. I. 138 τοῦ Ἑλληνικοῦ ἐλπίδα ἣν ὑπετίθει αὐτῷ δουλώσειν: Id. III. 6 τῆς μὲν θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μιτυληναίους: Id. V. 15 ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι: Xen. Anab. V. 4, 9 τί ἡμῶν δεήσεσθε χρήσασθαι: Plat. Crit. 52 B οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι: Id. Legg. 626 D δοκεῖς γάρ μοι τῆς θεοῦ ἐπωνυμίας ἄξιος εἶναι μᾶλλον ἐπονομάζεσθαι: Id. Rep. 459 B σφόδρα ἡμῖν δεῖ ἄκρων εἶναι τῶν ἀρχόντων: Ibid. 437 B τὸ ἐφίεσθαί τινος λαβεῖν. So also with the article: Demosth. 19, 4 τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, for οὐχ ὁρῶ τὸν καιρὸν τοῦ ταῦτα λέγειν. Compare the Latin, *horum non video opportunitatem dicendi.*

Obs. 1. This construction is sometimes explained by supplying a pronoun, such as ἄγγελλε ὅρκῳ προστιθεὶς αὐτόν: but it is evident that this is absurd, and moreover keeps out of view that unity of the sentence, which was intended to be marked by this form.

2. Analogous to this there is a sort of attraction (contrary to that given in §. 824. 11.) which takes place in almost all dependent clauses, the subject of the dependent being transferred to the principal clause, in which it stands as the object (see also §. 804. 2.). In this construction the unity of the clauses is visibly signified; and the subject of the dependent clause, which is the leading notion of the whole sentence, is brought prominently forward. In Latin this idiom is found, but far less frequently than in Greek: *nosti Marcellum, quam tardus sit,* for *quam tardus sit Marcellus:*

Il. β, 409 ᾔδει γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο: Hdt. III. 68 οὗτος—πρῶτος ὑπόπτευσε τὸν Μάγον ὡς οὐκ εἴη ὁ Κύρου Σμέρδις: Ibid. III. 80 εἴδετε

μὲν γὰρ τὴν Καμβύσεω ὕβριν ἐπ' ὅσον ἐπεξῆλθε: Thuc. VI. 76 **τοὺς** *μέλλοντας ἀπ' αὐτῶν* **λόγους** (*δείσαντες*) *μὴ ὑμᾶς πείσωσιν*: Id. III. 51 **τούς** *τε* **Πελοποννησίους** (*ἐφυλάττετο ὁ* **Νικίας**) *ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν*: Id. I. 72 **τὴν** *σφετέραν* **πόλιν** *ἐβούλοντο σημῆναι ὅση εἴη δύναμιν*: Eur. Med. 37 *δέδοικα δ'* **αὐτὴν** *μή τι βουλεύσῃ*: Ibid. 39 *δειμαίνω τέ νιν* (*αὐτὴν*) *μὴ θηκτὸν ὥσῃ φάσγανον δι' ἥπατος*: cf. 248 (*ἄνδρες*) *λέγουσι δ'* **ἡμᾶς** (*γυναῖκας*) *ὡς ἀκίνδυνον βίον ζῶμεν κατ' οἴκους*: Plat. Rep. 327 princ. *κατέβην χθὲς εἰς* **Πειραιᾶ**—*προσευξόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν*: Ibid. 372 E *σκοποῦντες γὰρ καὶ τοιαύτην τάχ' ἂν κατίδοιμεν τήν τε* **δικαιοσύνην** *καὶ ἀδικίαν ὅπῃ ποτὲ ταῖς πόλεσιν ἐμφύονται*: Ibid. 472 C *ἐζητοῦμεν αὐτό τε* **δικαιοσύνην** *οἷόν ἐστι, καὶ ἄνδρα τὸν τελέως δίκαιον*: Id. Theæt. 146 E *γνῶναι ἐπιστήμην αὐτὸ ὅ τι ποτ' ἔστιν*: Demosth. 831, 57 *οὐσίαν, ἣν καὶ ὑμῶν οἱ πολλοὶ συνῄδεσαν ὅτι κατελείφθη,*—*αἰσχρῶς διήρπασεν*: Ibid. 847, 10 *βούλομαι δὲ ταύτην* (**ἀπόκρισιν**) *ὡς ἔστιν ἀληθὴς ἐπιδεῖξαι*: Ibid. 838 in. *δείξατε γὰρ ταύτην τὴν* **οὐσίαν** *τίς ἦν, καὶ ποῦ παρέδοτέ μοι καὶ τίνος ἐναντίον*: Ibid. 126, 61 *τὸν* **Εὐφραῖον** *οἷα ἔπαθε μεμνημένος*. With Gen.: Hdt. VI. 48 *ἀπεπειρᾶτο τῶν* **Ἑλλήνων** *ὅ τι ἐν νῷ ἔχοιεν*: Xen. Cyr. V. 3, 40 *οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων ὅπως συσκευασμένοι ὦσι πάντα*: Id. M. S. I. 4, 13 *τίνος γὰρ ἄλλου ζώου ψυχὴ πρῶτα μὲν θεῶν—ᾔσθηται ὅτι εἰσί*; Plat. Rep. 407 A **Φωκυλίδου**—*οὐκ ἀκούεις πῶς φησί, δεῖν, ὅταν τῷ ἤδη βίος ᾖ, ἀρετὴν ἀσκεῖν*. So with an ellipse of the dependent verb: Soph. Aj. 118 *ὁρᾷς,* **Ὀδυσσεῦ**, *τὴν θεῶν ἰσχύν,* **ὅσῃ**: Id. Ant. 318 *τὴν ἐμὴν λύπην,* **ὅπου**: so Eur. Hipp. 1251 *τὸν σὸν πιθέσθαι* **παῖδ'** *ὅπως ἐστὶν κακός*. We rarely find such constructions as, Arist. Av. 1269 **δεινόν γε τὸν κήρυκα**, *τὸν παρὰ τοὺς βροτοὺς οἰχόμενον,* **εἰ** *μηδέποτε νοστήσει πάλιν*: so Senec. de Benef. IV. 32 *Deos verisimile est ut alios indulgentius tractent.* And yet more remarkable is Xen. Cyr. II. 1, 5 **τοὺς** *μέντοι* **Ἕλληνας, τοὺς** *ἐν τῇ* **Ἀσίᾳ οἰκοῦντας**, *οὐδέν πω σαφὲς* **λέγεται** *εἰ ἕπονται*. So in a subst. sentence: Arrian I. 27 **ἠγγέλθη**—*τοὺς* **Ἀσπενδίους** *ὅτι οὐδὲν τῶν συγκειμένων πρᾶξαι ἐθέλοιεν*: so G. T. as 1 Cor. xvi. 15 *οἶδατε τὴν* **οἰκίαν Στεφανᾶ**, *ὅτι ἐστὶν ἀπαρχὴ τῆς* **Ἀσίας**.

Obs. 2. Here also belongs a remarkable construction in Arist. Eq. 926 *σπεύσω σ' ὅπως ἐγγραφῇς*, and of **δεῖ**, unless there is an ellipse of *ὁρᾶν* (see §. 812. 2.), Soph. Aj. 556 *ὅταν δ' ἵκῃ πρὸς τοῦτο,* **δεῖ σ' ὅπως** *πατρὸς* **δείξεις** *ἐν ἐχθροῖς, οἷος ἐξ οἵου 'τράφης*: Id. Phil. 54 *τὴν* **Φιλοκτήτου** *σε* **δεῖ** *ψυχὴν* **ὅπως** *λόγοισιν* **ἐκκλέψεις** *λέγων*: Cratin. ap. Athen. IX. 373 **δεῖ σ' ὅπως** *'Αλεκτρυόνος μηδὲν* **διοίσεις** *τοὺς τρόπους*. And perhaps analogously, Thuc. II. 7 *Λακεδαιμονίοις—τοῖς τὰ ἐκείνων ἑλομένοις—ναῦς* **ἐπετάχθησαν ποιεῖσθαι**, for *νῆες ἐπετάχθησαν ποιεῖσθαι*.

Obs. 3. And not only the subject, but sometimes also the predicative nominative of the dependent clause, stands in the principal clause in accus.: Æsch. Theb. 17 *ἢ γὰρ νέους ἕρποντας εὐμενεῖ πέδῳ, ἅπαντα πανδοκοῦσα παιδείας ὄτλον,* **ἐθρέψατ' οἰκιστῆρας** *ἀσπιδηφόρους πιστοὺς ὅπως γένοισθε πρὸς χρέος τόδε*, i. e. *ἐθρέψατο, ὅπως γένοισθε πιστοὶ οἰκιστῆρες ἀσπιδηφόροι*. So often Plautus: Pœn. II. 5 *nec potui tamen propitiam Venerem facere uti esset mihi.*

3. So also when the clause depends on a verbal notion expressed by a substantive in the principal clause, the subject (or object) thereof is attracted into the principal clause, and placed in the genitive as the object of the substantive: see Soph. Trach. 173: so

Thuc. I. 61 *ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ* **ἀγγελία τῶν πόλεων** *ὅτι*

εστᾶσι: Ibid. 97 *ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων ἐν οἵῳ τρόπῳ κατέστη*: Id. II 42 *οὔτε (τις) πενίας ἐλπίδι, ὡς κἂν ἔτι διαφυγὼν αὐτὴν πλουτήσειεν, ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο*, i. e. *ἐλπίδι, ὡς κἂν διαφυγὼν τὴν πενίαν πλουτήσειεν*—: *πενίας ἐλπίδι, hope in relation to his poverty.* The dependent clause expresses more accurately the exact object of the hope, *πενία* being the object of the dependent clause; hence *αὐτήν* is used.

Obs. 4. There are some remarkable passages where an attributive, which should stand with its subst. in the dependent clause, is transferred to the principal clause, while the subst. remains where it was: Eur. H. F. 840 *ὡς—γνῷ μὲν τὸν Ἥρας οἷός ἐστ' αὐτῷ χόλος*: Stob. II. 197. ed. Grot. (353. 22. Gesn.) *ὁρᾷς τὸν εὐτράπεζον ὡς ἡδὺς βίος*; in Soph. Trach. 97 *ἅλιον αὐτῷ τοῦτο, καρῦξαι τὸν Ἀλκμήνας πόθι μοι πόθι παῖς ναίει, τοῦτο* only prepares the way for the whole dependent clause. For an analogous idiom, see §. 824. I.

4. Where two clauses are of such a nature that either of them might stand as the principal clause, and the other be made to depend upon it, as *ἥκουσα ὅτι μέλλει ἥξειν*, or *μέλλει ἥξειν ὡς ἥκουσα*, this relation and the close connexion between them is signifed by their both assuming the form of a dependent clause; that which logically speaking is the principal clause standing as a subst. sentence with *ὅτι* or *ὡς*, *that*, or in the acc. with infin. This is most usual in Hdt., rarely in Attic prose, and very seldom if ever in the orators:

Xen. Anab. VI. 4, 18 *ὡς γὰρ ἐγὼ—ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἁρμοστὴς μέλλει ἥξειν*: Hdt. I. 65 *ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκοῦργον ἐπιτροπεύσαντα—ἐκ Κρήτης ἀγαγέσθαι ταῦτα*: Id. I. 191 *ὑπὸ μεγάθεος τῆς πόλιος, ὡς λέγεται—τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἑαλωκότων τοὺς τὸ μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν ἑαλωκότας*: Id. III. 14 *ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον*: Id. IV. 5 *ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἁπάντων ἐθνέων εἶναι τὸ σφέτερον*: Ibid. 95 *ὡς δὲ ἐγὼ πυνθάνομαι τῶν τὸν Ἑλλήσποντον οἰκεόντων Ἑλλήνων καὶ Πόντον, τὸν Ζάλμοξιν τοῦτον, ἐόντα ἄνθρωπον, δουλεῦσαι ἐν Σάμῳ*: Plat. Rep. 347 A *οὐ δὴ ἕνεκα, ὡς ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν ἐθελήσειν ἄρχειν*[a]: Id. Phil. 20 C *τόδε γε μήν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαιότατον εἶναι λέγειν*: Id. Soph. 263 D *παντάπασιν, ὡς ἔοικεν, ἡ τοιαύτη σύνθεσις—γίγνεσθαι λόγος ψευδής*. So also in poetry; as, Æsch. Pers. 564 *τυτθὸν ἐκφυγεῖν ἄνακτ' αὐτόν, ὡς ἀκούομεν*: Ibid. 188 *τούτων στάσιν τιν', ὡς ἐγὼ 'δόκουν ὁρᾶν, τεύχειν ἐν ἀλλήλῃσι*: Soph. Trach. 1238 *ἀνὴρ ὅδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν*: Id. Antig. 740 *ὅδ' ὡς ἔοικε τῇ γυναικὶ ξυμμαχεῖν*[b]. So also, but not nearly so frequent, in Latin: Cicero de Offic. I. 7, 22 *atque ut placet Stoicis, quæ in terrâ gignuntur, ad usum hominis omnia creari, homines autem hominum causâ esse generatos:* Id. N. D. I. 37, 94 *isti autem quemadmodum asseverant, ex corpusculis—concurrentibus temere atque casu mundum esse perfectum* (for *mundus est perfectus*).

Pleonasm.

§. 899. Pleonasm is the using a word the notion whereof has occurred already in some other part of the sentence; as, *πάλιν*

[a] Stallb. ad loc. [b] Erfurdt ad loc.

αὖθις. But it must not be forgotten that by this repetition of the notion it is generally defined, explained, or enforced. There is, properly speaking, no such thing as pleonasm either in a logical or grammatical point of view; and many expressions only seem pleonastic from our own forms of language. In poetry of course, as using forcible and striking expressions, this supposed pleonasm most frequently occurs.

The most remarkable cases of seeming pleonasm are,

1. The attaching to a word another word of the same root to heighten the notion thereof.—*a.* A neuter verb with its cognate notion, (which being very generally omitted seems, when expressed, to be pleonastic,) in the acc.; as, *μάχην μάχεσθαι, πόλεμον πολεμεῖν* (§. 548. *a.*), and in instrumental dat.: Plat. Symp. 195 B *φεύγων φυγῇ*, so *φύσει πεφυκώς* Xen. and others (§. 548. *Obs.* 7.).—*b.* An adjective with its abstract subst. or instrumental dat.; as, Soph. Œ. R. 1469 *ἴθ' ὦναξ, ἴθ' ὦ γονῇ γενναῖε*: Plat. Soph. 231 B *ἡ γένει γενναία σοφιστική*[a]: *μεγέθει μέγας, πλήθει πολλοί* Hdt. and Plat. —so the genitive, Od. ξ, 101 *συῶν συβόσια*: Hdt. V. 64 *στρατηγὸν τῆς στρατιᾶς*: so G. T. as Acts ii. 30 *ὅρκῳ ὤμοσεν*: Luke xx. 11 *οἰκοδεσπότῃ οἰκίας.*—*c.* An adjective or adverb with an adverb (mostly poet.), Homer: *οἰόθεν οἶος, quite alone; αἰνόθεν αἰνῶς, terribly violent; κεῖτο μέγας μεγαλωστί, far extended.* So also Plat. Lach. 183 D *ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς.* These pleonastic adverbs must, if possible, be translated by some word which heightens the original notion.

2. Synonymous adverbs or adverbial expressions are frequently combined: Plat. Phæd. 66 C *ὡς ἀληθῶς τῷ ὄντι*: Demosth. 849, 15 *εὐθὺς παραχρῆμα* (*statim in ipso facinore*)—*αὐτίκα ἄφνως—ἐξαίφνης εὐθύς—πάλιν αὖθις—εἶτ' αὖθις—τάχα ἴσως—ἀεὶ συνεχῶς—ὡς οἷον, as for instance—ἔπειτα μετὰ ταῦτα—εὖ μάλα, εὖ σφόδρα—παντάπασι καὶ πάντως—οὕτω τε καὶ ταύτῃ—.* Most of these combinations serve to strengthen or generalize the adverbial notion; and in poetry, if particular attention is to be called to any notion, two, or even three, synonymous words are used for that purpose; as, Soph. Aj. 310 *κόμην ἀπρὶξ ὄνυξι συλλαβεῖν χερί*; in some of these forms which seem to have crept into the written from the common language, it must be allowed that this repetition is somewhat redundant: so G. T., as Acts xiv. 10 *εὐθέως παραχρῆμα*: John xi. 7 *ἔπειτα μετὰ τοῦτο*: Luke xix. 4 *προδραμὼν ἔμπροσθεν.*

3. The *verbum finitum* is joined frequently, in prose, with a participle of the same or a cognate verb; as, *βλέποντα ὁρᾶν—ἔφη λέγων*

[a] Heindorf ad loc.

—ἔλεγε φάς—εἶπον λέγων—ἦ δ' ὃς λέγων Arist. Vesp. 795.—ἔφασκε λέγων: Hdt. III. 108 ἔστιν ἐοῦσα σοφή. See §. 710. 4. So G. T. as Luke xx. 2 εἶπον πρὸς αὐτὸν λέγοντες.

4. Very frequently in poetry a concrete notion is expressed by a periphrasis with the abstract. So σχῆμα δόμων, for δόμοι. So Eur. Hec. 718 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας Ἀγαμέμνονος: so βίη Ἡρακλῆος—σθένος Ἕκτορος. See §. 442. e.

5. Very often the part is joined to the whole by καί, τέ, when the part is to be especially distinguished: Homer Ἕκτορι μὲν καὶ Τρωσί: Æsch. Cho. 145 ξὺν θεοῖσι καὶ Γῇ καὶ Δίκῃ. Very often ὦ Ζεῦ καὶ θεοί. So in prose; as, Ἀθηναῖοι καὶ Ἰφικράτης—Αἴγυπτος καὶ Ἀλεξάνδρεια. In Latin frequently: Cic. de Divin. I. 53 *fore, ut armis Darius et Persæ ab Alexandro et Macedonibus vincerentur:* so G. T. as Acts v. 29 ὁ Πέτρος καὶ οἱ ἀπόστολοι.

6. To call particular attention to a leading notion or thought, the Greeks frequently express it twice—once positively, and then negatively, or *vice versa;* (Parallelismus antitheticus:) Od. ρ, 415 οὐ γάρ μοι δοκέεις ὁ κάκιστος Ἀχαιῶν ἔμμεναι, ἀλλ' ὄριστος: Hdt. II. 43 οὐχ ἥκιστα, ἀλλὰ μάλιστα: Thuc. VII. 44 μέγιστον δὲ καὶ οὐχ ἥκιστα ἔβλαψεν ὁ παιωνισμός: Demosth. 108, 73 λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι: so G. T. as John i. 20 ὡμολόγησε καὶ οὐκ ἠρνήσατο: Eph. v. 15 μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί.

7. The notion of a single word is sometimes repeated in a whole sentence: Od. α, init. ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη: Hdt. I. 79 ὡς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἢ ὡς αὐτὸς κατεδόκεε: so G. T. as Luke xxii. 61 ὑπεμνήσθη τοῦ λόγου τοῦ Κυρίου ὡς εἶπεν αὐτῷ.

8. Partly for clearness, partly for emphasis' sake, a word is repeated by a demonstr. pronoun: Thuc. IV. 69 αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι αὐταὶ ὑπῆρχον ἔρυμα: Xen. Cyr. VI. 1, 17 ὑμεῖς δὲ τὰ πρόσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας ἐκεῖνα κτᾶσθε καὶ ἐργάζεσθε: Isocr. 241 C τὰς Κυκλάδας νήσους, περὶ ἃς ἐγένοντο πολλαὶ πραγματεῖαι κατὰ τὴν Μίνω τοῦ Κρητὸς δυναστείαν, ταύτας τὸ τελευταῖον ὑπὸ Καρῶν κατεχομένας, ἐκβαλόντες ἐκείνους οὐκ ἐξιδιώσασθαι τὰς χώρας ἐτόλμησαν: so the personal pronouns are repeated, Demosth. 1161. 26 οὗτοι ὤοιντο ἐμέ—ἄσμενον ἀφήσειν με τοὺς μάρτυρας: Eur. Phœn. 549 ἐμοὶ μέν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν: so G. T. as Col. i. 13 καὶ ὑμᾶς νέκρους ὄντας—συνεζωοποίησεν ὑμᾶς: see also §. 658. 2. 833. *Obs.* 2: so οὕτω Acts xxiv. 14.

9. The accidents both of time and place of an action, which are contained in the context, and therefore in most languages not actu-

ally expressed, the Greeks, especially their poets, loved to signify expressly by participles, such as *ἰών, μολών, ἐλθών, παρών* &c., *ἔχων, ἄγων, φέρων* (§. 696. *Obs.* 2. §. 698. *Obs.* 2.).

10. Here must be classed the G. T. idiom of *καὶ ἐγένετο* prefixed to a sentence, to which it is after an interruption sometimes joined by *καί*, see Matt. ix. 10.

Anacolouthon.

§. 900. 1. Anacolouthon is the grammatical term for a construction where one part does not follow from the other—where the construction with which a sentence begins is not continued throughout, as the rules of grammar would require, though the sense is the same, or nearly so, as if it were. The source hereof is the rapidity with which in the Greek mind one thought followed on another; and the endeavour to express each part of a thought in its most accurate, elegant, and forcible form—that which should most fully correspond to the notion in the speaker's mind, and would most forcibly convey it to the hearer, whose own powers of mind would enable him to recognise its meaning in spite of its grammatical inaccuracy. The Greek language being so much a transcript of their actual thoughts, and their written language being formed so much from the expression of those thoughts in every day life, it is not to be wondered at that these constructions occur frequently in the best authors.

2. There are three sorts of anacolouthon:—*a.* Grammatical. —*b.* Those which seem to proceed from mere carelessness.—*c.* Rhetorical.

3. The authors who use it most may be divided into

α. Those whose general style is careless and loose, with whom anacolouthon is very common. Among these we must place Herodotus, who not always troubling himself about the rules and accuracies of grammar, told the stories of old days in a simple, easy, quaint style, such as we might expect in the old chronicles and legends from which he drew much of the materials of his history. The irregular constructions of Herodotus have a peculiar charm, as arising from and not unsuitable to the spirit of his history, and his simple, childlike style of narrative.

β. To the second class belong those who, engrossed with the subject, were overpowered by their flow of thought, and endeavouring to concentrate these notions in all their fulness in as few words as possible, passed from notion to notion, or from thought to thought, without taking much care that the several parts of the whole seq

tence should be connected together with strict grammatical accuracy; beginning the clause with the construction which just occurred to them, changed it for what suggested itself as a more fitting or forcible expression of the latter part of the thought or action; but engrossed with a new sentence before they had scarcely written down the last, passed from one construction into another, as the new thought clothed itself more naturally in one form or the other, without taking the pains to connect them grammatically, or perhaps being unable to do so without weakening the expression. To this class belongs Thucydides, whose constructions, in spite of, or perhaps because of, their grammatical inaccuracy, have a power and depth of expression which perhaps no other prose writer ever attained. The same may be said of some of the constructions in Pindar and Æschylus.

Obs. 1. We must not confound this anacolouthon with the sudden changes of construction, in which two parallel thoughts are given in a different construction—either sentence is by itself grammatically correct, though when combined the connection seems strange.

Obs. 2. It is natural that we should find many such constructions in the Greek Testament writers. Many of these are referable by the construction *κατὰ σύνεσιν* to the principles which have been laid down from time to time in the treating of the several forms of language. The others, which cannot be reduced to any fixed rules, may be resolved into separate clauses, and thus be reduced to constructions more or less usual. Thus Eph. v. 18 *ἡ δὲ γυνὴ ἵνα φόβηται τὸν ἄνδρα*, when viewed in connection with the construction of the preceding clause, is anomalous, but when considered by itself, is easily accounted for by supplying *βλεπέτω* from the general imperatival tone of the passage.

γ. To the third class belong those who aimed at giving their writings the easy off hand style of common life, which every one could follow and sympathise with. This is of course the proper character for the dialogues, which having a dramatic character, aim to place the reader in the midst of the characters introduced, and to which therefore an inartificial easy style is indispensable, not avoiding those inaccuracies of language which abound in common life, and without which the dialogue would lose much of its reality. Plato of course is at the head of this school of writers; whose grammatical inaccuracies do not arise from ignorance of the grammar of the language or carelessness, but from the instincts of that pure taste which led him to those forms of language which would best suit the style of his writings and the temper of his hearers. Most of his anacoloutha arise from some sort of attraction which most naturally affects the language of common life, the

case of a substantive being not that required by its own verb, but some other near which it happens to stand, or the latter part of a sentence following the construction of a parenthesis, instead of the sentence with which it is grammatically connected.

4. Of the anacoloutha arising from accidental carelessness it is impossible to treat; some are noticed under the constructions which they violate.

5. Of the rhetorical anacolouthon there are two sorts to be especially mentioned:—

a. When the notion which gives rise to the train of thought is placed at the beginning thereof as the logical subject, it frequently happens that after a break in the sentence this same notion stands as the grammatical object of the verb: Xen. Hier. IV. 6 *ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἥττους, τοῦτ' αὐτοὺς ἀνιᾷ*, for *τούτῳ εὐφραίνονται—ἀνιῶνται*: or the construction is changed by the introduction of a new subject and verb, Eur. Alc. 122 *μόνος δ' ἂν εἰ φῶς τόδ' ἦν ὀμμασιν δεδορκὼς Φοίβου παῖς, προλιποῦσ' ἦλθεν ἕδρας σκοτίους*, instead of *ἀνέστησεν ἂν προλιποῦσαν*. So an accusative occurs in the beginning of a sentence, where the construction in the latter part thereof requires some other case (for the nominative, see §. 477. 1. See §. 711. and 581.)

β. To place the opposition between two notions in as strong a light as possible, they stand each at the beginning of its own sentence in the same form, though the form required by the construction of each is different: Plat. Phædr. 233 B *τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μέν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιαρὰ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν*, for *παρ' εὐτυχούντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνου ἀναγκ. τυγχάνειν*. A very remarkable instance of this anacol. is to be found in Xen. Cyr. IV. 6, 3 and 4.

Position of words in a Sentence.

§. 901. The position of words in a sentence is twofold:—*a*. Usual. *b*. Inverted.

Usual Position.—Simple Sentence.

1. The subject stands first, the predicate (verb or adjective with *εἶναι* &c.) last. The object is placed before the predicate, the attribute

κύκλῳ πάντοθεν ποιησάμενοι, ὥστε ὁρᾶσθαι τὰ ὅπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο, for κύκλον ποιησάμενοι ἐκάθηντο: Ibid. I. 6, 33 ὅπως σὺν τοιούτῳ ἔθει ἐθισθέντες πρᾳότεροι πολῖται γένοιντο: Ibid. II. 3, 17 τοῖς δ' ἑτέροις, εἶπεν, ὅτι βάλλειν δεήσοι ἀναιρουμένους ταῖς βώλοις: cf. VIII. 3, 27.

β. Infinitive: Il. σ, 585 οἱ (κύνες) δ' ἤτοι δακέειν μὲν ἀπετρωπῶντο λεόντων: Il. η, 409 οὐ γάρ τις φειδὼ νεκύων κατατεθνηώτων γίγνετ'—πυρὸς μειλισσέμεν ὦκα (for νέκυας μειλίσσειν): Hom. Hymn. Cer. 281 sq. οὐδέ τι παιδὸς μνήσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνελέσθαι: Soph. El. 1277 μή μ' ἀποστερήσῃς τῶν σῶν προσώπων ἡδονὰν μεθέσθαι (ἀποστερεῖν τινά τι and μεθέσθαι τινός), but see §. 362. 5.: Id. Phil. 62 οὐκ ἠξίωσαν τῶν Ἀχιλλείων ὅπλων ἐλθόντι δοῦναι: Id. Antig. 490 κείνην—ἐπαιτιῶμαι τοῦδε βουλεῦσαι τάφου, for βουλεῦσαι τόνδε τάφον: Eur. Hipp. 1375 λόγχας ἔραμαι διαμοιρᾶσαι, for ἔρ. διαμ. με λόγχῃ: Id. 1399 φιλίου χρῄζω στόματος παίδων ὁ τάλας προσπτύξασθαι: Id. Hel. 675 τίνων χρῄζουσα προσθεῖναι πόνων, for τίνας πόνους προσθ. χρῄζ.: Thuc. I. 138 τοῦ Ἑλληνικοῦ ἐλπίδα ἣν ὑπετίθει αὐτῷ δουλώσειν: Id. III. 6 τῆς μὲν θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μιτυληναίους: Id. V. 15 ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι: Xen. Anab. V. 4, 9 τί ἡμῶν δεήσεσθε χρήσασθαι: Plat. Crit. 52 B οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι: Id. Legg. 626 D δοκεῖς γάρ μοι τῆς θεοῦ ἐπωνυμίας ἄξιος εἶναι μᾶλλον ἐπονομάζεσθαι: Id. Rep. 459 B σφόδρα ἡμῖν δεῖ ἄκρων εἶναι τῶν ἀρχόντων: Ibid. 437 B τὸ ἐφίεσθαί τινος λαβεῖν. So also with the article: Demosth. 19, 4 τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, for οὐχ ὁρῶ τὸν καιρὸν τοῦ ταῦτα λέγειν. Compare the Latin, *horum non video opportunitatem dicendi.*

Obs. 1. This construction is sometimes explained by supplying a pronoun, such as ἄγγελλε ὅρκῳ προστιθεὶς αὐτόν: but it is evident that this is absurd, and moreover keeps out of view that unity of the sentence, which was intended to be marked by this form.

2. Analogous to this there is a sort of attraction (contrary to that given in §. 824. 11.) which takes place in almost all dependent clauses, the subject of the dependent being transferred to the principal clause, in which it stands as the object (see also §. 804. 2.). In this construction the unity of the clauses is visibly signified; and the subject of the dependent clause, which is the leading notion of the whole sentence, is brought prominently forward. In Latin this idiom is found, but far less frequently than in Greek: *nosti Marcellum, quam tardus sit,* for *quam tardus sit Marcellus:*

Il. β, 409 ᾔδει γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο: Hdt. III. 68 οὗτος—πρῶτος ὑπόπτευσε τὸν Μάγον ὡς οὐκ εἴη ὁ Κύρου Σμέρδις: Ibid. III. 80 εἴδετε

μὲν γὰρ τὴν Καμβύσεω ὕβριν ἐπ' ὅσον ἐπεξῆλθε: Thuc. VI. 76 τοὺς μέλλοντας ἀπ' αὐτῶν λόγους (δείσαντες) μὴ ὑμᾶς πείσωσιν: Id. III. 51 τούς τε Πελοποννησίους (ἐφυλάττετο ὁ Νικίας) ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν: Id. I. 72 τὴν σφετέραν πόλιν ἐβούλοντο σημῆναι ὅση εἴη δύναμιν: Eur. Med. 37 δέδοικα δ' αὐτὴν μή τι βουλεύσῃ: Ibid. 39 δειμαίνω τέ νιν (αὐτὴν) μὴ θηκτὸν ὥσῃ φάσγανον δι' ἥπατος: cf. 248 (ἄνδρες) λέγουσι δ' ἡμᾶς (γυναῖκας) ὡς ἀκίνδυνον βίον ζῶμεν κατ' οἴκους: Plat. Rep. 327 princ. κατέβην χθὲς εἰς Πειραιᾶ—προσευξόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν: Ibid. 372 E σκοποῦντες γὰρ καὶ τοιαύτην τάχ' ἂν κατίδοιμεν τήν τε δικαιοσύνην καὶ ἀδικίαν ὅπῃ ποτὲ ταῖς πόλεσιν ἐμφύονται: Ibid. 472 C ἐζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελέως δίκαιον: Id. Theæt. 146 E γνῶναι ἐπιστήμην αὐτὸ ὅ τι ποτ' ἔστιν: Demosth. 831, 57 οὐσίαν, ἣν καὶ ὑμῶν οἱ πολλοὶ συνῄδεσαν ὅτι κατελείφθη,—αἰσχρῶς διήρπασεν: Ibid. 847, 10 βούλομαι δὲ ταύτην (ἀπόκρισιν) ὡς ἔστιν ἀληθὴς ἐπιδεῖξαι: Ibid. 838 in. δείξατε γὰρ ταύτην τὴν οὐσίαν τίς ἦν, καὶ ποῦ παρέδοτέ μοι καὶ τίνος ἐναντίον: Ibid. 126, 61 τὸν Εὐφραῖον οἷα ἔπαθε μεμνημένος. With Gen.: Hdt. VI. 48 ἀπεπειρᾶτο τῶν Ἑλλήνων ὅ τι ἐν νῷ ἔχοιεν: Xen. Cyr. V. 3, 40 οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων ὅπως συσκευασμένοι ὦσι πάντα: Id. M. S. I. 4, 13 τίνος γὰρ ἄλλου ζῶον ψυχὴ πρῶτα μὲν θεῶν—ᾔσθηται ὅτι εἰσί; Plat. Rep. 407 A Φωκυλίδου—οὐκ ἀκούεις πῶς φησί, δεῖν, ὅταν τῷ ἤδη βίος ᾖ, ἀρετὴν ἀσκεῖν. So with an ellipse of the dependent verb: Soph. Aj. 118 ὁρᾷς, Ὀδυσσεῦ, τὴν θεῶν ἰσχύν, ὅση: Id. Ant. 318 τὴν ἐμὴν λύπην, ὅπου: so Eur. Hipp. 1251 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός. We rarely find such constructions as, Arist. Av. 1269 δεινόν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν: so Senec. de Benef. IV. 32 *Deos verisimile est ut alios indulgentius tractent.* And yet more remarkable is Xen. Cyr. II. 1, 5 τοὺς μέντοι Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδέν πω σαφὲς λέγεται εἰ ἕπονται. So in a subst. sentence: Arrian I. 27 ἠγγέλθη—τοὺς Ἀσπενδίους ὅτι οὐδὲν τῶν συγκειμένων πρᾶξαι ἐθέλοιεν: so G. T. as 1 Cor. xvi. 15 οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀσίας.

Obs. 2. Here also belongs a remarkable construction in Arist. Eq. 926 σπεύσω σ' ὅπως ἐγγραφῇς, and of δεῖ, unless there is an ellipse of ὁρᾶν (see §. 812. 2.), Soph. Aj. 556 ὅταν δ' ἵκῃ πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς δείξεις ἐν ἐχθροῖς, οἷος ἐξ οἵου 'τράφης: Id. Phil. 54 τὴν Φιλοκτήτου σε δεῖ ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων: Cratin. ap. Athen. IX. 373 δεῖ σ' ὅπως Ἀλεκτρυόνος μηδὲν διοίσεις τοὺς τρόπους. And perhaps analogously, Thuc. II. 7 Λακεδαιμονίοις—τοῖς τὰ ἐκείνων ἑλομένοις—ναῦς ἐπετάχθησαν ποιεῖσθαι, for νῆες ἐπετάχθησαν ποιεῖσθαι.

Obs. 3. And not only the subject, but sometimes also the predicative nominative of the dependent clause, stands in the principal clause in accus.: Æsch. Theb. 17 ἢ γὰρ νέους ἕρποντας εὐμενεῖ πέδῳ, ἅπαντα πανδοκοῦσα παιδείας ὅτλον, ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους πιστοὺς ὅπως γένοισθε πρὸς χρέος τόδε, i. e. ἐθρέψατο, ὅπως γένοισθε πιστοὶ οἰκιστῆρες ἀσπιδηφόροι. So often Plautus: Pœn. II. 5 *nec potui tamen propitiam Venerem facere uti esset mihi.*

3. So also when the clause depends on a verbal notion expressed by a substantive in the principal clause, the subject (or object) thereof is attracted into the principal clause, and placed in the genitive as the object of the substantive: see Soph. Trach. 173: so

Thuc. I. 61 ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφ-

εστᾶσι : Ibid. 97 ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων ἐν οἵῳ τρόπῳ κατέστη : Id. II 42 οὔτε (τις) πενίας ἐλπίδι, ὡς κἂν ἔτι διαφυγὼν αὐτὴν πλουτήσειεν, ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο, i. e. ἐλπίδι, ὡς κἂν διαφυγὼν τὴν πενίαν πλουτήσειεν— : πενίας ἐλπίδι, *hope in relation to his poverty*. The dependent clause expresses more accurately the exact object of the hope, πενία being the object of the dependent clause; hence αὐτήν is used.

Obs. 4. There are some remarkable passages where an attributive, which should stand with its subst. in the dependent clause, is transferred to the principal clause, while the subst. remains where it was: Eur. H. F. 840 ὡς—γνῷ μὲν τὸν Ἥρας οἷός ἐστ' αὐτῷ χόλος: Stob. II. 197. ed. Grot. (353. 22. Gesn.) ὁρᾷς τὸν εὐτράπεζον ὡς ἡδὺς βίος; in Soph. Trach. 97 ἅλιον αὐτῷ τοῦτο, καρῦξαι τὸν Ἀλκμήνας πόθι μοι πόθι παῖς ναίει, τοῦτο only prepares the way for the whole dependent clause. For an analogous idiom, see §. 824. 1.

4. Where two clauses are of such a nature that either of them might stand as the principal clause, and the other be made to depend upon it, as ἥκουσα ὅτι μέλλει ἥξειν, or μέλλει ἥξειν ὡς ἥκουσα, this relation and the close connexion between them is signifed by their both assuming the form of a dependent clause; that which logically speaking is the principal clause standing as a subst. sentence with ὅτι or ὡς, *that*, or in the acc. with infin. This is most usual in Hdt., rarely in Attic prose, and very seldom if ever in the orators:

Xen. Anab. VI. 4, 18 ὡς γὰρ ἐγὼ—ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἁρμοστὴς μέλλει ἥξειν: Hdt. I. 65 ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκοῦργον ἐπιτροπεύσαντα—ἐκ Κρήτης ἀγαγέσθαι ταῦτα: Id. I. 191 ὑπὸ μεγάθεος τῆς πόλιος, ὡς λέγεται—τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἑαλωκότων τοὺς τὸ μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν ἑαλωκότας: Id. III. 14 ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον: Id. IV. 5 ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἁπάντων ἐθνέων εἶναι τὸ σφέτερον: Ibid. 95 ὡς δὲ ἐγὼ πυνθάνομαι τῶν τὸν Ἑλλήσποντον οἰκεόντων Ἑλλήνων καὶ Πόντον, τὸν Ζάλμοξιν τοῦτον, ἔοντα ἄνθρωπον, δουλεῦσαι ἐν Σάμῳ: Plat. Rep. 347 A οὗ δὴ ἕνεκα, ὡς ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν ἐθελήσειν ἄρχειν [a]: Id. Phil. 20 C τόδε γε μήν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαιότατον εἶναι λέγειν: Id. Soph. 263 D παντάπασιν, ὡς ἔοικεν, ἡ τοιαύτη σύνθεσις—γίγνεσθαι λόγος ψευδής. So also in poetry; as, Æsch. Pers. 564 τυτθὸν ἐκφυγεῖν ἄνακτ' αὐτόν, ὡς ἀκούομεν: Ibid. 188 τούτων στάσιν τιν', ὡς ἐγὼ δόκουν ὁρᾶν, τεύχειν ἐν ἀλλήλῃσι: Soph. Trach. 1238 ἀνὴρ ὅδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν: Id. Antig. 740 ὅδ' ὡς ἔοικε τῇ γυναικὶ ξυμμαχεῖν [b]. So also, but not nearly so frequent, in Latin: Cicero de Offic. I. 7, 22 *atque ut placet Stoicis, quæ in terrâ gignuntur, ad usum hominis omnia creari, homines autem hominum causâ esse generatos:* Id. N. D. I. 37, 94 *isti autem quemadmodum asseverant, ex corpusculis—concurrentibus temere atque casu mundum esse perfectum* (for *mundus est perfectus*).

Pleonasm.

§. 899. Pleonasm is the using a word the notion whereof has occurred already in some other part of the sentence; as, πάλιν

[a] Stallb. ad loc. [b] Erfurdt ad loc.

αὖθις. But it must not be forgotten that by this repetition of the notion it is generally defined, explained, or enforced. There is, properly speaking, no such thing as pleonasm either in a logical or grammatical point of view; and many expressions only seem pleonastic from our own forms of language. In poetry of course, as using forcible and striking expressions, this supposed pleonasm most frequently occurs.

The most remarkable cases of seeming pleonasm are,

1. The attaching to a word another word of the same root to heighten the notion thereof.—*a.* A neuter verb with its cognate notion, (which being very generally omitted seems, when expressed, to be pleonastic,) in the acc.; as, *μάχην μάχεσθαι, πόλεμον πολεμεῖν* (§. 548. *a.*), and in instrumental dat.: Plat. Symp. 195 B *φεύγων φυγῇ*, so *φύσει πεφυκώς* Xen. and others (§. 548. *Obs.* 7.).—*b.* An adjective with its abstract subst. or instrumental dat.; as, Soph. Œ. R. 1469 ἴθ' ὦναξ, ἴθ' ὦ γονῇ γενναῖε: Plat. Soph. 231 B ἡ γένει γενναία σοφιστική[a]: μεγέθει μέγας, πλήθει πολλοί Hdt. and Plat. —so the genitive, Od. ξ, 101 συῶν συβόσια: Hdt. V. 64 στρατηγὸν τῆς στρατιᾶς: so G. T. as Acts ii. 30 ὅρκῳ ὤμοσεν: Luke xx. 11 οἰκοδεσπότῃ οἰκίας.—*c.* An adjective or adverb with an adverb (mostly poet.), Homer: οἰόθεν οἶος, *quite alone;* αἰνόθεν αἰνῶς, *terribly violent;* κεῖτο μέγας μεγαλωστί, *far extended.* So also Plat. Lach. 183 D ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς. These pleonastic adverbs must, if possible, be translated by some word which heightens the original notion.

2. Synonymous adverbs or adverbial expressions are frequently combined: Plat. Phæd. 66 C ὡς ἀληθῶς τῷ ὄντι: Demosth. 849, 15 *εὐθὺς παραχρῆμα* (*statim in ipso facinore*)—*αὐτίκα ἄφνως—ἐξαίφνης εὐθύς—πάλιν αὖθις—εἶτ' αὖθις—τάχα ἴσως—ἀεὶ συνεχῶς—ὡς οἷον, as for instance—ἔπειτα μετὰ ταῦτα—εὖ μάλα, εὖ σφόδρα—παντάπασι καὶ πάντως—οὕτω τε καὶ ταύτῃ—*. Most of these combinations serve to strengthen or generalize the adverbial notion; and in poetry, if particular attention is to be called to any notion, two, or even three, synonymous words are used for that purpose; as, Soph. Aj. 310 κόμην ἀπρὶξ ὄνυξι συλλαβεῖν χερί; in some of these forms which seem to have crept into the written from the common language, it must be allowed that this repetition is somewhat redundant: so G. T., as Acts xiv. 10 εὐθέως παραχρῆμα: John xi. 7 ἔπειτα μετὰ τοῦτο: Luke xix. 4 προδραμὼν ἔμπροσθεν.

3. The *verbum finitum* is joined frequently, in prose, with a participle of the same or a cognate verb; as, *βλέποντα ὁρᾶν—ἔφη λέγων*

[a] Heindorf ad loc.

—ἔλεγε φάς—εἶπον λέγων—ἦ δ' ὃς λέγων Arist. Vesp. 795.—ἔφασκε λέγων: Hdt. III. 108 ἔστιν ἐοῦσα σοφή. See §. 710. 4. So G. T. as Luke xx. 2 εἶπον πρὸς αὐτὸν λέγοντες.

4. Very frequently in poetry a concrete notion is expressed by a periphrasis with the abstract. So σχῆμα δόμων, for δόμοι. So Eur. Hec. 718 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας Ἀγαμέμνονος: so βίη Ἡρακλῆος—σθένος Ἕκτορος. See §. 442. e.

5. Very often the part is joined to the whole by καί, τέ, when the part is to be especially distinguished: Homer Ἕκτορι μὲν καὶ Τρωσί: Æsch. Cho. 145 ξὺν θεοῖσι καὶ Γῇ καὶ Δίκῃ. Very often ὦ Ζεῦ καὶ θεοί. So in prose; as, Ἀθηναῖοι καὶ Ἰφικράτης—Αἴγυπτος καὶ Ἀλεξάνδρεια. In Latin frequently: Cic. de Divin. I. 53 *fore, ut armis Darius et Persæ ab Alexandro et Macedonibus vincerentur:* so G. T. as Acts v. 29 ὁ Πέτρος καὶ οἱ ἀπόστολοι.

6. To call particular attention to a leading notion or thought, the Greeks frequently express it twice—once positively, and then negatively, or *vice versa;* (Parallelismus antitheticus:) Od. ρ, 415 οὐ γάρ μοι δοκέεις ὁ κάκιστος Ἀχαιῶν ἔμμεναι, ἀλλ' ὤριστος: Hdt. II. 43 οὐχ ἥκιστα, ἀλλὰ μάλιστα: Thuc. VII. 44 μέγιστον δὲ καὶ οὐχ ἥκιστα ἔβλαψεν ὁ παιωνισμός: Demosth. 108, 73 λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι: so G. T. as John i. 20 ὡμολόγησε καὶ οὐκ ἠρνήσατο: Eph. v. 15 μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί.

7. The notion of a single word is sometimes repeated in a whole sentence: Od. α, init. ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη: Hdt. I. 79 ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἦ ὡς αὐτὸς κατεδόκεε: so G. T. as Luke xxii. 61 ὑπεμνήσθη τοῦ λόγου τοῦ Κυρίου ὡς εἶπεν αὐτῷ.

8. Partly for clearness, partly for emphasis' sake, a word is repeated by a demonstr. pronoun: Thuc. IV. 69 αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι αὐταὶ ὑπῆρχον ἔρυμα: Xen. Cyr. VI. 1, 17 ὑμεῖς δὲ τὰ πρόσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας ἐκεῖνα κτᾶσθε καὶ ἐργάζεσθε: Isocr. 241 C τὰς Κυκλάδας νήσους, περὶ ἃς ἐγένοντο πολλαὶ πραγματεῖαι κατὰ τὴν Μίνω τοῦ Κρητὸς δυναστείαν, ταύτας τὸ τελευταῖον ὑπὸ Καρῶν κατεχομένας, ἐκβαλόντες ἐκείνους οὐκ ἐξιδιώσασθαι τὰς χώρας ἐτόλμησαν: so the personal pronouns are repeated, Demosth. 1161. 26 οὗτοι ὤοντο ἐμέ—ἄσμενον ἀφήσειν με τοὺς μάρτυρας: Eur. Phœn. 549 ἐμοὶ μέν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν: so G. T. as Col. i. 13 καὶ ὑμᾶς νέκρους ὄντας—συνεζωοποίησεν ὑμᾶς: see also §. 658. 2. 833. *Obs.* 2: so οὕτω Acts xxiv. 14.

9. The accidents both of time and place of an action, which are contained in the context, and therefore in most languages not actu-

ally expressed, the Greeks, especially their poets, loved to signify expressly by participles, such as *ἰών, μολών, ἐλθών, παρών* &c., *ἔχων, ἄγων, φέρων* (§. 696. *Obs.* 2. §. 698. *Obs.* 2.).

10. Here must be classed the G. T. idiom of *καὶ ἐγένετο* prefixed to a sentence, to which it is after an interruption sometimes joined by *καί*, see Matt. ix. 10.

Anacolouthon.

§. 900. 1. Anacolouthon is the grammatical term for a construction where one part does not follow from the other—where the construction with which a sentence begins is not continued throughout, as the rules of grammar would require, though the sense is the same, or nearly so, as if it were. The source hereof is the rapidity with which in the Greek mind one thought followed on another; and the endeavour to express each part of a thought in its most accurate, elegant, and forcible form—that which should most fully correspond to the notion in the speaker's mind, and would most forcibly convey it to the hearer, whose own powers of mind would enable him to recognise its meaning in spite of its grammatical inaccuracy. The Greek language being so much a transcript of their actual thoughts, and their written language being formed so much from the expression of those thoughts in every day life, it is not to be wondered at that these constructions occur frequently in the best authors.

2. There are three sorts of anacolouthon:—*a.* Grammatical. —*b.* Those which seem to proceed from mere carelessness.—*c.* Rhetorical.

3. The authors who use it most may be divided into

α. Those whose general style is careless and loose, with whom anacolouthon is very common. Among these we must place Herodotus, who not always troubling himself about the rules and accuracies of grammar, told the stories of old days in a simple, easy, quaint style, such as we might expect in the old chronicles and legends from which he drew much of the materials of his history. The irregular constructions of Herodotus have a peculiar charm, as arising from and not unsuitable to the spirit of his history, and his simple, childlike style of narrative.

β. To the second class belong those who, engrossed with the subject, were overpowered by their flow of thought, and endeavouring to concentrate these notions in all their fulness in as few words as possible, passed from notion to notion, or from thought to thought, without taking much care that the several parts of the whole sen-

tence should be connected together with strict grammatical accuracy; beginning the clause with the construction which just occurred to them, changed it for what suggested itself as a more fitting or forcible expression of the latter part of the thought or action; but engrossed with a new sentence before they had scarcely written down the last, passed from one construction into another, as the new thought clothed itself more naturally in one form or the other, without taking the pains to connect them grammatically, or perhaps being unable to do so without weakening the expression. To this class belongs Thucydides, whose constructions, in spite of, or perhaps because of, their grammatical inaccuracy, have a power and depth of expression which perhaps no other prose writer ever attained. The same may be said of some of the constructions in Pindar and Æschylus.

Obs. 1. We must not confound this anacolouthon with the sudden changes of construction, in which two parallel thoughts are given in a different construction—either sentence is by itself grammatically correct, though when combined the connection seems strange.

Obs. 2. It is natural that we should find many such constructions in the Greek Testament writers. Many of these are referable by the construction *κατὰ σύνεσιν* to the principles which have been laid down from time to time in the treating of the several forms of language. The others, which cannot be reduced to any fixed rules, may be resolved into separate clauses, and thus be reduced to constructions more or less usual. Thus Eph. v. 18 *ἡ δὲ γυνὴ ἵνα φόβηται τὸν ἄνδρα*, when viewed in connection with the construction of the preceding clause, is anomalous, but when considered by itself, is easily accounted for by supplying *βλεπέτω* from the general imperatival tone of the passage.

γ. To the third class belong those who aimed at giving their writings the easy off hand style of common life, which every one could follow and sympathise with. This is of course the proper character for the dialogues, which having a dramatic character, aim to place the reader in the midst of the characters introduced, and to which therefore an inartificial easy style is indispensable, not avoiding those inaccuracies of language which abound in common life, and without which the dialogue would lose much of its reality. Plato of course is at the head of this school of writers; whose grammatical inaccuracies do not arise from ignorance of the grammar of the language or carelessness, but from the instincts of that pure taste which led him to those forms of language which would best suit the style of his writings and the temper of his hearers. Most of his anacoloutha arise from some sort of attraction which most naturally affects the language of common life, the

case of a substantive being not that required by its own verb, but some other near which it happens to stand, or the latter part of a sentence following the construction of a parenthesis, instead of the sentence with which it is grammatically connected.

4. Of the anacoloutha arising from accidental carelessness it is impossible to treat; some are noticed under the constructions which they violate.

5. Of the rhetorical anacolouthon there are two sorts to be especially mentioned:—

a. When the notion which gives rise to the train of thought is placed at the beginning thereof as the logical subject, it frequently happens that after a break in the sentence this same notion stands as the grammatical object of the verb: Xen. Hier. IV. 6 *ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἥττους, τοῦτ' αὐτοὺς ἀνιᾷ*, for *τούτῳ εὐφραίνονται—ἀνιῶνται*: or the construction is changed by the introduction of a new subject and verb, Eur. Alc. 122 *μόνος δ' ἂν εἰ φῶς τόδ' ἦν ὀμμασιν δεδορκὼς Φοίβου παῖς, προλιποῦσ' ἦλθεν ἕδρας σκοτίους*, instead of *ἀνέστησεν ἂν προλιποῦσαν*. So an accusative occurs in the beginning of a sentence, where the construction in the latter part thereof requires some other case (for the nominative, see §. 477. 1. See §. 711. and 581.)

β. To place the opposition between two notions in as strong a light as possible, they stand each at the beginning of its own sentence in the same form, though the form required by the construction of each is different: Plat. Phædr. 233 B *τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μέν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιαρὰ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν*, for *παρ' εὐτυχούντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνου ἀναγκ. τυγχάνειν*. A very remarkable instance of this anacol. is to be found in Xen. Cyr. IV. 6, 3 and 4.

Position of words in a Sentence.

§. 901. The position of words in a sentence is twofold:—*a*. Usual. *b*. Inverted.

Usual Position.—Simple Sentence.

1. The subject stands first, the predicate (verb or adjective with *εἶναι* &c.) last. The object is placed before the predicate, the attribute

after its substantive; as, Κῦρος, ὁ βασιλεὺς, καλῶς ἀπέθανεν—Κύπριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν Xen. Cyr. VII. 4, 11: Παῖς μέγας—ἀνὴρ ἀγαθός—ὁ παῖς ὁ μέγας—ὁ ἀνὴρ ὁ ἀγαθός—ὁ παῖς ὁ τοῦ Κύρου—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας.

2. When several objects belong to the same predicate, the most important one is generally placed next before the predicate, and the rest placed before it in the order in which each is supposed to have been added to the first object, those that entered the mind first being placed nearest to it: οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν—οἱ Ἕ. ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν—οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. In this way the local and temporal adverbs generally precede the direct object (τότε or ταύτῃ τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν),—an object of a person in the dative and accus. precedes an object of a thing (τὸν παῖδα τὴν γραμματικὴν διδάσκω—τῷ παιδὶ βιβλίον δίδωμι),—the adverb of time an adverb of place (τότε or ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The modal adverb is generally placed next the predicate, as being immediately connected with it and modifying its sense; as, οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρας καλῶς ἐνίκησαν.

Compound Sentence.

3. The position of the dependent sentence corresponds to that of the word, of which it is a resolution; Plat. Phæd. 59 E ὁ θυρωρὸς, ὅσπερ εἰώθει ὑπακούειν, εἶπε περιμένειν: Xen. Cyr. III. 2, 3 ὁ δὲ Κῦρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τούς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιάδε. But a substant. sentence, (even when it expresses the grammatical subject,) stands after the verb; as, Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησιάσαντας διέφθειραν, or λέγεται ὅτι κ. τ. λ.

Inverted Position.

§. 902. 1. When the predicate is put before the subject, the attributive before its subst., or the objective words, especially the adverb, after the verb, the position is called *inverted;* as, οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω: Xen. Cyr. III. 2, 25 καὶ γὰρ, ἔφασαν, πολύχρυσος ὁ ἀνήρ: Ibid. 7 εἶχον δὲ Χαλδαῖοι γέρρα—· καὶ πολεμικώτατοι δὲ λέγονται οὗτοι τῶν περὶ ἐκείνην τὴν χώραν εἶναι: Demosth. 112, 5 οὐδ' ἂν ἐλπὶς ἦν αὐτὰ γενέσθαι βελτίω—ἀγαθὸς ὁ ἀνήρ—τὸ τῆς ἀρετῆς κάλλος—or yet more strongly, τῆς ἀρετῆς τὸ κάλλος: Plat.

Prot. 343 B οὗτος ὁ τρόπος ἦν τῶν παλαιῶν τῆς φιλοσοφίας, *veterum sapientiæ.*—μέγας παῖς—ὁ βασιλεὺς Κῦρος—ὁ πρὸς τοὺς Πέρσας πόλεμος: Hdt. VII. 53 τῶνδε δὲ εἵνεκα προαγορεύω ἀντέχεσθαι τοῦ πολέμου ἐντεταμένως: Plat. Phæd. 58 D ἀλλὰ πειρῶ ὡς ἂν δύνῃ ἀκριβέστατα διελθεῖν πάντα: Demosth. 112, 7 ἀνάγκη φυλάττεσθαι καὶ διορθοῦσθαι περὶ τούτου: Ibid. 111, 3 αἱ δὲ τοιαῦται πολιτεῖαι συνήθεις μέν εἰσιν ὑμῖν, αἴτιαι δὲ τῆς ταραχῆς καὶ τῶν ἁμαρτημάτων: so G. T., as Rom. xvi. 25 τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι ——— (v. 27) μόνῳ σοφῷ Θεῷ κ. τ. λ.

2. If particular emphasis is to be laid on the subject, it is placed last in the sentence; and if two words are to be thus distinguished, one is placed first, the other last: Xen. Cyr. III. 2, 9 οὕτω δὴ ἡγοῦντο μὲν οἱ Ἀρμένιοι· τῶν δὲ Χαλδαίων οἱ παρόντες, ὡς ἐπλησίαζον οἱ Ἀρμένιοι, ταχὺ ἀλαλάξαντες ἔθεον.—Πασῶν ἀρετῶν ἡγεμών ἐστιν ἡ εὐσέβεια: Plat. Phæd. 58 E εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων.

3. When any part of a sentence is placed, out of its proper position, either first or last, it is to be considered as done for emphasis' sake: Plat. Apol. 18 C ἔπειτά εἰσιν οὗτοι οἱ κατήγοροι—ἀτεχνῶς ἐρήμην κατηγοροῦντες (*reum absentem accusantes*), ἀπολογουμένου οὐδενός. If the writer first expresses a thought generally, and then applies it to some particular object or case, so that emphasis is to be laid thereon, the end of the sentence is its proper place, to produce a permanent impression on the mind: Plat. Rep. 572 B δεινόν τι καὶ ἄγριον καὶ ἄνομον ἐπιθυμιῶν εἶδος ἑκάστῳ ἔνεστι, καὶ πάνυ δοκοῦσιν ἡμῶν ἐνίοις μετρίοις εἶναι, *etiam in nonnullis nostrum, qui admodum videantur moderati esse*[a]: Demosth. 42, 8 ἀλλὰ καὶ μισεῖ τις ἐκεῖνον, ὦ ἄνδρες Ἀθηναῖοι, καὶ δέδιεν καὶ φθονεῖ, καὶ τῶν πάνυ νῦν δοκούντων οἰκείως ἔχειν αὐτῷ: so in a question, G. T. Matt. xi. 3 σὺ εἶ ὁ ἐρχόμενος;

Obs. The proper position of the several parts of speech, is given under the respective heads; see *Index.*

Compound Sentences.

§. 903. 1. In dependent sentences the inverted position is more usual than in the words which they represent, and is used as the sense and rhythm of the sentence may require.

2. A subst. sentence introduced by ὅτι, ὡς, *that*, is placed before the principal verb, when that which it expresses is to be brought

[a] Stallb. ad loc.

more directly forward: Demosth. 116, 21 ὅτι μὲν δὴ μέγας ἐκ μικροῦ —ὁ Φίλιππος ηὔξηται—, παραλείψω. The same is true of the final subst. sentence; as, Xen. Cyr. I. 2, 15 ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι. For the inverted position of an adj. sentence (ὃν εἶδες ἄνδρα, οὗτός ἐστιν) see §. 824. II. It also occurs in local adverb. sentences, introduced by relative adverbs of place, οὗ, ᾗ, ἵνα &c.; as, Il. μ, 48 ὅπῃ τ' ἰθύνῃ, τῇ τ' εἴκουσι στίχες ἀνδρῶν: see §. 824. II. In temporal and conditional adverb. sentences there is no change of this sort, as their proper place is before the verb.

3. If in a dependent sentence (especially an adject. sentence) any word or notion is to be especially brought forward, it is placed sometimes before the conjunction, or relative, or interrogative; as, Thuc. I. 77 τοῖς καὶ ἄλλοθί που ἀρχὴν ἔχουσι——διότι οὐκ ὀνειδίζεται: Plat. Apol. 19 D τοιαῦτ' ἐστὶ καὶ τἆλλα, περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν. Cf. Hdt. VI. 11 ὑμέες, ἤν κ. τ. λ. Compare Latin: Cic. de Divin. I. 40 *deus ut haberetur*.

4. If in a number of clauses the attention is to be particularly called to any one word, as the leading notion of the whole sentence, it is placed either at the beginning or end of the whole sentence. See §. 902. 3: Xen. Cyr. V. 2, 11 τούτων ἐγώ σοι, εὖ ἴσθι, ἕως ἂν ἀνὴρ δίκαιος ὦ,—οὔποτ' ἐπιλήσομαι: Plat. Phæd. 59 D E τῇ γὰρ προτεραίᾳ ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμωτηρίου ἑσπέρας, ἐπυθόμεθα, ὅτι τὸ πλοῖον ἐκ Δήλου ἀφιγμένον εἴη. Very frequently a subject common to both the principal and subordinate clause is placed first; as, Xen. Cyr. V. 4, 26 οἱ δὲ Ἀσσύριοι ὡς ἤκουσαν ταῦτα, πάντα ἐποίουν.

5. In a sentence which stands with others in a paragraph, that word is most properly placed first which is most connected with the preceding sentence; as, Hdt. VII. 105 ποιεῦσι—τὰ ἂν ἐκεῖνος ἀνώγῃ· ἀνώγει δὲ τωὐτὸ αἰεί: Plat. Phæd. 60 A καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα· Ὦ Κρίτων, ἔφη, ἀπαγαγέτω τις ταύτην οἴκαδε. Καὶ ταύτην μὲν ἀπῆγόν τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτομένην.

Hyperbaton.

§. 904. 1. An especial method of bringing a word or words prominently forward is by separating those which, as making up one notion, would naturally be joined together. Hereby generally only one is marked as important, but sometimes two, especially when they stand at the beginning and end of the sentence (§. 902. 3.):

Il. β, 483 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν: Od. α, 4 πολλὰ δ' ὅγ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν: Hdt. III. 135 ἐξηγησάμενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα: Soph. Aj. 187 ἀλλ' ἀπερύκοι καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν: Plat. Rep. 401 B ἆρ' οὖν τοῖς ποιήταις ἡμῖν ἐπιστατητέον καὶ προσαναγκαστέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἤθους ἐμποιεῖν τοῖς ποιήμασιν, for τὴν τοῦ ἀγαθοῦ ἤθους εἰκ.: Lysias de inval. §. 21 πρὸς ἓν ἕκαστον ὑμῖν τῶν εἰρημένων[a]: Demosth. 110, 1 πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων: Ibid. 111, 3 ἀξιῶ—μηδεμίαν μοι διὰ τοῦτο παρ' ὑμῶν ὀργὴν γενέσθαι. So the comparative is often separated from the words used to strengthen it; as, πολύ, πολλῷ: Xen. Cyr. VI. 4, 8 ἥξειν αὐτῷ δὲ πολὺ Ἀράσπου ἄνδρα καὶ πιστότερον καὶ ἀμείνονα, for σὲ πολὺ πιστ. κ. ἀμ. ἄνδρα Ἀράσπου (i. e. ἢ τὸν Ἀ.): Demosth. Mid. 49 οἱ δὲ ἠτιμωμένοι διὰ πολλῷ τούτων εἰσὶν ἐλάττω πράγματα, for ἠτιμ. εἰσὶ διὰ πράγματα πολλῷ ἐλάττω τούτων. So in Lat., as Cic. de Orat. II. 46, 192 *sed alia sunt majora multo.*

Obs. 1. The old grammatical term for this is *Hyperbaton*, ὑπερβατόν, Latin, *verbi transgressio.* See Quintil. VIII. 6, 62.

Obs. 2. This figure however frequently makes the sentence obscure, an example which it is not expedient to follow: Plat. Rep. 358 E περὶ γὰρ τίνος ἂν μᾶλλον πολλάκις τις νοῦν ἔχων χαίροι λέγων καὶ ἀκούων; where πολλάκις belongs to λέγων καὶ ἀκούων: Ibid. 523 D ἐν πᾶσι γὰρ τούτοις οὐκ ἀναγκάζεται τῶν πολλῶν ἡ ψυχὴ τὴν νόησιν ἐπερέσθαι, τί ποτ' ἔστι δάκτυλος, for τί ποτε τῶν πολλῶν ἐστι δάκτυλος, *quid tandem sit e multis rebus digitus:* Id. Crit. 50 extr. πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἐξ ἴσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, for ἐξ ἴσου σοὶ ἦν: Lysias de cæd. Eratosth. §. 16 προσελθοῦσα οὖν μοι ἐγγὺς ἡ ἄνθρωπος τῆς οἰκίας τῆς ἐμῆς, for ἐγγὺς τῆς οἰκ. τ. ἐμῆς: Id. c. Agor. 463 R. §. 22 καὶ αὐτὸ τὸ ψήφισμα σοῦ τὸ τῆς βουλῆς καταμαρτυρήσει, for σοῦ καταμαρτ.

Obs. 3. When a negative is prefixed to an article or a relative, a conjunction or a preposition, it may not be separated therefrom, for it is attached to it for the purpose of marking or suggesting an antithetical clause to be supplied by the mind: Lysias de cæd. Eratosth. §. 28 οἱ μὴ τὰ δίκαια πράττοντες = οἱ μὴ τὰ δίκ., ἀλλὰ τὰ ἄδικα πρ.: Plat. Crit. 47 D πεισθόμενοι μὴ τῇ τῶν ἐπαΐοντων δόξῃ[b]: Id. Phæd. 77 E μᾶλλον δὲ μὴ ὡς ἡμῶν δεδιότων (in opposition to what precedes ὡς δεδιότων): Xen. M. S. III. 9, 6 τὸ δὲ ἀγνοεῖν ἑαυτὸν καὶ μὴ ἃ οἶδε δοξάζειν τε καὶ οἴεσθαι γιγνώσκειν, ἐγγυτάτω μανίας ἐλογίζετο εἶναι: Thuc. III. 57 εἰ δὲ περὶ ἡμῶν γνώσεσθε μὴ τὰ εἰκότα: Id. I. 141 πολεμεῖν δὲ μὴ πρὸς ὁμοίαν ἀντιπαρασκευὴν ἀδύνατοι.

Obs. 4. In poetry an attributive genitive, or an object which belongs to two clauses, is placed in the second only: Æsch. Prom. 21 οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει: Eur. Troad. 1209 ὦ τέκνον, οὐχ ἵπποισι νικήσαντά σε, οὐδ' ἥλικας τόξοισι.

2. The relation between the same or cognate notions, especially if they are contraries, is signified by their being put beside one an-

[a] Bremi ad loc. [b] Stallb. ad loc.

other: (*Opposita juxta se posita magis exsplendescunt:*) Od. ε, 155 παρ' οὐκ ἐθέλων ἐθελούσῃ: so αὐτὸς αὐτοῦ &c.: Demosth. 111, 2 ἡ μὲν πόλις αὐτὴ παρ' αὐτῆς δίκην λήψεται: Plat. Phædr. 277 C ποικίλῃ μὲν ποικίλους ψυχῇ καὶ παναρμονίους διδοὺς λόγους, ἁπλοῦς δὲ ἁπλῇ: Xen. Anab. V. 6, 2 ἠξίουν Ἕλληνας ὄντας Ἕλλησι κ. τ. λ.: Hence ἄλλος ἄλλο, *alius aliud;* ἄλλος ἄλλοθι, *alius alibi;* ἄλλος ἄλλοσε, *alius alio;* ἄλλος ἄλλοθεν, *alius aliunde;* ἄλλος ἄλλῃ, *alius aliâ* (sc. *viâ*), &c.; *one did this, the other that,* &c.: Plat. Apol. 37 D καλὸς οὖν ἄν μοι ὁ βίος εἴη—ἄλλην ἐξ ἄλλης πόλιν πόλεως ἀμειβομένῳ. So G. T., as 2 Tim. iv. 2 ἐπίστηθι εὐκαίρως ἀκαίρως.

3. When in a sentence, or two coordinate sentences, there are two words joined together, which are opposed to two other words likewise joined together, the words which correspond to each other, correspond to each other in their position; the arrangement of the words of the one pair being exactly the contrary to that of the other pair of words. So subst. adj., adj. subst. This figure is called *Chiasma* from its analogy to a X: as, πολλάκις ἡδονὴ βραχεῖα μακρὰν τίκτει λύπην: Plat. Phæd. 60 A ὕστατον δὴ σὲ προσεροῦσι νῦν οἱ ἐπιτήδειοι καὶ σὺ τούτους: Demosth. c. Onetor. §. 25 μάρτυρας δὲ τῶν μὲν ὑμῖν παρέξομαι, τῶν δ' ἐπιδείξω μεγάλα τεκμήρια; Theocr. VIII. 1, 2 Δάφνιδι τῷ χαρίεντι συνήντετο βωκολέοντι μᾶλα νέμων, ὡς φαντί, κατ' ὤρεα μακρὰ Μενάλκας. The Latins also were very fond of this figure, i. e. Cic. Tusc. II. 4, 11 *philosophia medetur animis, inanes sollicitudines detrahit, cupiditatibus liberat, pellit timores*[a].

4. Sometimes the predicates of two coordinate sentences are placed contrary to their natural order; the one whose sense requires that it should follow the other being placed before it (ὕστερον πρότερον). This takes place, when the notion which should stand second, is to be brought forward as the more important notion or thought of the two: Od. μ, 134 τὰς μὲν ἄρα (sc. Νύμφας) θρέψασα τεκοῦσά τε πότνια μήτηρ Θρινακίην ἐς νῆσον ἀπῴκισε τηλόθι ναίειν.

5. Another powerful method of calling attention to a word or the notion whereon emphasis is to be laid, is the placing immediately after it some particle, as πέρ, δή, γέ (§. 720. §. 734. ff.), or ἄν (§. 432. *b.*), or a parenthetical word such as οἶμαι &c., and in a speech, ὦ ἄνδρες Ἀθηναῖοι: Demosth. 40, 2 τί οὖν ἐστι τοῦτο; ὅτι οὐδέν, ὦ ἄνδρες Ἀθηναῖοι, τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματ' ἔχει: Ibid. 43, 10 πότ' οὖν, ὦ ἄνδρ. Ἀθ., πότε ἃ χρὴ πράξετε; Ibid. 53, 44 εὑρήσει τὰ σαθρά, ὦ ἄνδρ. Ἀθ., τῶν ἐκείνου πραγμάτων αὐτὸς ὁ πόλεμος.

[a] Adnot. ad loc.

Constructions in the New Testament.

§. 905. 1. It will be seen from the instances given under the several paragraphs throughout this volume, and still more from the Index at the end of Vol. I., that the Constructions of the Sacred Writers do for the most part follow those of Classical Greek. Some remarkable peculiarities have been given under the constructions from which they vary, such as ἵνα with the conjunctive (§. 803. *Obs.*), ἐγένετο or καὶ ἐγένετο, καὶ ἔσται, to introduce a principal clause (§. 800. *Obs.*), the use of the conjunctive for the optative, and the aorist conjunctive for present, §. 806. 2.

2. There are however some other peculiarities which are rather extensions of the analogies of classical Greek than variations from them, and these it may be useful to notice.

3. In the prepositions ἐπί, εἰς, κατά, πρός, μετά, διά, the analogies are extended so as to apply to persons in the usages in which in classical Greek they are only applied to things, and thus to have with the accusative a sense which in classical Greek they have with the genitive or dative.

a. a. ἐπί with accus. denotes the having *power over* (see with gen. §. 633. 3. *h.*) : Luke ix. 1 ἐξουσίαν ἐπὶ δαιμόνια : (Matt. x. 1 ἐξουσίαν πνευμάτων :) Luke i. 33 βασιλεύσει ἐπὶ τὸν οἶκον.

b. ἐπί with accus. is applied also in the sense of §. 635. 3. *d.* to *personal objects*, on which any action *takes place :* Matt. xxiii. 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς.

c. ἐπί with accus. is used as with dat. (§. 634. 3. *e.*), for that on which some feeling &c. rests : 2 Cor. ii. 3 πεποιθὼς ἐπὶ πάντας. Cf. Matt. xxvii. 43.

d. ἐπί with accus. is used of a *point of time*, as with dat. (§. 634. 2. *a.*) : Luke x. 35 ἐπὶ τὴν αὔριον ἐξελθών. Cf. Mark xv. 1.(?)

e. ἐπί with accus. is used as with dat. (§. 634. 1. *a.*), in the sense of *on* ; Matt. xxvii. 25 τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, or this may be referred to *b.* above : Rom. xv. 20 ἐπὶ θεμέλιον οἰκοδομῶ.

f. ἐπί with accus. is used as with dative (§. 634. 3. *i.*) : Heb. vii. 13 ἐφ ὃν ταῦτα λέγεται : it might possibly fall under §. 635. 3. *c.*

β. διά with gen. is used in exhortations, &c. after the analogy of §. 627. I. 3. *d.* : 1 Cor. i. 10 παρακαλῶ—διὰ τοῦ ὀνόματος. Cf. 2 Cor. x. 1.

Obs. 1. In G. T. διά with the genitive seems often to convey a notion of some peculiar colouring having been given to the action by passing as it were through the means &c., which makes it precisely what it is, see Rom. iv. 11 πιστευόντων δι' ἀκροβυστίας, is not a mere defining genitive, but gives the πίστις its characteristic. Cf. Rom. ii. 27.

γ. κατά with accus. is, according to some, applied to a person analogously to its application to things (§. 629. 1. *c.*) : Rom. viii. 27 ὅτι κατὰ θεὸν ἐντυγχάνει, but it had better, (with Meyer,) be referred to §. 629. 3. *g.*

δ. μετά is used with genitive to express common relations or connections, to which it is not applied in Attic Greek (§. 636. I. 1. *b.*): Matt. xviii. 23 *συνᾶραι λόγον μετὰ τῶν δούλων*: 1 Cor. iii. 6 *ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται.* So Eph. iv. 25 *λαλεῖτε—ἀλήθειαν μετὰ τοῦ πλησίον*: Matt. xx. 2 *συμφωνήσας μετὰ τῶν ἐργατῶν.*

ε. πρός with accus. is applied to persons as it is to places (§. 638. III. 1. *d.*)—*with, among:* John i. 1 *ἦν πρὸς τὸν Θεόν*: Philemon 13 *πρὸς ἐμαυτὸν κατέχειν.* The pregnant construction of prepositions (§. 646.), seems hardly applicable here.

Obs. 2. The use of *πρὸ ἓξ ἡμερῶν* John xii. 1, and *πρὸ ἐτῶν δεκατεσσάρων, fourteen years ago,* 2 Cor. xii. 2, is remarkable, and is somewhat analogous to *διὰ πέντε ἐτῶν* (§. 627. I. 2. *c.*).

Obs. 3. The phrase *ἐν ψυχαῖς ἑβδομήκοντα* (Acts vii. 14) may be referred to the analogy of §. 622. *l.*

Obs. 4. The usage of *εἰς* for *ἐν* (as John i. 18) may be referred to §. 646.

Obs. 5. The phrase *οἱ παρ' αὐτοῦ* (Mark iii. 21) to signify the friends of our Saviour, does not exactly correspond to the idiom given in §. 637. 1, but is evidently an extension of this.

Obs. 6. The anomalous form *εἷς καθ' εἷς* (Mark xiv. 19, Rom. xii. 5) is evidently a nominative formed from the neuter accusative, *ἓν καθ' ἕν* (see §. 629. 3. *h.*) analogously to *ὃς βούλει, quivis.*

Obs 7. In the phrases (John xi. 18) *ἀπὸ σταδίων δεκαπέντε*—(John xxi. 8) *ἀπὸ πηχῶν διακοσίων,* the *ἀπό* marks the point whence the mensuration begins, either upwards, giving the lowest point (as above), or downwards, giving the highest point, as Matt. ii. 16 *ἀπὸ διετοῦς καὶ κατωτέρω*: and where *ὡς* is added it marks that the point so given is taken at guess; thus where it is certain, as in Matt. ii. 16, *ὡς* does not occur.

4. *a.* In the use of the article it must be borne in mind that many notions and phrases would be familiar to the Christian world, and thus come under §. 447. 2. which would not have been so to others; and again, the sacred writers might wish to emphasize or to call attention to some notions which would thus fall under §. 447. 1.

b. There would also be a variety of idiomatic expressions which would be so familiar as not to need the article: thus *εἰς ἐπίγνωσιν—ἐπ' ἀληθείας.*

5. Besides the use of *ἵνα* given in §. 803. *Obs.,* the following are remarkable:

a. To the usages given under §. 803. *Obs.* 3. should be added the use of *ἵνα* with conjunctive as an infinitive in apposition; as, John vi. 29 *τοῦτό ἐστι τὸ ἔργον ἵνα πιστεύσητε.*

b. This *ἵνα* with conjunctive so completely answers to the infinitive, that it even follows its idiomatic usages. Thus it is used for the imperative, or optative, by an ellipse of *θέλω, δός, εὔχομαι, δέομαι* vel sim. (see §. 671.), as Mark v. 23 *ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας*: Eph. v. 33 *ἕκαστος ἀγαπάτω τὴν ἑαυτοῦ γυναῖκα, ἡ δὲ γυνὴ (βλεπέτω) ἵνα φόβηται τὸν ἄνδρα.* So also in two passages, the infinitive (*μὴ λέγειν*=*nedum,* §. 864. 1.) is represented by *ἵνα μή*: 2 Cor. ix. 4; Philemon 19 *ἵνα μὴ λέγω.*

c. ἵνα is used with the future indicative in a final clause, seemingly after the analogy of ὅπως (§. 811.); or perhaps after that of the historic indicative (§. 813.), *in which case.* So Gal. ii. 4. 1 Cor. ix. 18. Rev. xxii. 14.

Obs. 8. There is no ellipse of ἵνα in the phrase, Heb. viii. 5 ὅρα ποιήσῃς (ποιήσεις?), but the imperative is prefixed to the *conjunctivus adhortativus* after the analogy of βούλει et sim. to the *conj. deliberativus* (see §§. 417., 814.).

6. In collocation, the general principle that when a word or clause is put out of its natural place it is for emphasis, must be borne in mind. The change of construction arising from the resumption of a clause after an interruption is especially to be remarked, as it is the solution of several difficult passages: see Eph. iii. 1, where the unfinished clause is suspended over the parenthesis, and is joined to its verb αἰτοῦμαι in v. 14 by διό. So it explains an anomalous repetition of words, as Eph. ii. 11, ὅτι is repeated in v. 12, when the clause is resumed after the interruption: so Phil. i. 30 ἔχοντες is the resumption of the participial construction in v. 28. The collocations τὰ δοκοῦντα μέλη 1 Cor. xii. 22, and τὴν μέλλουσαν δόξαν Rom. viii. 18, are illustrated by some of the examples given under §. 902. 3.

7. The sentence is not unfrequently prefaced by a relative clause, as Rom. vi. 10 (τοῦτο) ὃ γὰρ ἀπέθανεν=θάνατον γάρ, or by the preposition περί with a genitive, 1 Cor. vii. 1 περὶ δ' ὧν ἐγράψατέ μοι: both of these represent a nominative or accusative prefixed to the sentence to denote the principal matter thereof.

8. One or two remarkable phrases may be noticed,

α. The elliptic εἰ δέον, *if need be,* 1 Pet. i. 6.

β. The change from the direct construction to the interrogative, Philemon 16 πόσῳ (for πολλῷ δὲ) μᾶλλον.

γ. ὡς ὅτι used with the finite verb after the analogy of ὡς with participle (§. 701,), 2 Thess. ii. 2 ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα: so Rom. ix. 6 οὐχ οἷον ὅτι κ. τ. λ.

δ. ἕως ἔρχομαι 1 Tim. iv. 13 instead of ἕως ἂν ἔλθω: possibly to express that his coming was so certain as to be virtually happening.

ε. The use of ἐπεί with indicative present instead of imperfect is remarkable; the ἐπεί refers to a suppressed clause, *since if it were* (or *were not*) *so;* and the consequent is expressed as an actual fact, so as to be brought home more forcibly to those who were affected by it, and thus more emphatically denied, see 1 Cor. vii. 14, Rom. xi. 6. The classical idiom uses the less emphatic but more polite form of the past tenses of the indicative. See §. 856. 3. *c.*

ζ. The phrase οὐχ ὅτι—ἀλλά must be distinguished from the incressive forms given in §. 762; there is a simple ellipse of οὔ φημι, *I do not say that—I do not mean that*=our *not that;* so οὐχ οἷον, *it is not as if.*

η. οἵτινες in Acts v. 16, seems at first sight to be merely put for ὅτι:

but it possibly refers to some well remembered exhibition of miraculous power, and has its usual force, *bringing those sick who were healed on that occasion;* or it may fall under §. 816. 5, and mean, that the persons spoken of were of the sort on whom the apostles exercised their powers.

θ. In Acts x. 4, ἀτενίσας αὐτῷ is an unusual construction for εἰς αὐτόν.

ι. In Rom. v. 18, the simplest explanation is to supply an impersonal ἀπέβη or ἐγένετο in each clause.—See Meyer ad loc.

κ. Though ὅστις and ὅτι are not used in indirect questions, yet ὅτι has assumed an interrogative force by an ellipse of τί ἔστι, τί γέγονεν: Mark ix. 11 ὅτι λέγουσιν οἱ γραμματεῖς; a fuller form is found in Luke ii. 49 τί ὅτι ἐζητεῖτέ με, and fuller still in John xiv. 22 τί γέγονεν ὅτι μέλλεις κ.τ.λ.

Hebraisms.

9. Besides these peculiarities which are referable, as we have seen, more or less closely, to the analogies of classical Greek, there are also some phrases and constructions derived from the Hebrew, either directly or through the Septuagint.

Obs. 9. The term Hebraism seems not to be applicable to every construction which finds a parallel in Hebrew, but only to such of these as find no parallel in Greek.

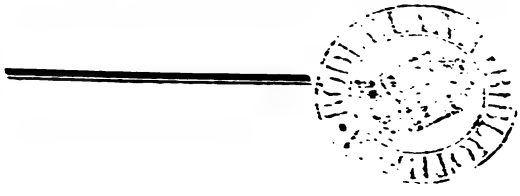
α. For οὐδείς, μηδείς we find οὐ (μὴ) πᾶς; Acts x. 14 οὐδέποτε ἔφαγον πᾶν κοινόν, the negative being always joined to the verb, and πᾶς to the noun following it; Matt. xxiv. 22 οὐκ ἂν ἐσώθη πᾶσα σάρξ: οὐ πᾶς, when joined together means, *not every one, not all:* see Matt. vii. 21 οὐ πᾶς: so Matt. xix. 11 οὐ πάντες, *not all.*

Obs. 10. We must distinguish πᾶς οὐ, which is used practically as an universal affirmative, as 1 John ii. 21 πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν is not the same as οὐδὲν ψεῦδος ἐκ τῆς ἀληθείας ἔστιν: it attaches a quality to the subject rather than denies the contrary of it: so Eph. iv. 29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματός σου μὴ ἐκπορευέσθω = ἀπέστω τοῦ στόματος: so 1 Cor. xv. 51 πάντες μὲν οὐ κοιμηθησόμεθα = ἀναστησόμεθα.

β. The feminine αὕτη is used for the neuter τοῦτο; Matt. xxi. 42 (Mark xii. 11) παρὰ Κυρίου ἐγένετο αὕτη καί ἐστι θαυμαστή.

γ. Here may be referred the distributive expressions, δύο δύο, *two by two;* συμπόσια συμπόσια, *by companies;* so also στόμα πρὸς στόμα, *face to face;* (though the anomalous phrase ἔτος εἰς ἔτος, Soph. Antig. 340, presents us with a similar form;) so also ἡμέραν ἐξ ἡμέρας (2 Pet. ii. 8): ἡμέρᾳ καὶ ἡμέρᾳ (2 Cor. iv. 16): εἰ in strong denials: see §. 860. 13.

It is not to the purpose to notice here any Orientalisms of style or expression, which do not affect the construction of the sentence.



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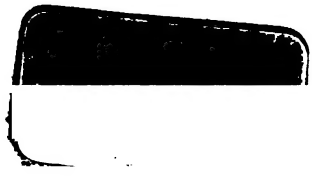
ERRATA.

Page	Line	*Error.*	*Correction.*
34	9	.....	dele comma after Κύπρω
—	40	ἔστι	ἐστί
—	43	ἔσμεν	ἐσμέν
40	20	757	657
57		*Obs.* 1.....	*Obs.* 3.
61	9	*formerly*	*primarily*
71	31	.....	dele "after *six years*"
72	39	natural.....	actual
90	39	φάω.....	φάο
106	17	459, 3.....	456, *Obs.* 3.
107	35	*Obs.*.....	*Obs.* 1.
133	last line	*Obs.* 2.....	*Obs.* 3.
136	2	.....	dele comma after γῆν
—	14	σνηκὰς	σκηνὰς
142	31	383	379
165	20	Acts xvii.....	Acts xxvii.
167	36	πόντον	πόντου
199	23	.....	transfer ("but see §. 442.") to e of section 2.
200	7	Matt. xi.....	Matt. x.
202	32	553	543
237	26	δεινότ'	δεινότ.
238	2	after "ἄνωχθι".....	insert a comma
264	6	519	507
286	36	χρόνον	χρόνου
289	48	Id. *i*, 139	Id. I. 159.
292	28	after "internal"	insert a comma
—	37	φέρωσ'	φέρουσ'
293	5	G. T. as Heb. vi. &c.	transfer to end of *i*.
303	33	John v.	John vi.
325	5	Hdt. IV. 14.	Hdt. IV. 49.
334	6	from bottom—equlity .	equality
344		*Obs. And even.... comedy*	transfer to foregoing section
345	4	from bottom—ἀφάνη..	ἐφάνη
356	10	..... *σφῶν, αὐτῶν* .	dele comma between these words
359	15	μονεὶς	μανεὶς
363	37	προσκυνοῦμεν	προσκυνοῖμεν

Page	Line	*Error.*	*Correction.*
365	31	*every lie is not—of the truth*	*every lie is—not-of the truth*
374	11 from bottom	"1341"....	1241
410	4	"So with ὅστε (§. 704.)"	transfer to end of next line
——	4 from bottom	"δάητα" ..	"δάηται"
416	6	"verse"	"line"
417	5 from bottom	"τυγγάνει"..	"τυγχάνειν"
——	4	..... "ἐπαινῶν" ..	"ἐπαινεῖν"
444	5	..... "ἐν"	"ἐπ'"
446	15	..... "σιωπῶ" ...	"σιωπῶν"
448	20 from top	"οὔτε".....	"οὔτε"
466	7 from bottom	"Ag. 45"..	"Ag. 745"
474	11	..... (*Obs.* 4.) "*even yet*"	"*even, yet*"
487	8	"see 519"	"see 507"
509	5 from bottom	"δηλοῖ"....	"ἐδήλου"
532	4	..... "κράτω" ...	"κρατῶ"
546	9 from top	"ἥτις"	"ἥτις"
571	14	..... "ἕως ἕτεκεν"...	"ἕως οὗ ἔτεκεν"
576	foot	"Michet"	"Michel."
579	16 from bottom	"ἁμαρτάνεις"	"ἁμαρτάνειν"
582	4 from top	.....	dele comma after "condition"
——	15	..... "cf. §. 700"...	"cf. line 700"
599	5	"896."	"869"
605	end of *Obs.* 2	.....	transfer passage from G. T. to foregoing *Obs.*
635	9 from bottom	"1 Cor.viii.7"	"2 Cor. viii. 7"
——	*Obs.* 1.	"ἰδοὺ! ὁ Ἀπόλλων" ..	"ἰδοὺ δ'! Ἀπόλλων"
636	4 from top	"ἐν αἷς"	"ἐν οἷς"
638	17	"(ποιησατε) ἐπιχορηγήσατε"	"(ποιήσατε)——ἐπιχορηγήσατε"
640	7 from bottom	"ὃς δ' ἂν"..	"ὃς ἂν"

THE END.